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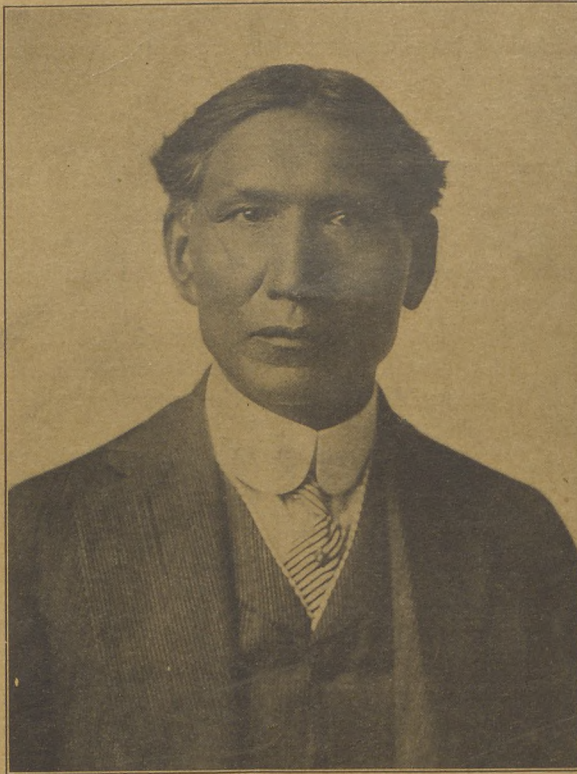
No. 4

THE AMERICAN INDIAN MAGAZINE

A JOURNAL OF RACE PROGRESS

EDITED BY GERTRUDE BONNIN
WINTER NUMBER

1919



DR. CHARLES A. EASTMAN (Sioux)
President of The Society of American Indians

PUBLISHED BY THE
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OF THE SOCIETY OF AMERICAN INDIANS

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THE AMERICAN INDIAN MAGAZINE



he American Indian Magazine is issued quarterly and published at Cooperstown, N. Y.

The editors aim to make this journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental or sectarian control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Magazine merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Editors but upon a free platform free speech is not to be denied. Contributors must realize that this Magazine cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of this Magazine is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Magazine such works of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All contributions should be sent to **The Editor of The American Indian Magazine, 707 20th St., N. W., Washington, D. C.,** and not to the publication house at Cooperstown, N. Y.

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Vol. VI

WINTER NUMBER, 1919

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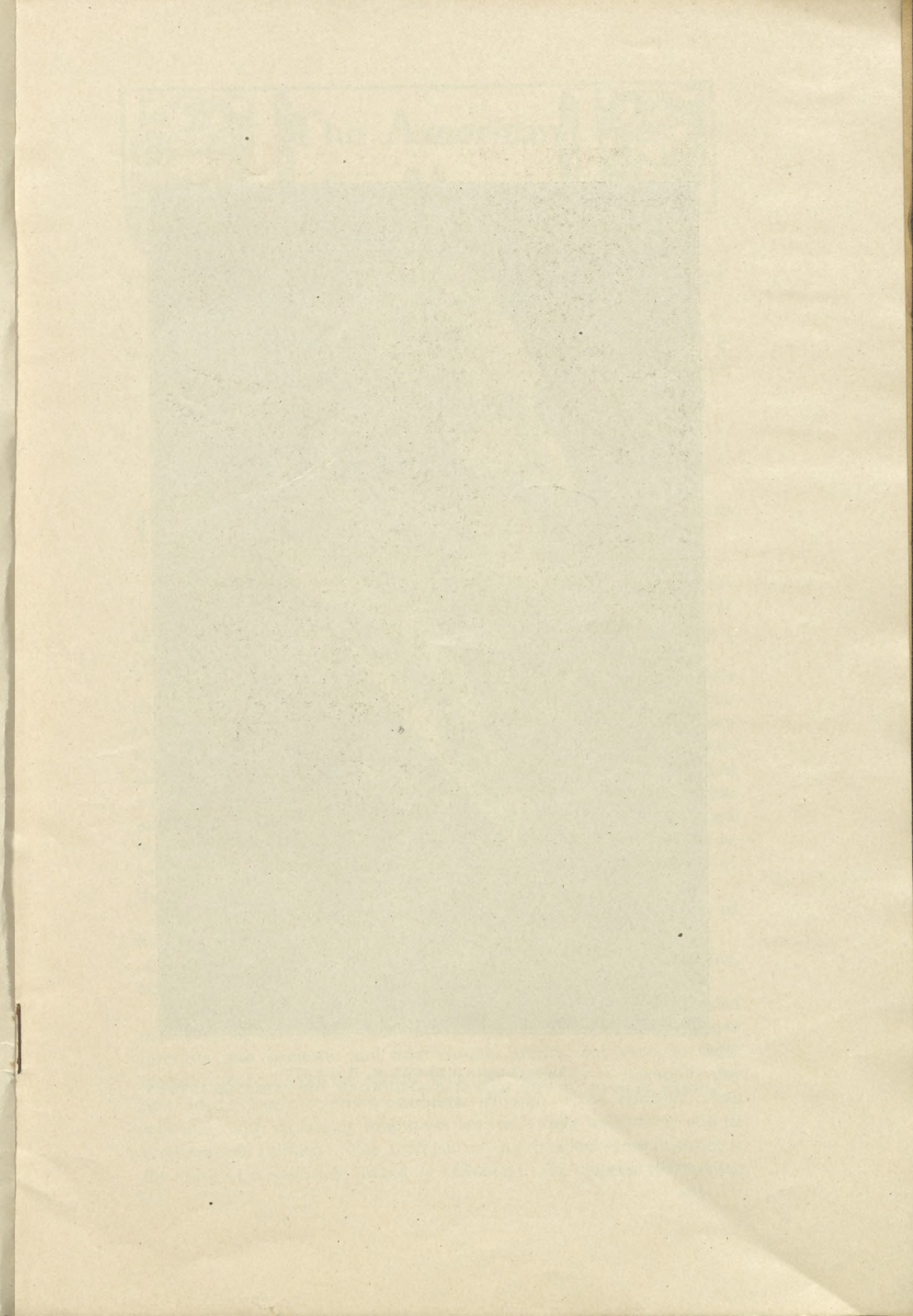
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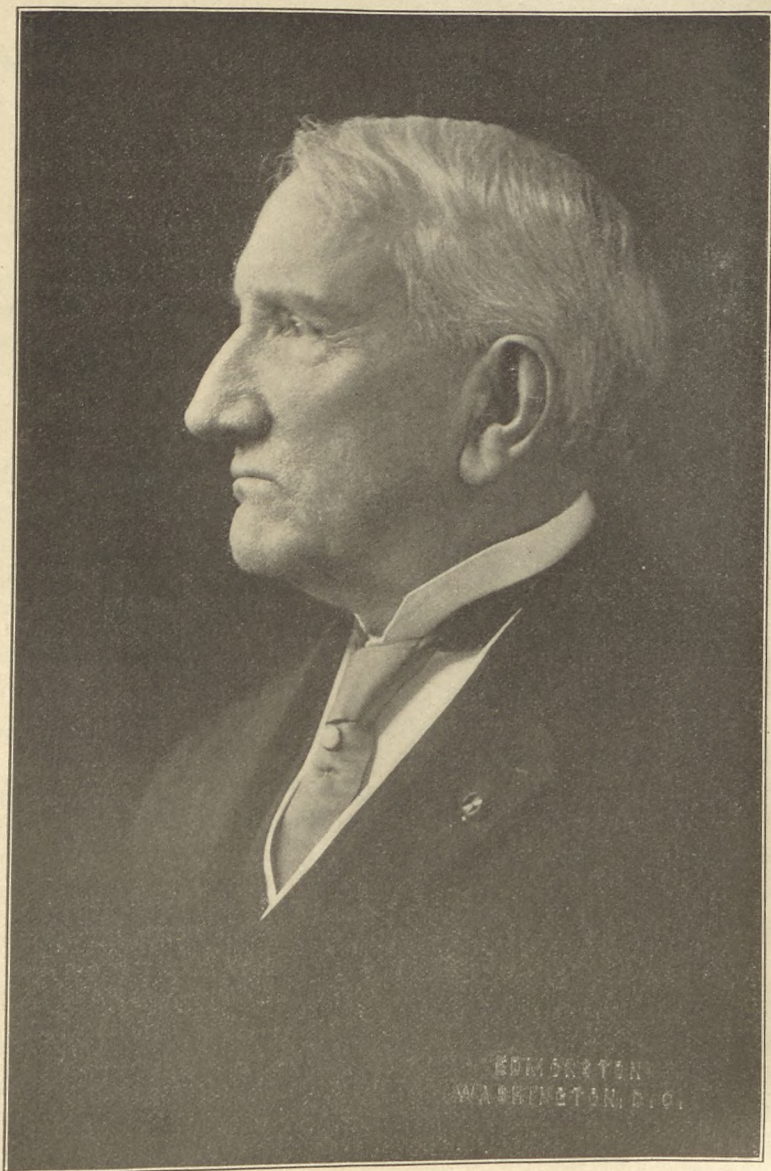
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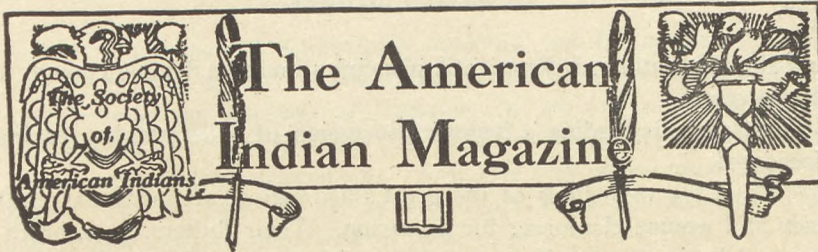
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BRIGADIER GENERAL R. H. PRATT
GREAT FRIEND OF THE RED MAN—FOUNDER OF CARLISLE INDIAN
SCHOOL



The Quarterly Journal of the Society of American Indians
"For the Honor of the Race and the Good of the Country"

Vol. VI

WINTER, 1919

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EDITORIAL COMMENT

BY GERTRUDE BONNIN, EDITOR

THE eyes of the world are upon the Peace Conference sitting at Paris.

Under the sun a new epoch is being staged!

Little peoples are to be granted the right of self determination!

Small nations and remnants of nations are to sit beside their great allies at the Peace Table; and their just claims are to be duly incorporated in the terms of a righteous peace.

Paris, for the moment, has become the center of the world's thought. Divers human petitions daily ascend to its Peace Table through foreign emissaries, people's representatives and the interest's lobbyists. From all parts of the earth, claims for adjustments equitable and otherwise are cabled and wirelessly. What patience and wisdom is needed now to render final decisions upon these highly involved and delicate enigmas reeking with inhumanities! The task may be difficult and the exposures of wrongs innumerable, still we believe,—yes, we know, the world is to be made better as a result of these stirring times.

Immortal justice is the vortex around which swing the whirl of human events!

We are seeking to know, justice, not as a fable but as a living, active, practical force in all that concerns our welfare!

Actions of the wise leaders assembled in Paris may be guided ostensibly by temporary man-made laws and aims, dividing human interests into domestic and international affairs, but even so those leaders cannot forget the eternal fact that humanity is essentially one undivided, closely intertwined, fabric through which spiritual truth will shine with increasing brightness until it is fully understood and its requirements fulfilled. The universal cry for freedom from injustice is the voice of a multitude united by afflictions. To appease this human

cry the application of democratic principles must be flexible enough to be universal.

Belgium is leading a historic procession of little peoples seeking freedom!

From the very folds of the great allied nations are many classes of men and women clamoring for a hearing. Their fathers, sons, brothers and husbands fought and died for democracy. Each is eager to receive the reward for which supreme sacrifice was made. Surely will the blood-soaked fields of No-Man's Land unceasingly cry out until the high principles for which blood spilled itself, are established in the governments of men.

Thus in this vast procession to Paris, we recognize and read their flying banners.

Labor organizations are seeking representation at the Peace Conference. Women of the world, mothers of the human race, are pressing forward for recognition. The Japanese are taking up the perplexing problem of race discrimination.

The Black man of America is offering his urgent petition for representation at the Conference; and already President Wilson has taken some action in his behalf by sending to Paris, Dr. Moton, of Tuskegee Institute accompanied by Dr. DuBois.

A large New York assembly of American men and women wireless, it is reported, to President Wilson while he was in mid-ocean, enroute to Paris, requesting his aid in behalf of self-government for the Irish people.

The Red man asks for a very simple thing,—citizenship in the land that was once his own,—America. Who shall represent his cause at the World's Peace Conference? The American Indian, too, made the supreme sacrifice for liberty's sake. He loves democratic ideals. What shall world democracy mean to his race?

There never was a time more opportune than now for America to enfranchise the Red man!

THE INDIAN'S PLEA FOR FREEDOM

BY CHARLES A. EASTMAN (OHIYESA)

I BELIEVE this to be an opportune moment for the "little peoples" of the earth to plead for a better observance of their individuality and rights by the more powerful and ruling nations. For we must admit that every race, however untutored, has its ideals, its standards of right and wrong, which are sometimes nearer the Christ principle than the common standards of civilization.

Certainly under the leadership of Woodrow Wilson, we of the

United States have an opportunity splendid and far reaching, which may never come again. If the coming Peace Congress will deliberate unselfishly in the interests of humanity, if we can eliminate purely national bias and suspicion, then the world's after-council must establish a new international relationship. And this new order must begin at home. The old rule, the old ambitions for world domination by discovery and conquest must forever pass.

The world is tired, sick, and exhausted by a war which has brought home to us the realization that our boasted progress is after all mainly industrial and commercial—a powerful force, to be sure, but being so unspiritual, not likely to be lasting or stable. On the other hand, being so powerful it might have been expected to be destructive and therefore cruel. The intellectual development connected with it has been largely heartless and soulless. The education of the child has subordinated his higher instincts to the necessities of business. Christ has been preached in vain, since his most unmistakable and unequivocal declarations are directly opposed to our excess of material development, social injustice and the accumulation of wealth.

Now we have come to a point when we may at least hope that this tremendous machine will be used toward a better readjustment of human relationships. An Indian must admire our President for the stand he has taken. It seems we are in a position to pilot the bark of humanity into a safe harbor, if this high stand can be sustained by the allies.

When the vexed Irish question and other knotty problems come up at the peace table, we may be reminded that we too, here in America, have our race troubles. How can our nation pose as the champion of the "little peoples" until it has been fair to its own? "We, too, demand our freedom!" cry those modern Greeks, the North American Indians. Their request is not hard to grant, since it involves no separate government or territory. All we ask is full citizenship. Why not? We offered our services and our money in this war, and more in proportion to our number and means than any other race or class of the population. Yet there are people who insist on keeping us the "wards of the Government," apparently for no other reason than to use our money and our property for their own benefit.

I am proud to say that the Indian has exemplified the American spirit; it is his contribution to mankind. That spirit of America which can not be measured in miles or estimated in dollars, the spirit born of free American soil, air, and sun, every tree, hill and stream proclaims and sings it. Here men of every oppressed race came to find it, enjoyed and proclaimed it to the world.

The first white men who came here met a friendly reception and found a most beautiful and unspoiled home. Most of them came in search of treasure for themselves or their kings. A few came in an entirely different spirit. They sought religious and political self-

determination. They found it, and in their contact with the simple Indian tribes, whom they counted godless and heathen, they unconsciously and in spite of themselves absorbed enough of the Indians' culture to modify their own. The friendship, toleration, dignity and sincerity characteristic of the American Indians have never been violated by them, and is their bequest to the nation.

It is not generally known that practically all the basic principles of the original articles of confederation of the Thirteen States were borrowed, either unconsciously or knowingly, from the league of the Six Nations and the Sioux confederacy. You may ask, how came the American eagle to reach its symbolic power? I say to you, it was a revered symbol for untold centuries with the American Indians. Its feathers were worn by worthy men for worthy deeds. They could not be bought nor sold.

Now every treaty with the Indians in recent times has included provision for the education of their children, and it was understood that in due time the affairs of their people should be turned over to them, and that as fast as they became able to comply with the usual requirements, they should be admitted to citizenship. In fact, the Constitution expressly excludes "Indians not taxed," therefore, as they are not foreigners, when one pays his taxes, he is a citizen. Yet there has been so much confusing legislation on this matter, that I do not believe there is a learned judge in these United States who can tell an Indian's exact status without a great deal of study, and even then he may be in doubt.

The Indian Bureau, instead of being the servant of the people and of the Indians in accordance with treaty stipulations, has grown into a petty autocracy. The whole system reminds me of the story of Two-Face in the Sioux legend. He stole a child to feed on his tender substance, sucking his blood while still living, and if any one protested, or aroused by the baby's screams, attempted a rescue, he would pat it tenderly and pretend to caress it. This fine intention of the people to develop the Indian into useful citizens has given rise to an institution which is doing them positive injury.

It is not the fault of the people in a way; not perhaps the fault of any particular administration that a soldier returning from the Marne or Chateau Thierry should still find his money and land held by the Indian Bureau. When he asks for freedom, they answer him: "Can you propose anything better than the present system?" He replies: "Is there anything better today than American citizenship?"

Who is there that has faith in the power of self-development and human initiative, that would deny this opportunity to the Indian? It is true that a few will misuse their freedom; some will fall and recover themselves; most will gain direct and useful experience. It is not fair to destroy the manhood of a race by a system which must make them more inactive, dependent and beggarly with each succeeding generation.

There are no more "wild Indians." The majority have had contact with civilization for at least forty years. They have had two generations or more of schooling. Many are nominal citizens and actual tax-payers yet have no real freedom of action. As for shiftlessness and improvidence, that is best produced by Bureau management. A single Act of Congress might and should wipe out the system, saving millions of worse than wasted dollars annually, to say nothing of a people's self-respect.

In view of all that the world has just suffered in the name of justice and a fair deal for all, we appeal to all fair-minded Americans; Is it not our due that we should call this fair land ours with you in full brotherhood? Have we not defended bravely its liberties and may we not share them? We do not ask for territorial grant or separate government. We ask only to enjoy with Europe's sons the full privileges of American citizenship.

AMERICA, HOME OF THE RED MAN*

BY GERTRUDE BONNIN (ZITKALA-SA)

Secretary-Treasurer, The Society of American Indians.

TO keep the home fires burning, the Society of American Indians held its annual conference this fall at Pierre, South Dakota. While en route to the West, the Secretary was accosted by a traveler whose eyes fairly gleamed under the little service pin she wore. At length curiosity spoke. The only preliminary introduction was a clearing of the throat. "You have a relative in the war?" asked the voice. "Yes, indeed," was the quick reply. "I have many cousins and nephews somewhere in France. This star I am wearing is for my husband, a member of the great Sioux Nation, who is a volunteer in Uncle Sam's Army." A light spread over the countenance of the pale-faced stranger. "Oh! Yes! You are an Indian! Well, I knew when I first saw you that you must be a foreigner."

The amazing speech dropped like a sudden curtain behind which the speaker faded instantly from my vision. In figures of fire, I saw, with the mind's eye, ten thousand Indian soldiers swaying to and fro on European battle-fields—finally mingling their precious blood with the blood of all other peoples of the earth, that democracy might live. Three-fourths of these Indian soldiers were volunteers and there was those also who did not claim exemption, so eager were they to defend their country and its democratic ideals. The Red Man of America loves democracy and hates mutilated treaties.

Twelve million dollars had been subscribed by the American

* Written for The Home Mission Monthly.

Indians to the Liberty Loans. Generous donations they made to war funds of the Red Cross, Y. M. C. A. and other organizations.

I beheld rapidly shifting pictures of individual sacrifices of Indians, both young and old.

An old grandmother, whom someone dubbed a "Utah squaw" now appeared wonderously glorified. Her furrowed face was aglow with radiance. Her bent form, clad in pitiful rags, changed in a twinkling of an eye to strength and grace. Her spirit shining through earthly misfortunes, revealed an angel in disguise. She donated five hundred dollars to the Red Cross and had left only thirteen dollars. "Thirteen dollars left? That is enough for me," the toothless old grandmother lisped in her own native tongue. It was her mite in this cause of world democracy.

Beside her stood an Indian brave in the Army uniform. Early he went over seas for active service at the front. A treasured file of his letters filled the air like white-winged pigeons, telling a story stranger than fiction.

He was a machine gunner. It was his duty to stand by his gun till he should drop. One day he fell, but the wound was not fatal. After his recovery he served as an infantryman. A Hun shrapnel found him again. His time, apparently, had not yet come to die. He recovered. Undaunted, he was glad when he was re-assigned to the Remount Station. "I have nothing to do now," his letters read, "only to break army horses for riding." True, he was an expert horseman, but with a crippled knee, no telling what moment he might ignominiously break his own neck. This thought never occurred to him. Later a message came again from France. "I am no longer in the Remount. I have been assigned to garden work. I am digging spuds to help win the war."

And now I saw little French orphans, babes with soft buckskin moccasins on their tiny feet. Moccasins, that Indian women of America had made for them, with so much loving sympathy for an anguished humanity.

Time and distance were eliminated by the fast succession of pictures crowding before me. The dome of our nation's Capitol appeared. A great senator of Indian blood introduced upon the floor of the United States Senate a resolution that all Indian funds in the United States Treasury be available to our government, if need be, for the prosecution of the war. From coast to coast throughout our broad land not a single voice of the Red Man was raised to protest against it.

America! Home of the Red Man! How dearly the Indian loves you! America! Home of Democracy, when shall the Red Man be emancipated? When shall the Red Man be deemed worthy of full citizenship if not now?

A slight motion of the strange pale-face standing before me attracted my notice. I scanned him closely, to see what part of the dream

he was. I wondered if a part of any dream could be cognizant of the rest of the actors, dream fellows, beheld by the dreamer or seer of visions. A pity he could not have seen the pictures that held me spell-bound a moment ago. Alas, I did not have the courage to try to put them into words. When at last I spoke, the luster of his eye grew less bright. He was fast losing interest. From the questions with which I plied him, he probably guessed I was a traveling book agent.

Did you ever read a geography? The Red Man is one of the four primary races into which the human family has been divided by scientists. America is the home of the Red Man. Have you read the *June Designer*, 1918, about Indian children in Red Cross work? Have you read the April *National Geographic Magazine*, 1918, in which the Secretary of the Interior, Hon. Franklin K. Lane, has contributed an article entitled, "What is it to be an American?" In the third paragraph of this article we are told "There has been nothing of paternalism in our government." I would like to ask "How does this apply to the Red Men in our midst?"

Slowly shaking his head, the stranger withdrew cautiously, lest he be snared into subscribing for one or all of these publications.

INDIAN RIGHTS AS GUARANTEED BY TREATIES*

BY HON. THEODORE FRELINGHUYSEN, SENATOR FROM N. J.

I NOW proceed to the discussion of those principles which, in my humble judgment, fully and clearly sustain the claims of the Indians to all their political and civil rights, as by them asserted.

And here, Mr. President, I insist that, by immemorial possession, as the original tenants of the soil, they hold a title beyond and superior to that of the British crown and her colonies, and to all adverse pretensions of our Confederation and subsequent Union. God, in His providence, planted these tribes on this western continent, for aught that we know, before Great Britain herself had a political existence. I believe, Sir, it is not now seriously denied that the Indians are men, endowed with kindred faculties and powers with ourselves; that they have a place in human sympathy, and are justly entitled to a share in the common bounties of a benignant Providence. And, with this conceded, I ask in what code of the law of nations, or by what process of abstract deduction, their rights have been extinguished?

Where is the decree or ordinance, that has stripped of their rights these early and first lords of the soil? Sir, no record of any such decree can be found. And I might triumphantly rest the hopes of

* An extract from a speech delivered in Congress April 7, 1830.

these feeble fragments of once great nations upon this impregnable foundation. However mere human policy, or the law of power, or the tyrant's plea of expediency, may have found it convenient at any time to transgress the unchangeable principles of eternal justice, no argument can shake the political maxim—that where the Indian always has been he enjoys an absolute right still to be, in the free exercise of his own modes of thought, government and conduct.

Mr. President: In the light of natural law, can a reason for a distinction exist from the mode of enjoying that which is my own? If I use land for hunting, may another take it because he needs it for agriculture? I am aware that some writers have, by a system of artificial reasoning, endeavored to justify, or rather excuse, the encroachments made upon Indian territory; and they denominate these abstractions the law of nations, and, in this ready way, the question is despatched. Sir, as we trace the sources of this law, we find its authority to depend either upon the conventions or common consent of nations. And when, permit me to inquire, were the Indian tribes ever consulted on the establishment of such a law? Whoever represented them or their interests in any Congress of nations to confer upon the public rules of intercourse, and the proper foundations of dominion and property? The plain matter of fact is, that all these partial doctrines have resulted from the selfish plans and pursuits of more enlightened nations; and it is not matter of any great wonder, that they should so largely partake of a mercenary and encroaching spirit in regard to the claims of the Indians.

It is however admitted, Sir, that when the increase of population and the wants of mankind, demand the cultivation of the earth, a duty rests upon the proprietors of large and uncultivated regions, to apply them to these useful purposes. But such appropriations are to be obtained by fair contract, and for reasonable compensation. It is, such a case, the duty of the proprietor to sell—we may properly address his reason to induce him; but we cannot rightfully compel the cession of his lands or take them by violence, if his consent be withheld.

It is with great satisfaction, that I am enabled, upon the best authority, to affirm, that this duty has been largely and generously met and fulfilled on the part of the aboriginal proprietors of this continent.

As the tide of our population has rolled on, we have added purchase to purchase. The confiding Indian listened to our professions of friendship. We called him brother, and he believed us. Millions after millions he has yielded to our importunity, until we have acquired more than can be cultivated in centuries—and yet we crave more. We have crowded the tribes upon a few miserable acres on our southern frontier—it is all that is left to them of their once boundless forests—and still, like the horseleech, our insatiate cupidity cries, "Give, Give."

Before I proceed to deduce collateral confirmation of this original title, from all our political intercourse and conventions with the Indian

tribes, I beg leave to pause a moment, and view the case, as it lies beyond the treaties made with them; and aside also from all conflicting claims between the confederation and the colonies, and the Congress of the States.

Our ancestors found these people, far removed from the commotions of Europe, exercising all the rights and enjoying the privileges of free and independent sovereigns of this new world. They were not a wild and lawless horde of banditti; but lived under the restraints of government, patriarchal in its character, and energetic in its influence. They had chiefs, head men, and councils. The white men approached them as friends. They extended the olive branch, and being then a feeble colony, and at the mercy of the native tenants of the soil, by presents and professions, propitiated their good will. The Indian yielded a slow, but substantial confidence; granted to the colonies an abiding place; and suffered them to grow up to man's estate beside him. He never raised the claim of elder title. As the white man's wants increased, he opened the hand of his bounty wider and wider. By and by, conditions are changed. His people melt away; his lands are constantly coveted; millions after millions are ceded. The Indian bears it all meekly; he complains, indeed as well he may; but suffers on; and now he finds that this neighbor, whom his kindness had nourished, has spread an adverse title over the last remains of his patrimony, barely adequate to his wants, and turns upon him, and says: "Away! we cannot endure you so near us. These forests and rivers, these groves of your fathers, these firesides and hunting grounds, are ours by the right of power, and the force of numbers."

Sir, let every treaty be blotted from our records, and in the judgment of natural and unchangeable truth and justice, I ask, Who is the injured, and who is the aggressor? Let conscience answer, and I fear not the result. Let those who please, denounce the public feeling on this subject, as the morbid excitement of a false humanity; but I return with the inquiry, whether I have not presented the case truly, with no feature of it overcharged or distorted. And, in view of it, who can help feeling? Do the obligations of justice change with the color of the skin? Is it one of the prerogatives of the white man, that he may disregard the dictates of moral principle, when an Indian shall be concerned? No, Mr. President. In that severe and impartial scrutiny, which futurity will cast over this subject, the righteous award will be, that those very causes which are now pleaded for the relaxation of the rules of equity, urged upon us not only a rigid execution of the highest justice, to the very letter, but claimed at our hands a generous and magnanimous policy.

I have thus endeavored to bring this question up to the control of first principles. I forgot all that we have promised, and all that Georgia has repeatedly conceded, and by her conduct confirmed. Sir, in this abstract presentation of the case, stripped of all collateral cir-

cumstances, (and these only the more firmly established the Indian claims); if the contending parties were to exchange positions; place the white man where the Indian stands; load him with all these wrongs,—and what path would his outraged feelings strike out for his career? Twenty shillings tax, I think it was, imposed upon the immortal Hampden, roused into activity the slumbering fires of liberty in the old world. Thence she dates a glorious epoch, whose healthful influence still cherishes the spirit of freedom. A few pence of duty on tea, that invaded no fireside, excited no personal fears, disturbed no immediate interest whatever, awakened in the American colonies a spirit of firm resistance; and how was the tea tax met, Sir? Just as it should be. There was lurking, beneath this trifling imposition of duty, a covert assumption of authority, that led directly to oppressive exactions. “No taxation without representation,” became our motto. We would neither pay the tax, nor drink the tea. Our fathers buckled on the armor, and, from the water’s edge, repelled the encroachments of a misguided cabinet. We successfully and triumphantly contended for the very rights and privileges, that our Indian neighbors now implore us to protect and preserve to them. Sir, this thought invests the subject under debate with most singular and momentous interest. We, whom God has exalted to the very summit of prosperity—whose brief career forms the brightest page in history; the wonder and praise of the world; Freedom’s hope, and her consolation;—we about to become the oppressors of the feeble, and to cast away our birthright! Mr. President, I hope for better things.

It is a subject of grateful satisfaction, that, in our public intercourse with the Indians, ever since the first colonies of white men found an abode on these western shores, we have distinctly recognized their title; treated with them as the owners; and, in all our acquisitions of territory, applied ourselves to these ancient proprietors, by purchase and cession alone, to obtain the right of soil. Sir, I challenge the record of any other or different pretension. When or where did the assembly or convention meet, which proclaimed, or even suggested to these tribes, that the right of discovery contained a superior efficiency to all prior titles?

And our recognition was not confined to the soil merely. We regarded them as nations—far behind us indeed, in civilization; but still we respected their forms of government—we conformed our conduct to their notions of civil polity. We were aware of the potency of any edict that sprang from the deliberations of the council fire; and when we desired lands, or peace, or alliance, to this source of power and energy, to this great lever of Indian government, we addressed our proposals. To this alone did we look, and from this alone did we expect aid or relief.

I now proceed, very briefly, to trace our public history in these important relations. As early as 1763, a proclamation was issued by

the king of Great Britain to his American Colonies and dependencies, which, in clear and decided terms, and with an honorable regard for Indian privileges, declared the opinions of the crown and the duties of its subjects. The preamble to that part of this document which concerns Indian affairs, is couched in terms that cannot be misunderstood. I give a literal extract:

“And whereas it is just and reasonable, and essential to our interest and the security of our colonies, that the several nations or tribes of Indians with whom we are connected, and who live under our protection, should not be molested or disturbed in the possession of such parts of our dominions and territories, as, not having been ceded to or purchased by us, are reserved to them, or any of them, as their hunting grounds.”

Therefore the governors of colonies are prohibited, upon any pretense whatever, from granting any warrants of survey, or passing any patents for lands, “upon any lands whatever, which, not having been ceded or purchased, were reserved to the said Indians”; and, by another injunction in the same proclamation, “all persons whatever, who have either wilfully or inadvertently seated themselves upon any lands, which, not having been ceded to or purchased by the crown, were reserved to the Indians as aforesaid, are strictly enjoined and required to remove themselves from such settlements.”

This royal ordinance is an unqualified admission of every principle that is now urged in favor of the liberties and rights of these tribes. It refers to them as nations, that had put themselves under the protection of the crown; and, adverting to the fact that their lands had not been ceded or purchased, it freely and justly runs out the inevitable conclusion that they are reserved to these nations as their property; and forbids all surveys and patents, and warns off all intruders and trespassers. Sir, this contains the epitome of Indian history and title. No king, colony, state or territory, ever made, or attempted to make, a grant or title to the Indians, but universally and perpetually derived their titles from them. This one fact, that stands forth broadly on the page of Indian history—which neither kings nor colonies, neither lords, proprietors, nor diplomatic agents, have, on any single occasion, disputed—is alone sufficient to demolish the whole system of political pretensions, conjured up in modern times, to drive the poor Indian from the last refuge of his hopes.

The next important era, in the order of time, relates to the dispute of the colonies with Great Britain. The attention of the Congress, on the eve of that conflict, was called to the situation of these tribes, and their dispositions on that interesting subject. Then, Sir, we approached them as independent nations, with the acknowledged power to form several tribes of Indians, for engaging the continuance of their friend—“That the Committee for Indian Affairs do prepare proper talks to the alliances with or against us. For, in June, 1775, our Congress resolved,

ship to us, and neutrality in our present unhappy dispute with Great Britain." Again, on the 12th July, 1775, a report of the Committee was agreed to, with the following clause at its head: "That the securing and preserving the friendship of the Indian nations, appears to be a subject of the utmost moment to these colonies." And, Sir, the journals of that eventful period of our history are full of resolutions, all of which indicates the same opinions of those illustrious statesmen, respecting the unquestioned sovereignty of the Indians, I forbear further details. After the revolution, and in the eighth year of our Independence, in the month of September, A. D., 1783, the Congress again took up the subject of Indian affairs, and resolved to hold a convention with the Indians residing in the middle and northern States, who had taken up arms against us, for the purposes of "receiving them into the favor and protection of the United States, and of establishing boundary lines of property, for separating and dividing the settlements of the citizens from the Indian villages and hunting grounds, and thereby extinguishing as far as possible, all occasions for future animosities, disquiet and contention."

If, at any point of our existence as a people a disposition to encroach upon the Indians, and to break down their separate and sovereign character, could have been looked for, or at all excused, this was the time; when we had just come out of a long, severe and bloody conflict, often prosecuted by our foes with unnatural barbarity, and to aggravate which, these very tribes had employed their savage and ferocious customs. And yet, Sir; what do we find? Instead of the claims of conquest, the rights of war, now so convenient to set up, the American Congress, greatly just, accord to these very Indians the character of foreign nations, and invite them to take shelter under our favor and protection; not only this, but adopt measures "to ascertain and establish boundary lines of property between our citizens and their villages and hunting grounds."

Under the confederation of the old thirteen States, and shortly before the adoption of the Constitution, on the 28th of November, 1785, a treaty was made with the Cherokee nation at Hopewell. This treaty, according to its title, was concluded between "Commissioners Plenipotentiary of the United States of America, of the one part, and the Headmen and Warriors of all the Cherokees, of the other." It gives "peace to all the Cherokees," and receives them into the favor and protection of the United States. And, by the first article, the Cherokees "agree to restore all the prisoners, citizens of the United States, or subjects of their allies to their entire liberty." Here, again, we discover the same magnanimous policy of renouncing any pretended rights of a conqueror in our negotiations with the allies of our enemy. We invite them to peace, we engage to become their protectors; and, in th stipulation for the liberation of prisoners, we trace again the broad ilne of distinction between citizens of the United States and the Cherokee people.

Who, after this, Sir, can retain a single doubt as to the unquestioned political sovereignty of these tribes. It is very true, that they were not absolutely independent. As they had become comparatively feeble, and as they were, in the mass, an uncivilized race, they chose to depend upon us for protection; but this did not destroy or affect their sovereignty. The rule of public law is clearly stated by Vattel:—"One community may be bound to another by a very unequal alliance, and still be a sovereign State. Though a weak State, in order to provide for its safety, should place itself under the protection of a more powerful one, yet, if it reserves to itself the right of governing its own body, it ought to be considered as an independent State." If the right of self-government is retained, the State preserves its political existence; and, permit me to ask, when did the southern Indians relinquish this right? Sir, they have always exercised it.

The limitation is contained in the following clause of the articles of confederation: "Congress shall have the sole and exclusive right and power of regulating the trade and managing all affairs with the Indians, not members of any of the States; provided that the legislative right of any state, within its own limits, be not infringed or violated."

Upon this clause and its proviso, the committee proceed to report: "In framing this clause, the parties to the federal compact must have had some definite objects in view. The objects that come into view principally in forming treaties, or managing affairs with the Indians, had been long understood, and pretty well ascertained, in this country. The committee conceive that it has been long the opinion of the country, supported by justice and humanity, that the Indians have just claims to all lands occupied by, and not fairly purchased from them." "The laws of the State can have no effect upon a tribe of Indians, or their lands within a State, so long as that tribe is independent, and not a member of the State. It cannot be supposed that the State has the powers mentioned" (those of making war and peace, purchasing lands from them, and fixing boundaries,) "Without absurdity in theory and practice. For the Indian tribes are justly considered the common friends or enemies of the United States, and no particular state can have an exclusive interest in the management of affairs with any of the tribes, except in uncommon cases."

The Convention that formed and adopted the Constitution, in their deliberations upon the security of Indian rights, wisely determined to place our relations with the tribes under the absolute superintendence of the general government, which they are about to establish. The proviso under the old compact, that had in ambiguous terms reserved to particular States an undefined management of Indian affairs, was altogether discarded; and the simply, unqualified control of this important branch of public policy was delegated to Congress, in the following clause of the Constitution: "Congress shall have power to regulate commerce with foreign nations, among the several States; and with the Indian tribes." An incidental argument, in favor of my views,

cannot fail to strike the mind, on the face of this clause. The plea that is now, for the first time, urged against the Indians, rests upon the allegation, that the tribes are not distinct nations—that they compose a portion of the people of the States; and yet, in this great national character, the work of as much collected wisdom, virtue and patriotism, as ever adorned the annals, or shed light upon the government of any age or country, the Indian tribes are associated with foreign nations and the several States, as one of three distinct departments of the human family, with which the general government was to regulate commerce. Strange company, truly, in which to find those it now seems convenient to denominate a few poor, miserable savages, that were always the peculiar subjects of State sovereignty, mere tenants at will of the soil, and with whom it is “idle” to speak of negotiating treaties!

There was another subject, closely connected with this, that engaged the anxious deliberations of the great statesmen who composed the memorable Convention;—and this was the treaty power. To found this well, was a concern worthy of their first and best thoughts. The good faith of a nation was not to be pledged but on grave and great occasions; for when plighted, it brought the nation itself under obligations too sacred to be argued away by the suggestions of policy or convenience, profit or loss. They, therefore, subjected the exercise of this high function of two great departments of the government—the President and Senate of the United States. They required formalities to attend the exercise of the power, that were intended and calculated to guard the trust from rash and inconsiderate administration. But, these requisites complied with, and a treaty made and concluded, no retreat from its claims was provided or desired by the Convention. No, Sir. To shut up every avenue of escape—to compel us to be faithful, “Treaties” are declared, by the charter of our government, “to be the supreme law of the land, anything in the constitution or laws of any State to the contrary notwithstanding.” How could the inviolate character of a treaty be more effectually preserved? Let convulsions agitate the commonwealth—let the strifes of party shake the pillars of the political edifice around the nation’s faith barriers are raised, that may smile at the storm. And, Sir, if these guards fail; if these defences can be assailed and broken down; then may we indeed despair. Truth and honor have no citadel on earth; their sanctions are despised and forgotten; and the law of the strongest prevails.



THE LONE WOLF CASE*

THE decision of the Supreme Court of the United States rendered on January 5, 1903, in the appeal taken by Lone Wolf, representing the Kiowas, from the decision of the Court of Appeals of the District of Columbia, came with startling significance to the friends of the Indians. It had always been supposed by those interested in the welfare of the Indians that when the United States Government entered into treaty relations with them and by its treaty ostensibly secured them in certain rights therein enumerated, they were absolutely protected under the Constitution and laws of the United States from any abrogation of those rights, except in the manner prescribed by the treaty or in some such constitutional method as that which would be requisite when the rights of any other person in the community were sought to be infringed. This case was referred to quite fully in our last annual report, but, in view of its importance, it is well to restate the facts. The claim made by Lone Wolf on behalf of his tribe, and that of the Comanche, Kiowa, and Apache tribes of Indians, was as follows:

In 1867 a treaty was concluded with these tribes setting apart a reservation for their use. This treaty is usually called the Medicine Lodge Treaty. By the twelfth article it was provided as follows:

“No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force, as against the said Indians, unless executed and signed by at least three-fourths of all the adult male Indians occupying the same, and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in Article III (VI) of this treaty.”

In 1892 commissioners representing the United States entered into an alleged agreement with the Indians by which it was provided in substance that they should surrender to the United States the rights of the tribes in the reservation for allotments out of such lands to the Indians in severalty; the fee simple title to be conveyed to the allottees or their heirs after the expiration of twenty-five years, and the payment or setting apart for the benefit of the tribes of two million dollars as the consideration for the surplus of land over and above the allotments which might be made to the Indians.

Soon after the signing of this alleged agreement it was claimed

* Annual Report of the Indian Rights Association December 15, 1903.

by the Indians that their assent had been obtained by fraudulent representations of its terms by the interpreters, and they asserted that the agreement should not be held binding upon the tribes because three-fourths of the adult male members had not assented thereto, as was required by the twelfth article of the Medicine Lodge Treaty. This contention appeared to have been well founded, for in response to a resolution of the Senate the Secretary of the Interior informed that body on January 28, 1899, that "if eighteen years and over be held to be the legal age of those who were authorized to sign the agreement, the number of persons who actually signed was 87 less than three-fourths of the adult male membership of the tribes; and if twenty-one years be held to be the minimum age, then 23 less than three-fourths signed the agreement. In either event, less than three-fourths of the male adults appear to have signed." Notwithstanding this statement, and with this information before it, the Committee on Indian Affairs of the Senate favorably reported the bill designed to give legal effect to the alleged agreement of 1892, which had previously passed the House of Representatives. This bill, however, did not conform to the agreement as signed by the Indians, but modified it by changing the time for making the allotments, and provided that the proceeds of the surplus lands remaining after allotments to the Indians should be held to await the judicial decision of a claim asserted by the Choctaw and Chickasaw tribes of Indians to the surplus lands. At the first session of the following Congress the Senate passed an act entitled "An act to ratify an agreement made with the Indians of the Fort Hall Reservation in Idaho, and making an appropriation to carry the same into effect." In February following the House Committee on Indian Affairs, having before it a memorial from the Indians, protesting against the ratification of the alleged agreement, supplemented by a communication from the Commissioner of Indian Affairs, and also having for consideration the bill just mentioned relating to the Fort Hall Indian Reservation, reported the latter bill back favorably, with amendments which consisted in adding to that bill a provision to execute the agreement of 1892 as amended by Congress, but they did not change the title of the bill, which referred only to the execution of the agreement made with the Indians of the Fort Hall Reservation in Idaho, but the provisions embodied in the amendment to this bill substantially conformed to those contained in the bill relating to the rights under the Medicine Lodge Treaty abrogated by the alleged agreement with the Indians of that reservation, and the bill became a law by the concurrence of the Senate in the amendments adopted by the House.

In June of 1901 Lone Wolf, acting on behalf of the members of his and the other tribes, filed a bill in equity against the Secretary

of the Interior, the Commissioner of Indian Affairs, and the Commissioner of the General Land Office, to restrain them from putting into operation the provisions of the alleged agreement of 1892, which had thus been ratified by the act of Congress. The Supreme Court of the District denied the application for an injunction and the Court of Appeals affirmed the decree of the Court below. At this juncture, the Association, impressed with the importance of the Indians having their rights maintained if under the law it could be done, joined with them in an appeal to the Supreme Court of the United States, and secured the services of Hampton L. Carson, Esq., of Philadelphia, the present Attorney-General of the State of Pennsylvania, as associate counsel with Mr. William M. Springer, who had already represented the Indians in the litigation. The appeal was heard in the Supreme Court of the United States, and on the 5th of January, 1903, Justice White handed down an opinion in which the Supreme Court substantially declares it to be the law of the land that the Indians in their tribal relations have practically no rights whatever which Congress is bound to respect. Says Mr. Justice White:

"Now, it is true that in decisions of this court the Indian right of occupancy of tribal lands, whether declared in a treaty or otherwise created, has been stated to be sacred, or, as sometimes expressed, as sacred as the fee of the United States in the same lands. . . . But in none of these cases was there involved a controversy between Indians and the government respecting the power of Congress to administer the property of the Indians.

"Plenary authority over the tribal relations of the Indians has been exercised by Congress from the beginning, and the power has always been deemed a political one, not subject to be controlled by the judicial department of the Government. Until the year 1871 the policy was pursued of dealing with the Indian tribes by means of treaties, and of course, a moral obligation rested upon Congress to act in good faith in performing the stipulations entered into on its behalf. But, as with treaties made with foreign nations, . . . the legislative power might pass laws in conflict with treaties made with the Indians. . . .

"The power exists to abrogate the provisions of an Indian treaty, though presumably such power will be exercised only when circumstances arise which will not only justify the government in disregarding the stipulations of the treaty, but may demand, in the interest of the country and the Indians themselves, that it should do so. . . .

"In view of the legislative power possessed by Congress over treaties with the Indians and Indian tribal property, we may not specially consider the contentions pressed upon our notice, that the signing by the Indians of the agreement of October 6, 1892, was obtained by fraudulent misrepresentations and concealment, that the requisite three-fourths of adult male Indians had not signed, as required by the twelfth

article of the treaty of 1867, and that the treaty as signed had been amended by Congress without submitting such amendments to the action of the Indians, since all these matters, in any event, were solely within the domain of the legislative authority, and its action is conclusive upon the courts. . . .

"If injury was occasioned, which we do not wish to be understood as implying, by the use made by Congress of its power, relief must be sought by an appeal to that body for redress and not to the courts. The legislation in question was constitutional, and the demurrer to the bill was therefore rightly sustained."

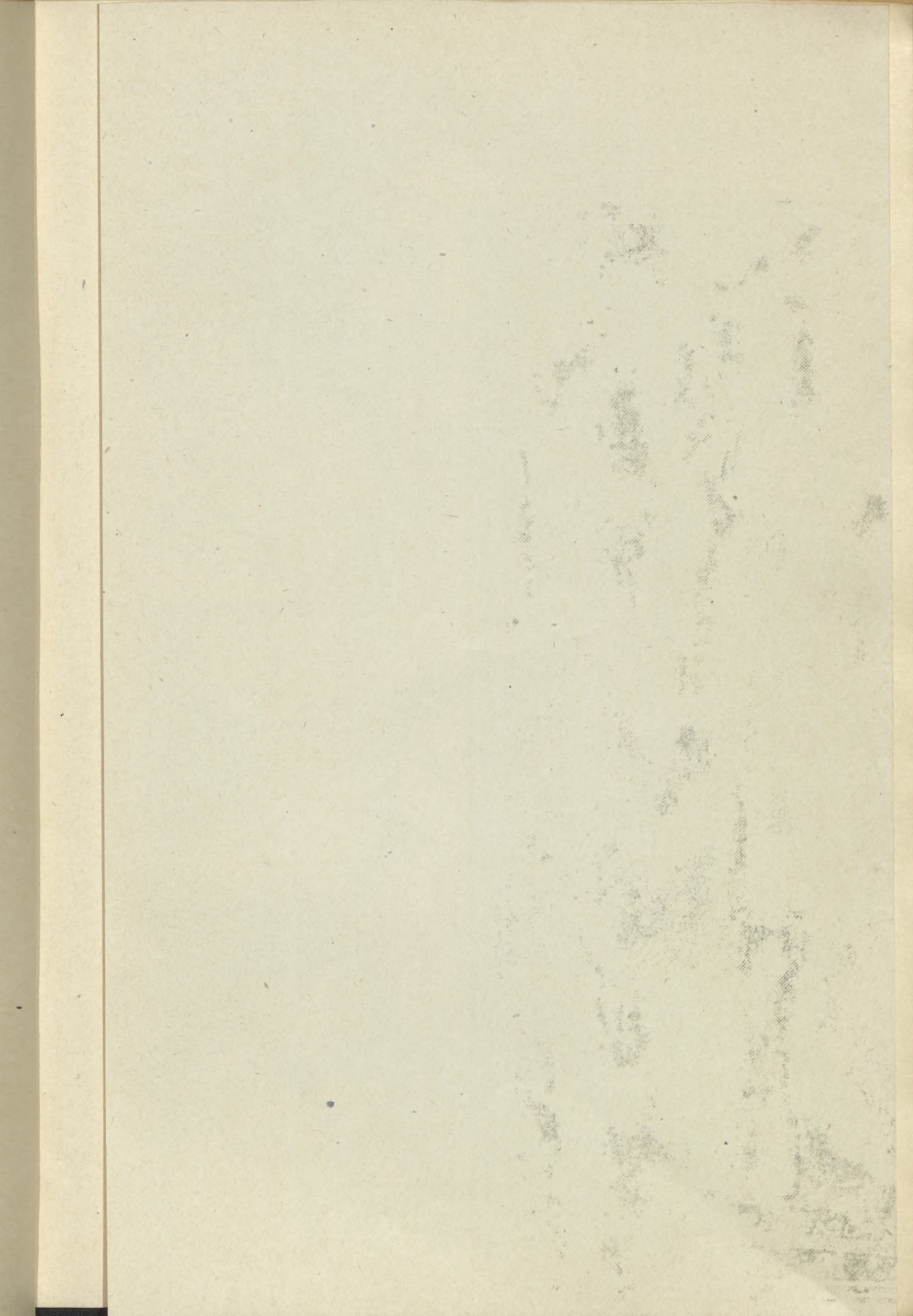
It is now distinctly understood that Congress has a right to do as it pleases; that it is under no obligation to respect any treaty, for the Indians have no rights which command respect. What is to be hoped for by an appeal to Congress can readily be anticipated from the history of the legislation by which Lone Wolf and his tribe have been deprived of that which had by express treaty stipulation apparently been secured to them. It is frequently said that the Indian question has been solved, but until public opinion has been so far educated as to require Congressmen to respect moral, if not legal rights, there would seem still to be room for a campaign of education in this regard.

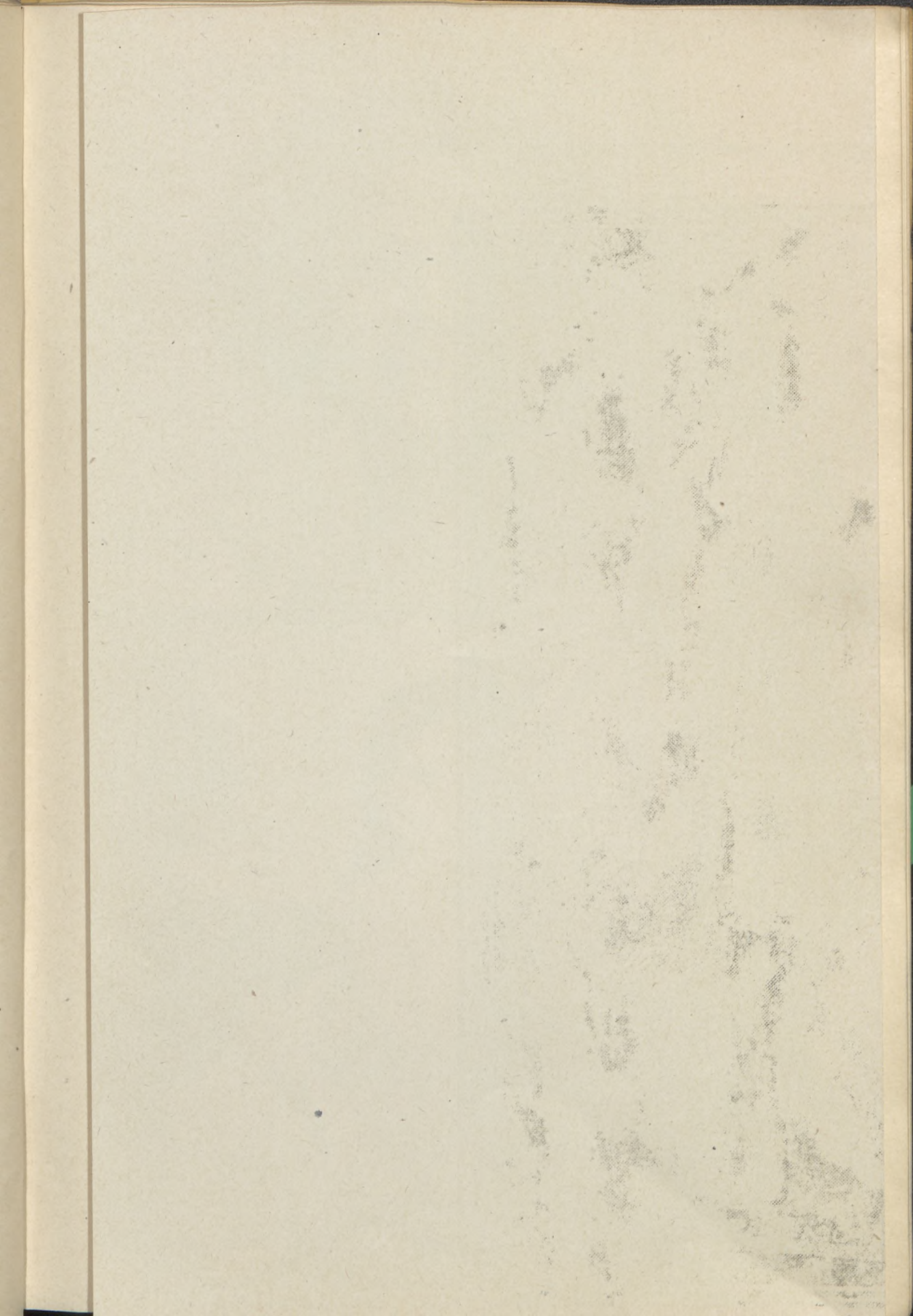
TO THE AMERICAN INDIAN

BY ELAINE GOODALE EASTMAN*,

My brother, with the piercing eyes,
 The swarthy cheek, the distant mien,
 In whose impassive port is seen
 The habit of free centuries,
 The dignity that scorns surprise—
 Brave without hope, and proud, I ween,
 Only of something that has been,
 And in the dead past buried lies,—
 Look up—with happier courage face
 This modern strife; accept the plan
 Of a strange world no longer young.
 The future beckons to your race;
 You, the self-centred, silent man,
 Shall yet gain friends and find a tongue.

*Written for the New England Magazine.





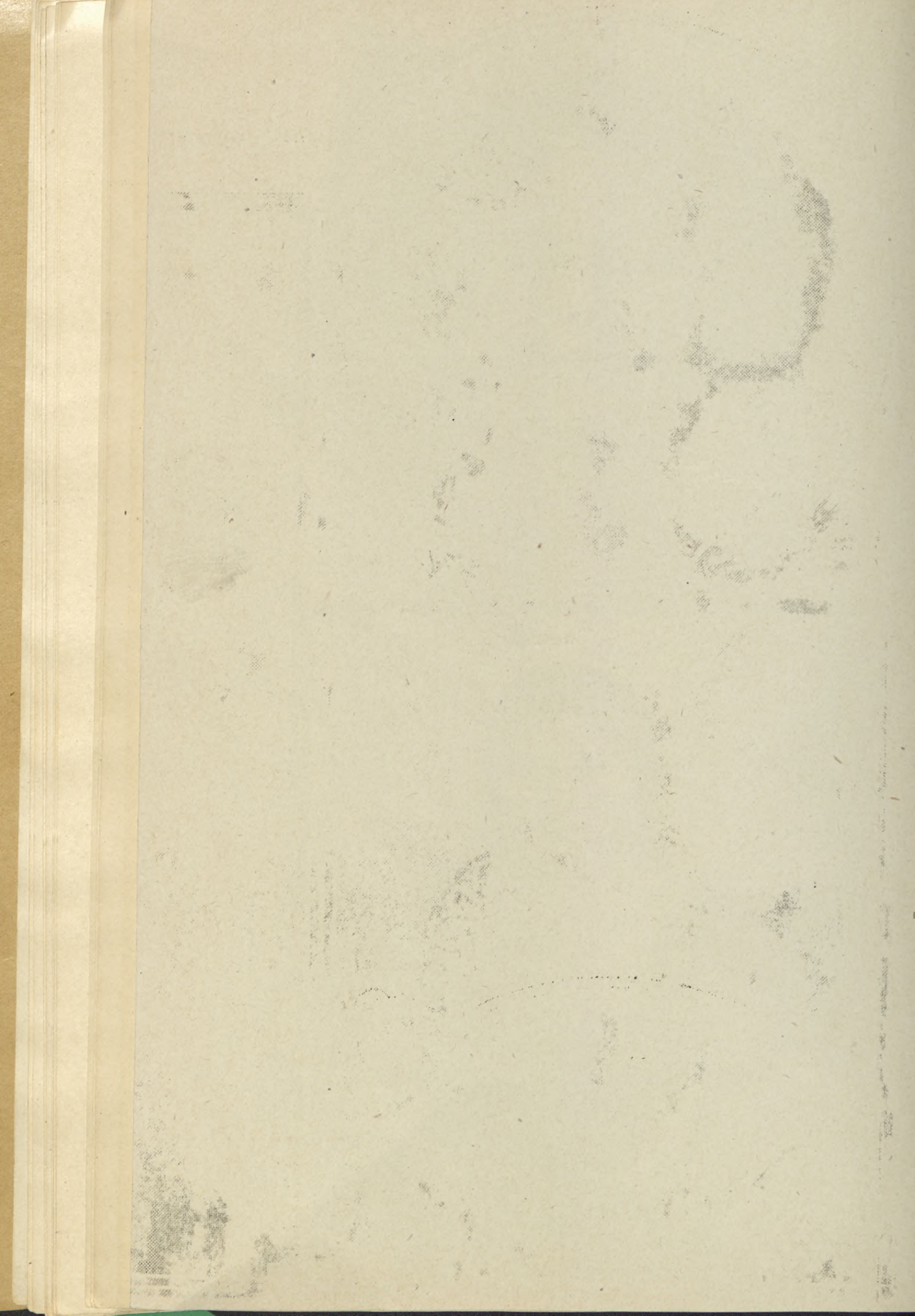
MRS. WOODROW WILSON AND POCAHONTAS, DAUGHTER OF CHIEF
POWHATAN, KNOWN AS LADY REBECCA IN ENGLAND

By Courtesy of the Washington Times



BY
HARRIS
SEWING
FROM PAUL
THOMPSON





THE CORONATION OF CHIEF POWHATAN RETOLD

BY GERTRUDE BONNIN (ZITKALA SA.)

MRS. WOODROW WILSON, wife of the President of the United States, is a lineal descendant of Pocahontas. Wide acclaim has been given Mrs. Wilson in Europe where, preliminary to the world's Peace Conference, both she and her distinguished husband have been enthusiastically welcomed and sumptuously banqueted by the royal families.

It is a remarkable coincidence that three centuries ago, Pocahontas was also received in Court by the King and Queen of England. It is recorded in history "that the most flattering marks of attention" were paid to the daughter of Chief Powhatan. Springing from the tribal democracies of the new world, Pocahontas was the first emissary of democratic ideas to cast-ridden Europe. She must have suffered untold anguish when King James was offended with her sweetheart husband, Rolfe, for his presumption in marrying the daughter of a king—a crowned head too!

Through weary miles of tangled forests of the eastern coast, Captain John Smith with four escorts carried word to Powhatan that new presents for him had arrived from England; and that Captain Newport sent him an invitation to come to Jamestown to receive them.

The stately Indian chief, having just returned from a journey, was very likely reclining upon "his bed of mats, his pillow of dressed skin lying beside him with its brilliant embroidery of shells and beads," dressed in a handsome fur robe, "as large as an Irish mantell." It was the fall of 1608; and the air was damp and cool. With grave dignity he replied to the messengers—"If your king has sent me presents, I also am a king and this is my land. Here I will stay eight days to receive them." As for the cunning proposal that he join the settlers in a common campaign against another tribe of Indians, he said "I can avenge my own injuries." Proud and sagacious was Powhatan, even Captain John Smith had to admit.

When Jamestown learned that Chief Powhatan would be at home to receive the King's gifts, Captain Newport with fifty men immediately set out to the chief's dwelling. Among the many gifts presented at that memorable time, was a royal crown sent by King James I of England. It was a disappointment to Captain Newport that this unusual present brought to the Indian chief no glad thrills at all. But the faithful subjects of England knew

that the old chief was exceedingly whimsical. They thought so because he was more interested in trifling trinkets and bright colored beads which appealed more to the artistic eye of the aborigine. He was grossly ignorant of the world's rank and power associated with particular pieces of the white man's articles of dress and decoration. One time, the chief admired a string of blue beads so much that he bought them from Captain Smith, paying three hundred bushels of corn, every kernel of which was worth more than gold to the hungry colonists.

It was not surprising then that the scarlet robe and royal crown did not happen to please his unspoiled taste. Perhaps brooding over the encroachments of the pale-faces upon his territory might have caused him to question the real significance of these King's garments and crown. To the liberty loving soul of Powhatan, this royal camouflage was no comparison to the gorgeous array of Autumn in that primeval forest where he roamed at will.

However, by dint of persuasion, the coronation day was chosen. When the time came for the performance of the solemn ceremony, the courage of Powhatan failed. Such a parley as was held under those ancient trees can scarcely be imagined. The Indian Chief was incorrigible. It were really laughable, did it not in later years prove to be so tragic. After hours of reassurance that the king's garments would not injure him, he reluctantly permitted himself to be dragged into them. The greatest difficulty was encountered when Powhatan stubbornly refused to kneel to receive the crown, as he was requested.

The patience of his visitors was exhausted. Still they who would move heaven and earth to execute their king's command must find a way to move this American aborigine. They resorted to trickery. "One leaned hard upon his shoulder to make him stoop a little and three stood ready to fix the royal gewgaw on his head." At the signal of a pistol shot, a volley of musketry was fired as a salute.

With a muttered growl of surprise, the warrior chieftain tore himself loose from their hands. His eagle eye flashed the wireless "Are you come to trifle with me and to kill?"

Again Powhatan, now a crowned head, was reassured that all was well. Upon recovering his composure, it is told that he generously gave his old shoes and mantle to Captain Newport for his courtesy.



WHAT MARY AUSTIN SAYS ABOUT INDIANS

SAYS Mary Austin, the California author and playwright, in a recent interview:

"Every Indian can be and expects to be a poet under stress of emotion. Indian verse is a distinct genus, but it has differences within itself—I can tell now, when I hear an Indian song, what sort of a country produced it. Hill-dwellers' songs have distinct up-and-down motion, and songs of the plains are long and rolling in accent.

"I was so impressed with this Indian verse I felt it a real element in poetry, and away back in 1903 in a lecture at Leland Stanford, I predicted that American literature must some time show a recurrence to this verse form. And it has! Look at "free verse" now raging!

"I believe we owe the Indian not only many elements in our art and language, but certain codes of behavior and ideals that had their part in developing American character, and in appreciating his peculiar culture, we may enrich and reinforce our own civilization."

A REVIEW OF THE INDIAN CITIZENSHIP BILLS

BY CHARLES A. EASTMAN

IN considering the three bills now pending in Congress, introduced by Messrs. Curtis, Carter and Hayden respectively, we note first that the purpose of each is the reform of the present system of administration of Indian affairs by the Indian Bureau. We claim that the Bureau form of government has outlived its usefulness; indeed it has continued too long, to the positive injury of the American Indian. I believe this is generally admitted by all unbiased, unofficial students of the situation.

Recent investigations of the Crow and Flathead agencies among others by Congressional committees, (at some of which I was present), brought out facts which could not be regarded otherwise than as a remarkable display of official incompetence and gross neglect. Immediately following these developments, the bills under consideration were introduced; and in justice to these three gentlemen it should be said that all of them are undoubtedly

sincere in their desire and purpose to protect the Indian from all the manifest and flagrant abuses of the so-called parental system. That system appears to be based on the supposition that the Indian is helpless, being either ignorant or imbecile, and I want to say right here that he is neither.

Senator Curtis' bill (S. 1554) creating a board for the management of Indian affairs, to provide for the classification of Indians, and for other purposes, proposes a well-considered system. If we had had that system for ten years back, instead of the present one, something would doubtless have been gained; but at this stage of our progress it is merely putting a lighter chain on the Indian. The proposed board of three members, holding office for ten years, is to assume the entire management of Indian affairs, except that the members of each tribe owning money or property may elect a business committee to co-operate with the agent or superintendent in their local administration. Upon the agent and this committee falls the entire responsibility of classifying the members of the tribe as to their competence, and they may grant or withhold freedom and citizenship at their pleasure.

Mr. Hayden proposes a chain somewhat lighter still, and yet a chain with the Indian, like a toothless old bear, on one end and his master and bear-leader on the other.

The bill fathered by Mr. Carter of Oklahoma (H. R. 9253) for the purpose of conferring citizenship upon all Indians and segregating the competent Indians from the supervision of the Indian Bureau, is much more hopeful. Its substance is contained in the first paragraph, in which every Indian born in the United States is declared a full citizen upon its enactment. The second paragraph provides for the individualizing and removal of restrictions upon all property and moneys belonging to adult mixed blood Indians of less than one-half Indian blood.

Right here we perceive a seeming contradiction. We may assume that there is only one kind of citizenship in the United States, and every Indian is declared to be "entitled to all the rights, privileges and immunities of such citizens." With the best intentions, have we the right to create a distinction between citizens, giving some a clear title, while the "rights" of others are administered by a bureau without their consent and sometimes even without their knowledge? If we should apply this rule to Irish, Bohemians, Swedes, Poles, et al., what an outcry would follow! I fear there is bound to be much injustice in such an arbitrary ruling, which will be felt keenly if applied to the many Indians of full or nearly full blood who are stronger, more able and intelligent than many of their half-blood neighbors.

However, the bill goes on to direct the appointment of three commissions of three members each, "for the further purpose of

determining the competency of Indians and placing them on their individual responsibility." One member of each commission must be an Indian (a very excellent provision) the second a member of the Board of Indian Commissioners, and the third an officer of the Indian Service. These three commissioners shall visit every Indian reservation "with a view to determining the capabilities" of the individual members of the tribes of one-half or more Indian blood, and of removing restrictions as may seem to them expedient. It is not distinctly specified whether they shall cover the same ground, or divide the territory among the three. The commissioners shall hold office for two years, at which time their office is abolished and they must complete their investigations by a full report to Congress.

If this bill passes Congress—and it is by far the best measure that has so far been introduced—I would propose two amendments. First, a definite provision that the individual application of the Indian for freedom to control his own property shall be considered directly by the commission and then and there decided, instead of being sent through the agent to the Secretary of the Interior and held up for an indefinite period as at present. Second, a provision that at the close of the two years' term, all Indians judged hopelessly incompetent or not desiring to be freed, shall either be turned over to the respective States in which they live the same as other incompetents, or cared for by a minor division of the Indian Bureau left in existence for that purpose, the Bureau being otherwise abolished.

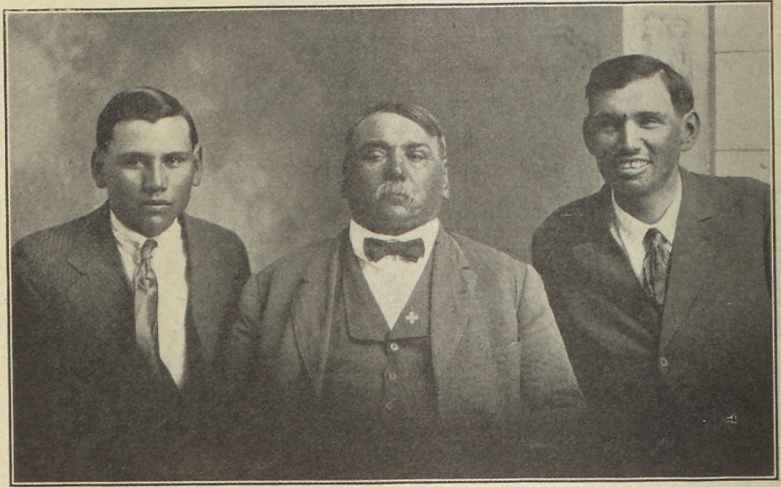
A VOICE FROM STANDING ROCK, S. D.

BY JOSEPH CLAYMORE (SIOUX)

Extract of an Address Delivered in the Native Tongue at the Pierre Conference and Interpreted by Henry Standing Bear

FRIENDS and young people of The Society of American Indians, I am here by your written invitation. Your organization, I am told, is composed of Indians and friends of the Indians who are working for the welfare of our race.

I am an Indian, born and raised among them. My childhood was spent around this part of the country, across the river from here (Pierre, South Dakota). Though my father was a white man, I received no education. I was trained as a hunter and became



JOSEPH CLAYMORE AND HIS TWO SONS, (SIOUX)

an expert. With my bow and arrow I killed the buffalo. On some hunts I got as many as three hundred. I was trained not only as a hunter but also to skin these buffalo by the labor of my own hands. I was young and strong. I took pride in my skill. When I brought the buffalo skins home they were bundled and sold. I never knew what my father did with the money.

Now that I have passed from a youth to the age of seventy years, under the Indian Bureau management, I liken the present Indian Bureau policy to that of my father. Indians are not consulted or advised about the expenditures of their money.

I listened to the long discussion about Indian citizenship today; and I felt vexed and tired of the Indian situation. I am going to tell you facts. They are things I have experienced in my life. Having been fortunate in marrying a good fullblood Indian woman who has been a great help to me, in my undertakings, we succeeded in the business of stock raising. Regretting my own lack of an education, I took my children out of the Government Indian schools which were unsatisfactory and gave them the advantages of American schools.

Then through the Indian Bureau I was declared a citizen. At the time I did not want it, as I was led to fear the tax would eat up my property. However, my wish was not taken into consideration. I became enough of a citizen to be a tax-payer but not considered competent to enjoy the full rights and privileges of an American citizen. I thought as a citizen of the United States, I could manage my own affairs but found that the Indian Bureau still held on to seven sections of land I had by inheritance. Though this property rightfully belongs to me, I believe if by some chance

I lost my other property, I might become poor and starve to death besides all this land, held by the Indian Bureau. Upon this point I have had many words with Indian Agents and other Indian Bureau Officials. Last winter I made a trip to Washington, D. C. to see the Hon. Cato Sells, Commissioner of Indian Affairs, about my rights as a citizen. Nothing came of my trouble.

I have come to your Conference to learn if possible some way by which a so-called Indian citizen may enjoy the full privileges and rights of real citizenship.

Next month one of my sons is leaving to join the army. I own 360 head of cattle. I am old and may die soon. My sons may be killed in battle. One owns a large herd of cattle. What is to be done? When there was fighting between the White man and the Indian, I stood on neutral ground, acting as a peace maker. There seems to be no reward for such acts, I am thinking.

I understand the good intention of our Government toward the Indians and realize fully that this good will miscarries on account of the petty Indian Agents on our reservations. I have seen and studied the White man and his ways. I understand the Indian and his ways equally as well. The question before us seems to be this—'How closely may our white neighbors draw to the Indians without trespassing upon the Indians' rights, and how far may the Indian follow the footsteps of the White man with real profit?'

You are Indians here gathered. We are brothers. I wish to stand firm for justice to our race. We have formed a brotherhood in this Society. To succeed we must STAND TOGETHER. Use discretion. Get behind this organization and push it ahead, and again put on the brakes if occasion and common sense demand it, until good work is accomplished. I have spent a great deal of money to come to this Conference, but considering the cause it is money well spent. If I live the next few years, I expect to be with you again. I shall expect to find this Society established upon a sure foundation; and all the loyal Indians uniting their efforts until this Society shall be a recognized force for the welfare of our people.

If, however, I find conditions to the contrary, I shall certainly feel obliged to reprove you unsparingly. Success or failure is always within ourselves.





O live content with small means: To seek elegance rather than luxury, and refinement rather than fashion: To be worthy, not respectable, wealthy not rich:

To study hard, think quietly, talk gently, act frankly.

To listen to stars and birds, to babes and sages, with open heart:

To bear all cheerfully: do all bravely, await occasions, hurry never:

In a word, to let the spiritual, unbidden and unconscious grow up through the common.

This is to be my Symphony."

—Channing.



A VISION*

BY BRIGADIER GENERAL R. H. PRATT

IN my young manhood I read Irving's Columbus. Within a few weeks I have re-read it, and during this re-reading I had a vision. I saw Columbus with his great authority and forces landing on the large and beautiful Island of Hispanolia, well populated by a kindly disposed native people, who gave him a cordial welcome. In my vision I saw that Columbus began at once to show these people that he was the commanding representative of one of the greatest, most civilized and highly cultivated Christian nations of the world, and that he came to give to these native people all and only the good of that great nation. He explained that his nation had one of the greatest and most useful languages in all history, filled with knowledge; that he brought to them this knowledge that they might become jointly co-equal in the world. He showed them that the soil, mines and other resources of their Island were of vast value which they could make their own enrichment by gaining the knowledge he would give them and applying it to themselves and their resources. That it was his purpose to stay with and become one of them and to show and help them in developing their great Island; that his King had sent along with him selected emissaries of a great truth which was the foundation of the best relations and developments of the most powerful Nations, and would if accepted bring endless happiness and prosperity to them and that his only purpose was to give them the fullest knowledge and enjoyment of all these things.

These native people, having common sense, agreed to try it, and Columbus began at once to educate and train them and their children in the best uses of themselves, their land and his language, and in all of its education and knowledge.

I saw that very soon the whole Indian population was absorbed with interest and eager to move forward in the ways that Columbus advised, and so great was the improvement that in a few years the whole Island and the people were transformed and happiness and prosperity reigned everywhere. Knowledge increased, and commerce grew rapidly, for the Island was vastly rich in productiveness, and the people gladly became veritable citizens of Spain, and as their prosperity increased many of them visited and were honored in the parent country and even sent their children there for highest education. It thus came about that all differences disappeared.

These results obtained notoriety in other islands and led to their like improvement, under Columbus' guidance. The fame of it also

* Written 1914—Washington D. C.

spread to the Northeast coast of South America, which Columbus visited, explored and started everywhere among the natives the same upward and glorious career. Not only was there no trouble between Columbus and his Government and the natives anywhere, but the natives rejoiced continually in the immense good that had come to them through this enlightened and righteous contact.

My vision extended over many years, and I saw many people of other nations, England, France, Italy and other countries landing everywhere in America, carrying the same message, the same exalted relations, the same development, and I saw the whole continent increasingly populated by foreigners and natives dwelling together in unity, the natives easily rising into the same measure of excellence and high knowledge and pursuits that the foreigners brought with them.

Such was the fame of it that the natives from far islands came to see the wonderful growth of brotherhood and prosperity and some stayed and participated. The same unity, tranquillity and excellence of the natives and foreigners thus dwelling together spread rapidly across the continent without any obstruction, ever meeting with the highest welcome everywhere. There was no dissension, no war, but all was at peace and the population increased in numbers rapidly, and in health and knowledge, so that it was not long until it was impossible to distinguish any difference in capacity or quality among the people. Thus was created not only the greatest nation of blended people but the most righteous and brotherly people in all history.

In my vision I sought for the reason of it, and I found that Columbus and his Government and England, France, Italy and all other Governments who had led in accomplishing these great results had been guided by the Golden Rule, and so it was a Heaven of blessing as I saw it in my vision.

While I was in admiration of it a cloud came and darkness, and it vanished, and I saw that it was all a mirage from the very beginning, and that in its stead there had always been sad strife, disease and death, death to the native peoples so vast that the million of people of Hispanolia had all disappeared, that there was much death among the invaders, that instead of being guided by the Golden Rule they were led by greed and depravity and that they loved the clink of gold more than they did the far more invaluable native men. That instead of utilizing the people already in the Islands and in the Continent they had destroyed them and brought other populations filled with like unreasonable greed as themselves. Thus my beautiful vision was gone and the reality was upon me and sorrow and depression filled my heart as I thought of what might have been and what has been, and then I awoke, but the vision remained.

I found the beautiful island of Hispaniola, the fairest of the fair, superabundantly equipped by the Creator with all the ele-

ments and luxuries of life, prosperity and happiness, had been filled throughout for centuries with crime, and that it had passed into the control of a darker race which followed the baneful examples of the original invaders and engaged year after year in destroying itself; that similar conditions existed throughout North and South America and the Islands and that the ambassadors of the Golden Rule everywhere, though continually preaching their Golden Rule, enforced its exact opposite and never by precept or practice admitted that the native peoples were a real part of our human brotherhood.

A PROTEST AGAINST INDIAN BUREAU CONTROL

BY BRIGADIER-GENERAL R. H. PRATT

IF you grant the appropriation asked in the Bureau estimates for the recently discovered Indians in Polk County, Texas, you will bribe them into an irreparable back-set in their progress toward real United States civilization and citizenship, and both institute among them and confirm the Bureau's unyielding, expensive, and retarding system of control in tribal masses.

Always self-supporting, these Indians have by that fact alone retained their independence and manhood, and therefore are already on the best and quickest highway to our civilization and citizenship. This move enforces dependence and ends at once that supremely favorable condition.

They have never needed other help than to be persuaded to quit being tribal Indians, (which is easily accomplished) and then enabled to scatter among and avail themselves of our established avenues of industry and development always open to them as fully as to all other men. This quickly completes their transformation into capable and acceptable American citizens, where they should remain, subordinate only to our general laws and customs. By giving the appropriation you will not only say to them you prefer they remain tribal segregated Indians, but you actually hire them with big bonus to continue just that. Segregation has been the supreme hindrance to the civilizing and citizenship of our Indians from the very beginning of our intercourse with them.

These two hundred and six Polk County Texas Indian men, women and children, are a part of seven hundred and two in that State taken into Bureau statistics by the Bureau of Indian Affairs within the last few years from census discovery and carried as "Not under an agent." The Indian Bureau last year told Congress

* Letter to Committee on Indian Affairs, House of Representatives, Washington, D. C., Jan. 6, 1919.

it wanted \$175,000 to set up its system over these two hundred and six Indians. That was \$850 per capita for every man, woman and child. If the \$850 per capita to begin with is granted for these two hundred and six, it will take \$600,000 to cover into Bureauism the whole seven hundred and two, for it will soon appear that the balance have the same right, because the evidence before Congress is that the present commissioner, who is from Texas, is "personally interested." It matters not that just now all our people, men, women and even children, are officially urged, and to be further implored, to help the Government in its supreme emergency with every dollar they can raise to meet war expenses.

These Texas Indians are a part of 22,863 throughout twenty-seven states recently appearing in the reports of the Commissioner of Indian Affairs as "Not under an agent" and taken up in Bureau statistics from Census Bureau discovery. I would dispute that these are all Indians, for very many of them carry a much larger proportion of other than Indian blood.

There are 5,836 of the same kind of Indians in North Carolina coming into Bureau statistics from the same census source and also carried as "Not under an agent" for whom can easily be brought a like claim to appropriation. If the next Commissioner of Indian Affairs happens to be from that State and realizes his predecessor's success, he will be tempted and assume a "personal interest" in *his* Indians, and if the same relative cost is maintained for instituting Bureau care over them, this will create a demand for the North Carolina Indians and carry into that State a beginning appropriation of \$4,960,600. Who then can stop the process until it covers into the same expensive Bureau Supervision the balance of the 22,863 census discovered Indians in the other twenty-five states, which at the same ratio will require a beginning grand total of \$19,433,500.

\$100,000 of this \$175,000 for the Polk County Indians is asked for the purchase of land. That would cost \$480 per capita and, applied to all the "Not under an agent" Indians throughout the United States, would bring the total cost for land alone to \$10,974,240, provided, of course, the System would buy as cheaply in other States as the proposed price in Texas. The land barons willing to sell for good price and ready cash are not all in Texas.

A few hundred thousand Indians for unknown centuries owned the whole of what is now the United States, but that never civilized them. The Government policy, instituted when coming into occupancy of our vast land areas, of segregating within these areas the Indians thereon in tribal masses to own in common defined reservations, has always been the Indian System's potential influence to obstruct their detribalizing and therefore hinder their individual transformation into our civilization and citizenship.

Large numbers of these "Not under an agent" Indians are not

only most worthy citizens, but some have become distinguished by election to public office even as high as State legislators. Send me with a delegation of your committee to be piloted by an Indian Bureau guide whose special influences have promoted these "not under an agent" schemes to visit all or any such Indians and then permit me to pilot the investigation to a like number of Indian communities who have been for scores of years under Bureau care and it will be established that it is conditions under Bureau care that need remedy and not the "Not under an agent" conditions.

I would like especially that this investigation should know and bring to you all the facts and contrast the present conditions and past histories, claims and progress of the Polk County Indians with those of a larger community of Indians who loyally served as scouts and guides in our regular army against the turbulent of their own race and whose rights and history to that date are recorded in the Report of the Commissioner of Indian Affairs for 1905, (pages 98 to 103). The shame of broken Government promises, debilitating oversight, feeble educational advantages, and lack of proper civilizing help to this community since that Report, in order to compel obedience to Bureau projects, particularly within the last six years, during which it has been directed by the very same officers in the Indian Bureau who are promoting this Polk County scheme, warrants lack of confidence and even procedure towards radical change in order to clear the Government's responsibility. In the Texas case white men want \$100,000 for land they can't use to advantage any more or otherwise sell at the price, and in the other case white men want the water rights of the Indians.

I have assailed the intentions of the Indian Bureau System. Of course, I do this on the showing of results.

The 336,342 (alleged) Indians proclaimed as his responsibility by the Commissioner of Indian Affairs in his annual report for 1918, are each just that many reasons for the existence of the Indian Bureau and for which he brings to you the annual demand for an appropriation of \$12,000,000 of our government money to keep his machine in motion. These reasons gone, the career of the Bureau machine closes, and the \$12,000,000 annual expense is saved.

If the statements already made herein do not show that the 22,863 "Not under an agent" (alleged) Indians ought not to be included as that many of the reasons for a Bureau to manage them, the investigation I above suggested will surely exclude them from the records.

Four years ago the present Secretary of the Interior proclaimed with élat that the "Cherokee Nation" Indians had been given their lands and money and were turned loose as citizens. Soon after I met Gabe Parker, agent for the "Five Civilized Tribes" and asked, "Is it true that the Cherokees have had their money

and lands turned over to them and are now citizens?" He replied "Yes, all but 7000." I asked "What is the matter with the 7000?" He replied—"They have been declared incompetent." I then turned to the Indian Commissioner's Report and found that no Cherokees whatever had been dropped but that the then whole 41,693 were still on the Rolls. The Cherokees are continued on the Rolls for 1918 to the number of 41,824 (an increase of 131) and are therefore that portion of the 336,243 reasons for continuing the Bureau. Take out your pocket book and look at your Government paper money issued in the last four years and look at your War Bonds and you will see on every dollar and every bond "Houston B. Teehee, Register." Mr. Teehee is a Cherokee and included in Indian Bureau Reports as one of the 336,243 reasons for Bureau continuance. The eminent Robert L. Owen, Chairman of the United States Senate Committee on Finance, now abroad studying European financial systems, is another Cherokee in the same count. And there are others, many.

For fifty years the Bureau has carried in its statistical headings "The Five Civilized Tribes" which cover the "Cherokee Nation," "Choctaw Nation," "Creek Nation," "Chickasaw Nation," and "Seminole Nation" which now together aggregate 101,506 of the 336,243 Bureau's reasons. For forty years prior to the opening of Oklahoma they as "Nations" carried on their own systems of government; each having a governor, legislature, public officers, schools, etc., under their own control. Nowhere in their affairs or life was race inferiority admitted by them, therefore lofty aspiration had opportunity and was cultivated. Their jealously guarded educational control enforced high proficiency and secured school officials and teachers of proven ability and large vision. Their schools included academy and college but distant colleges and universities of the country were constantly used by them unhampered by any prejudice and without establishing race inferiority. The results in the other "Five Civilized Tribes" were the same as among the "Cherokee Nation." This is attested in part by three of your committee, your distinguished Chairman, and Mr. Chandler and Mr. Hastings; Mr. Gabe Parker, the predecessor of Mr. Teehee as Register of the Treasury, but now Superintendent of the Five Tribes, is another and there are many others of large ability. Mr. Parker has the unique honor of being his own Superintendent, and the Superintendent as well of Senator Owen, Mr. Carter, Mr. Hastings, and Mr. Chandler. It does not answer to assert "mixed blood" as the cause, because the tribes longest and most exclusively under Bureau control have many who are just as proportionately mixed bloods and are quite without any such successful results from the Bureau's and its school methods.

The schools under the "Five Tribes" management were not only

far more successful but they secured a more universal and more cheerful attendance than the Bureau conducted schools have had among these same Indians during the last twenty years since these tribes fell into the Bureau School's care.

The controlling reason for this discrepancy and the other lack of Indian progress is that the Bureau itself is obsessed with and consequently all its activities center on the false allegation of inferiority in the Indian race and that guides its every purpose and action.

Very many other thousands of Indians throughout the country not in the "Five Civilized Tribes" nor the "Not under an agent" classes are just as absurdly included as its reasons in the Bureau statistics.

The facts show that Indians once corraled in Bureau statistics are never let out by any Bureau action.

The Bureau has long had influential and kindred scheming assistance in its race nursing contrivances.

Secretary of War Porter, in his annual Report covering the Indians who were then under the War Department (see Congressional Debates for 1828 Vol. 5 Appendix p. 10) says:

"The annual appropriation of ten thousand dollars to the purposes of educating Indian children, and teaching them the mechanic arts has had the effect to draw to almost every Indian reservation, in addition to the agent, and interpreters, a considerable number of missionaries and teachers, with their families, who, having acquired, principally by the aid of this fund, very comfortable establishments, are unwilling to be deprived of them by the removal of the Indians; and thus, we have found that, while the agents especially employed by the Government for this purpose, are engaged in persuading, by profuse distributions of money and presents, the Indians to emigrate, another set of Government agents are operating, more secretly, to be sure, but not with less zeal and effect, to prevent such emigration.

"These remarks are not intended as a personal reflection on the missionaries and teachers; much less on the pious and respectable patrons of these benevolent institutions, who, no doubt, are disposed to lend a ready support to every humane measure which the Government may think proper to adopt in favor of these depressed people; but rather are intended to show the natural and unavoidable tendency of the system itself to counteract the leading policy of the Government."

Through years of wide knowledge and acquaintance with many missionaries and their work among the Indians, I have found that their almost universal influence is in favor of tribal segregation and against any temporary, much less permanent, individual escape therefrom for any purpose whatever. They are sure they can migrate individual Indians into Heaven in one generation but are equally sure individual Indians cannot be migrated into the United States as capable citizens short of many generations. The first

proposition cannot be disputed because of the impossibility of statistics, and the last they themselves make as true as they can by every influence and assertion they can invent.

Massachusetts colonists passed the following law looking to unity between themselves and the Indians.

"Indian Lands, 1633.

"For settling the Indian title to lands in this jurisdiction it is declared and ordered by this court, and the authorities thereof that what lands any of the Indians in this jurisdiction have possessed and improved, by subduing the same, they have a just right unto, according to that in Genesis 1.28 and Chapter IX-1 and Psalms CXV, 16. And for the further encouragement of the hopeful work amongst them for the civilization and helping them forward to Christianity, if any of the Indians shall be brought to civility, and shall come among the English to inhabit in any of their plantations and shall live civilly and orderly, that such Indians shall have allotments among the English according to the customs of the English in like cases. (Law of Mass. Ed. of 1672 p. 74)."

The great "Apostle to the Indians," John Elliott, forerunner of the Bureau system, opposed such brotherhood, kept them in tribal communities, lived with, taught and preached to them and took forty years to translate the Bible into one of the languages of that region. This course set the races over against each other as communities, and to keep up the separation which both races were religiously trained to think essential, the Indians were moved west and again west. In the case of Stockbridges they were first hired to uproot themselves and migrate for four hundred sixty pounds, two barrels of cider and thirty quarts of rum." It took four removals to get this tribe to their final home in Wisconsin, all of which moves were clearly attributable to missionary determination to continue and enforce Babelism in our "greatest democracy." Elliott's Bible went into "innocuous desuetude" almost from the start and it is probable the short-sighted missionary never realized the fact that it is far easier to educate Indians to use English understandingly than it is to create for them a vernacular system and educate them in their own language and that having learned English the doors to practically all knowledge are opened to them. Had the Colonial Law method prevailed and the Indians remained or moved in and become a very part of the whole people all the facilities and advantages of the civil life of that day would have transformed them at once and removals been unnecessary. Not only that but good bone and sinew in large quantity would have increased the forces to develop the continent without encumbering the meagre transportation facilities from Europe, to say nothing of the absence of internecine troubles.

Never has there been a normal Indian who could not have been made into a perfectly competent civilized man quite within the same time it takes to make a competent civilized man out of those born to civilized parents. It has only needed that that be the paramount purpose and the Indians be persuaded to quit being uncivilized (which I repeat is easy) and we give them just the same environment, teaching, incentives, examples and opportunities. The methods and influences of the missionaries have been adopted by Indian management and for the same reasons. The monster appropriation, of public funds for Bureau uses now \$12,000,000 annually has created in every reservation "very comfortable establishments" for the Bureau's employees and built an autocracy of control that leads off every influence endangering its own perpetuity. The Bureau has 7,000 employes, many of whom yielding to their human nature are led to devise larger need for their own service and do this by multiplying, extending and complexing the absorbing Bureau regulations over the Indian and his land, his money and racial schools.

Mr. Leupp, one time Commissioner of Indian Affairs, summed up the Bureau purpose in this: "Improvement but not transformation." That at once seeming to fit in with the Bureau scheme, has become enframed in later publications, and still lives as Bureau propaganda. No commonsense person has stopped to think about it long enough to discover that all "improvement" is evitably "transformation" and that the slogan is therefore senseless. I knew more than one Indian community "transformed" by Indian Bureau methods where there is no "improvement."

In 1915 the present Commissioner in an address to a large audience of Bureau Officials, employees, Indians and citizens he had gathered at the San Francisco Exposition, having by his environment imbibed the Bureau spirit, said:

"In our labors with these primitive people, we are too prone to become impatient. There is a disposition to expect a revolution rather than an evolution, such as has come about in 2,000 years of the white man's civilization. It is unfair, it is unjust, to expect more rapid progress from the Indians than is shown in the development of the white race. If I were called upon to indicate the one important word in our relations with the red man, it would be patience."

It is enough to say of this absurd pronouncement that it is the blanket apology for failure in securing prompt and worthy results and has been used for many years by the church and state authorities who are in absolute control of Indian destiny and who instituted the machinery which has held back and keeps the Indian dependent on them and their contrivances.

Impatience is one of the best stimulants to all progress.

The Bureau asks you to give \$25,000 to be used as a "reimbursable" fund among the two hundred and six Polk County, In-

dians. "Reimbursable" is one of the recent clever inventions of the Bureau which helps to hire the Indian to remain content in the Bureau corral. The principle itself teaches dependence and a borrowing character. It presumes a regular business transaction. Examine it carefully on that basis and you will abandon it at once.

As a citizen and tax-payer, I therefore object to government appropriation for the Polk County Texas Indians and because of precedent urge that their destinies be left where they belong, with the state in which they are located, and they be encouraged to retain their same individual right all others have to move from oppressive surroundings into larger privilege. Let the state determine the kind of citizens it wants to make out of the humanity within its borders. If the State unfortunately adopts the Bureau policy, their situation will be at least no worse.

In order that the Committee may know I have good right of expression in this behalf I enclose copy of an address made here in the City in 1914 and confirming its statements make it a part of this letter.

LETTER TO THE CHIEFS AND HEAD- MEN OF THE TRIBES*

FROM GERTRUDE BONNIN, SECRETARY OF THE SOCIETY
OF AMERICAN INDIANS.

MY friends and kinsmen:

This little letter is written to you that each may receive a direct message today. There are two things I wish to bring to your special attention. These are English-speaking and retaining ownership of a portion of our Indian lands.

Since the close of the great war, in which our Indians fought so bravely, there is much talk among our White brothers about the importance of all Americans learning to speak English. There are many languages among the White people just as there are among our different Indian tribes. Plans are being made and our government is supporting this new movement to educate all foreigners who now are American citizens, by the study of the English language.

In all their papers, many of which I read, they are urging the returned soldiers and girl war-workers to go back to the schools. Night schools are opened for the working men and women. No one is ever too old to learn.

Friends, if the White people have found it worth while to do

*Dear Reader into whose hands this letter has fallen, will you do a kind act by reading and explaining it to an Indian who cannot read or speak English?—*Editor.*

this, isn't it even more worth our while to renew our efforts to speak English? No doubt there have been occasions when you wished you could have expressed your thought in English. Remembering this experience, will you now encourage other Indians to make the effort to learn this language?

Very often I have wished that you could write to me in a language we both would understand perfectly. I could then profit by your advice in many things, and you would know you were not forgot.

And now, I have a word to say about Indians holding permanently a small portion of their inherited lands. Sometimes I fear they are selling their lands too fast and without consideration for the future children of our race. Indians are an out-of-doors people, and though we may become educated in the White man's way and even acquire money, we cannot really be happy unless we have a small piece of this Out-of-Doors to enjoy as we please. For the sake of our children's children we must hold onto a few acres that they may enjoy it as we have.—

Many times as I walk on the paved streets of the city, I long for the open Indian country in which I played as a child. I wonder how our White brothers can be content, being born and bred In-Doors. I understand that it is their fast increasing population that necessitates building houses, larger and higher, to accommodate them. The White man is a wonderful builder of stone houses, which to me are better to look upon from the outside than to live in, as they shut out the sky and sunshine.

I shall be glad to hear from you, should you feel interested in these two things about which I have taken the liberty to write you.

Yours for the Indian Cause.

(Signed) GERTRUDE BONNIN.

THE FUNNY SIDE OF WAR WORK*

THE various bureaus of war work in Washington naturally receive many letters from ignorant people or people not well versed in the English language, who in trying to express their ideas in writing often make mistakes which are decidedly humorous. Here are a few gems received by the War Risk Insurance Bureau:

"I ain't got no book l'arning and I hope that I am writing for inflammation."

*The Mutual Life, New York.

"Just a line to let you know that I am a widow and four children."

"I have a four months baby and he is my only support."

"I was discharged from the army for a goiter which I was sent home on."

"I did not know that my husband had a middle name and if he did I don't think it was none."

"Owing to my condition which I haven't walked in three months for a brok leg which is now 75."

"Your relationship to him? Answer: Just a mere Aunt and a few cousins."

"You ask my allotment number. I have four boys and two girls."

"I am writing in the Y. M. C. A. with a piano playing in my uniform."

"Both sides of our parents are old and poor."

"Dear Mr. Wilson, I have already written to Mr. Headquarters and received no reply and if I don't get one from you I am going to write to Uncle Sam himself."

"We have your letter. I am his grandmother and grandfather and he was brought up in our house according to your instructions."

"You have changed my little boy to a girl. Will it make any difference?"

"Please let me know if John has put in an application for a wife and one child."



BOOK REVIEWS

BY ELAINE GOODALE EASTMAN

AN EARLY AMERICAN HEROINE*

Sacajawea, or Bird Woman, the young Shoshone mother who guided Lewis and Clark across the untraveled Rockies to the "Everywhere Salt Water," more than a hundred years ago, tells her own story in characteristic Indian fashion in this unusual little volume.

Mr. Schultz, who married into the Blackfoot tribe and who has written several vivid and successful tales of Indian life, drew this latest story from the lips of aged men and women who knew the heroine well, and who had often heard her relate the dramatic incidents of her capture by an enemy tribe, her enforced marriage, and return to her own people as guide to the white captains, "Red Hair," and "Long Knife." Her mind was as active as her frame was enduring, and her keen interest in the leaders and the objects of the expedition, so far as she understood them, her courageous and successful efforts to protect and preserve not only their lives but their priceless records, stand out in strong contrast to the stupid harshness of Charbonneau, her French husband.

Sacajawea's great and indeed invaluable services, while acknowledged by Lewis and Clark in their journals, were never in any way compensated during her long lifetime (she only died in 1884). However, two statutes have been erected to her memory, in Bismarck, North Dakota, and Portland, Oregon; and Edna Dean Proctor has commemorated her feat in ringing lines which preface Mr. Schultz's book. All good Americans will enjoy reading of her contribution to the birth of an epoch, told in the simple words of this brave daughter of an untutored race.

OUR DEBT TO THE RED MAN*

A great deal of painstaking research has evidently gone to the making of this book, whose title is perhaps a bit misleading, since all of the writer's emphasis is placed upon the French mixed-blood rather than the aboriginal American as having largely contributed to the upbuilding of America. Yet Mrs. Houghton does good service in stressing the vigor of the mixed races in general and the

* Bird Woman, by J. W. Schultz. Houghton Mifflin Co., Boston. \$1.50.

* Our Debt to the Red Man. By Louise Seymour Houghton. The Stratford Publishing Co., Boston, \$1.50.

specially happy results of alliances between French and Indians (which have also been much more numerous than those of Anglo-Saxons and the natives), while she does not forget to give credit for services rendered to both full bloods and Indians with white blood other than French in their veins.

The characters and lives of well-known "metis" who aided notably in pioneer days as explorers, traders, settlers, interpreters or scouts, are sympathetically drawn. Among them are Charles de Langlade, scion of a noble French family and known as the "father of Wisconsin," Antoine LeClaire, of Davenport, Iowa, Pieree Bottineau, of Saint Paul, and many more. In the later chapters of her suggestive little book, Mrs. Houghton speaks with warm appreciation of leading Indians of today, including several prominent in the councils of the Society of American Indians. Numerous portraits add to the interest of her sketches of Father Gordon, Mrs. Bonnin, Captain Bonnin, Arthur C. Parker, Angel Decora Dietz, Emily Robitaille, Rosa Bourassa LaFlesche, and a host of others well fitted to take an active part in the making of a new era. From her summing up we quote:

"No doubt the most prophetic day in the Indian history of the twentieth century was Columbus Day of 1911, which saw the founding of the Society of American Indians. Many important successes are already to its credit, and into the large horizon of its future the imagination loves to look * * * The debt of this country to the French mixed-blood is already large. It can best be repaid, it can only be repaid, by enlisting his help in solving one of the most serious problems of the present time and one in which he is vitally interested—the work, namely, of doing justice to the Indian by making it possible for him to do justice to himself by way of citizenship * * * The recent census has shown that the Indian is *not* a vanishing race; but it is one thing to exist with so much of vitality as to be enabled to increase in numbers, and another thing to be permitted to employ all one's God-given powers to their utmost capacity. * * * What an asset in our national life would be the Indian race if once again permitted to live."

INDIAN HEROES AND GREAT CHIEFTAINS *

By Charles A. Eastman

Reviewed by Gertrude Bonnin (Zitkala-Sa)

To begin is not to stop reading until the last page is reached. Indian imagery and figures of speech permeate the faithful delineations of "native character and ideals" of the Red Man. Fascinating are the humorous episodes and youthful adventures of these children of the great Out-of-Doors who were destined to become

* Indian Heroes and Great Chieftains. Little, Brown & Co., Boston, \$1.35 net.

historical figures in the latter part of the grim nineteenth century. Fine portraits of the chieftains lend attractiveness to the work.

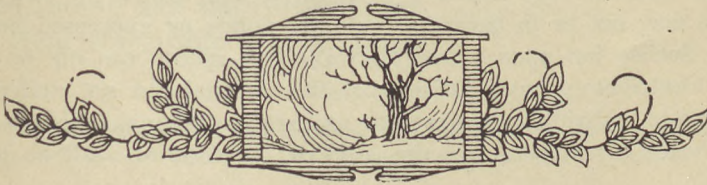
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707 TWENTIETH STREET, N. W., WASHINGTON, D. C.

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