

E 98  
I 5  
I 39  
NMAI

152  
171  
162



*Photo by PARADE*

# INDIANS AT WORK

*Volume X, Nos. 2-6*

República de Cuba



Gobierno Provincial de Matanzas

*Biblioteca Pública Santiago Alvarez*

de la

Escuela Provincial de Artes Plásticas Tarasch

Segunda Exposición Internacional de Publicaciones Periódicas

Agosto 22, 23 y 24 de 1942

Por Cuanto *Envious at Work*  
Editado en *Washington - E. U. A.* ha merecido  
el público testimonio de reconocimiento por su difusión ideológica y valiosa labor cultural, el  
Jurado de la Segunda Exposición Internacional de Publicaciones  
Periódicas acuerda por *Unanimidad* concederle

Gran Diploma de Honor

el que se expide como constancia de dicho acuerdo.

En Matanzas, Salón de Actos de la Biblioteca, a 22 de Agosto de mil novecientos cuarenta y dos.

*Santiago Alvarez*  
Sr. Santiago Alvarez Rodríguez  
(Gobernador Provincial)  
Presidente

*Américo Alvarado*  
Sr. Américo Alvarado Sicilia  
Vocal

*J. Rodríguez*  
Sr. Juan Manuel Rodríguez Cartaga  
Vocal

*V. Pons*  
Sr. Valentin Pérez Balboa  
Vocal

*Alberto Llovera*  
Sr. Alberto Llovera Oliviera  
Vocal

*J. J. Olacariquet*  
Sr. Juan J. Olacariquet Satalier  
Vocal



*P. Avalos*  
Sr. Pedro Avalos Correns  
Secretario y Director de la Biblioteca

# INDIANS AT WORK



Gran Diploma de Honor.....	See Page 52.....	Inside Front Cover
Editorial .....	John Collier. ....	1
Army Major Rates Indians Best Soldiers....	Jack Durant, AP Writer .....	4
Indians Put War Above All Else .....		9
Chokecherry Poison .....		10
Latin-Americans To Study Indian Reservations .....		13
Booshu Buys A Bond.....	(Daily Alaska Empire) .....	14
Franz Boas Is Dead .....		15
War Comes First In Navajo Life .....	F. W. LaRouche .....	17
New Airfield Named For General Tinker .....		22
Women Harness Old Talents For New War Jobs.....	Jeanne Clark .....	25
Indians In The News .....		29
“To Exercise Certain Rights of Self Government . . .” .....		31
Khaki And Blue Familiar Sights In Office...	Edna Portwood .....	34
Chester Faris Retires .....		37
In Post-War Planning, Let Us Benefit By Indian Service Past, Writes Chippewa.....		38
The Tribal Council.....	J. C. McCaskill - Archie Phinney .....	40
Former Arapaho Scout Dies .....		44
Malcolm McDowell .....		44
Among Recent Books .....	Anita Tilden, Librarian .....	45
Aleuts Build One House Per Day.....	(Daily Alaska Empire) .....	47
Papago Explains Why His People Work For Victory .....		48
New Laws For Federal Workers.....		50
A Timely Lesson From Mohawk History ....	Archie Phinney .....	51
Indians Must Pay Federal Income Taxes .....		52



*An Indian of the 45th Division serves as a military policeman.*

*Photo by PARADE*

# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

VOLUME X

NUMBERS 2-6

The war becomes more total. It reaches into every American life. It will reach further and further. It reaches to every mentality, to every personality.

So, rightly, Indians and Indian Service move more completely into the total war.

Tribal manpower moves into the armed forces and the war industries. Indians are fighting on every front where our Army and Navy are engaged. More than 12,000 are in the fighting war. The industrial war and the food war claim ever increasing thousands of Indian men and women. On the home grounds of the tribes, the stresses increase. Morale goes up, not down. Numerous evidences show that in Indian Service, morale goes up, not down. How true, the remark of S. Stephen McKenney: "We can always live on less when we have more to live for."

Ah, that "more to live for." It is the lifting from our world of the darkest curse ever laid on it since life began. The saving of our world from evil doom. The winning of a world where never again can the curse and the doom come near to deforming and crushing a billion lives, come near to annihilating the good human heritage. They have come so near, they are yet so near.

It is the winning of lasting democratic peace which is the "more to live for." Through that peace and in its spirit we shall all go far forward into attainment; and if we lose that peace and its spirit, we shall spiral downward into renewal of the curse and the doom. There will not be any irresponsible middle ground. This fact is what countless minds in all the struggling life-faithful peoples know.

How the Indians do know it! Their whole racial history enables them to know it. Indians lived by the spirit through such countless years. They suffered the crushing of the spirit, they fought outwardly and inwardly to keep the spirit alive, they did

keep it alive, and in recent years they have resumed their ancient march on its highway. The hope which has blazoned from Indian life in these recent years--and most of all in these changing, on-rushing present months--is a light for all the peoples of the world. The democracy of Indians, and the philosophy of democracy of Indian service, are tokens and assurances of the democratic peace which can be--which must be--which the fearful waging and winning of the total world war is meant to win.

Indians, and service men and women--hold nothing back; you will hold nothing back. Give all that you are--you will give it. But give it, more and more, toward that "more to live for"--toward the living peace, the world order of democracy which is not the remotest hope but the immediate and the saving hope.

\* \* \* \* \*

Six or seven years ago--I do not remember the exact date--one of the famous men of our time came to the Indian Office and talked with our Washington staff. He told of the Irish cooperatives--those enterprises of economic democracy around which, as a matter of principle and of method, all other realizations of democracy were being brought together into the living community. This man was George Russell, authority on agricultural economics and on community organization, who as "AE" was known world-wide as a mystic and seer and voice of the God-in-man.

It was exactly across that date that the peoples were moving into those fateful aggressions by nazism and evasions and surrenders by democracy which made the second world war certain. In China, in Ethiopia, in Spain and on the Ruhr, in the blindness and faithlessness of many of the democratic states, and in the re-making of tens of millions of Germans into the nazist personality-form, the world's crisis and ordeal of today and tomorrow were being prepared. Among the strange and sad events which were in waiting was the failure of George Russell's own Ireland in its duty to mankind. Today, we do not think too much of this or that special case of failure--Ireland's or England's or France's or Russia's or our own. We sway in the boundless struggle and effort, late, but not quite too late. In those darkening years behind, George Russell shines like a star of evening or morning. He died, but the star shines on.

In the February Atlantic, George Russell's son tells of his father.

It happened that a few days ago a letter came to me from a friend of George Russell's, asking that I write him my memory of Russell. I answered, briefly, and because AE was very close to the Indian spirit I quote my letter here.

January 19, 1943.

Mr. Maurice Leahy  
991 Fifth Avenue, New York

Dear Mr. Leahy:

Surely I am glad to write you of AE. Inadequately, but there is no other way. I knew AE's poetry since 1902: the purest lyricism and the most authentic mystical speech, it seemed to me, in all the language in those decades. And I knew his work in the cooperatives.

Then, so late, here at Washington I knew AE in the flesh and blood. He was a marvelous human being: that purest spirit of disembodied song and that gleam of Merlin and ray of Plotinus were integrated with a whole manhood. A whole and earthy manhood. How in that deep being the child who outlasts all age was there, and how against this very human casement of life the "dark, glorified, all-conserving abysm" pressed. My latest memory is that of a street near the Cosmos Club in Washington. We had returned late, from an evening with Henry Wallace.

The bare elm boughs were mixed with the stars. None but AE, whom I have ever known, could recite poetry worthily. That night, on the street, he made a universe out of one line of Swinburne: "Out of the golden remote wild west where the sea without shore is." And then he drew all the brooding world into lines of his own:

"From our immemorial joys of hearth and home and love  
Strayed away along the margin of the unknown tide,  
All its reach of boundless calm can sway me far above  
Word or touch from the lips beside."

Not in our race, but in another race, I have known men like AE. Two old Ute Indians visited me yesterday. Utterly relaxed, utterly aware, they sat; time did not control them, they controlled time; they discussed heavy and dubious tribal concerns, but merriment was at the verge and often it broke into laughter. They moved in a tide that was more than their personal beings and they drew me into the tide, and all last night the tide flowed on. And I read, afterward, of Sequoia who created the Cherokee alphabet in his 67th year and who rode away to Old Mexico in his 83rd year (a hundred years ago) and died there and was laid in an unknown grave; and Sequoia was of the spiritual race of AE. We talked about Indians a good deal; AE knew all that they represented.

*John Colman*

Commissioner of Indian Affairs.

*Hopi land*

*Photo by CARL MT. PLEASANT*



## *Army Major Rates Indians Best Soldiers*

By Jack Durant, Associated Press Writer

"The Indian is the best damn soldier in the Army," exclaimed Major Lee Gilstrap recently at an Army camp.

Major Gilstrap knows Indians. He fought beside Indians in the World War, coached them in football at Oklahoma Military Academy during peace years, and is "Big Chief" to 2,000 of them right now.

Some of the officers at this post assert that Secretary of War Stimson, himself would vote the same way. They recall that Mr. Stimson was driving through the camp when his eye was caught by the grace and agility of an instructor in bayonet practice.

"Stop the car," ordered the Secretary. He watched in silence while the swift-moving bayonet flashed in the sun. "I want to meet that instructor," he said. Secretary Stimson then complimented Sergeant Chauncey Matlock as "the finest instructor in bayonet practice I have ever seen"--an accolade to a full-blooded Indian who was a star football player and English scholar at Oklahoma College.

### Prefer Blade to Bullet

"The Indians love to use that bayonet," says Major Gilstrap, "and that probably explains why they are the best bayonet fighters. Indeed, they like the shining steel blades so well that it is a terrific job to make them remember that rifles carry bullets as well as bayonets."

Major Gilstrap's favorite example of over-use of the bayonet is that of an Indian named Hopocantubbe who served under him in the World War. Hopocantubbe was out scouting in No Man's Land when he flushed a big Prussian in a shell hole. Instead of drilling him with a bullet, Hopocantubbe chased the Prussian for 500 yards right down the middle of No Man's Land and into a dugout. No shots were fired even then, but only one came out, and it wasn't the Prussian.

Out of more than 2,000 Indians at this post, the records show that the only ones who have not risen above the rank of private are a few "28-day soldiers." A 28-day soldier is one who is good for 28 days and bad for the three days after payday.

"The Indians make such fine soldiers," says Major Gilstrap, "that they soon become non-commissioned or regular officers. We have Indian officers in all branches and they rank all the way up to lieutenant colonel."

The most famous Indian fighter of the war so far is Major General Clarence L. Tinker, commander of the Hawaiian Army aviation forces, who was reported missing in the Battle of Midway.

Indians may prefer to use the bayonet, but it is a fact also that they are the best rifle shots in their division. About half of them have an expert's rating, and





*Rifleman Frank Carson, Ofoe, tests edge of Garand bayonet.*

*Photo by PARADE*

most of them are particularly adept at long-range rifle shooting.

“At scouting and patrol work,” Major Gilstrap adds, “the Indian stands out like a sore thumb. During recent combat maneuvers one Indian single handed captured a tank and its crew; another Indian came back with 87 ‘scalps,’ or identifying arm bands.”



*An Indian soldier  
of the 45th Division  
camouflaging his helm*

*Photo by PARADE*

The sense perception of many Indians is so acute that they can spot a snake by sound or smell before they can see it. They have an uncanny faculty at weaseling over any kind of terrain at night, and there is a saying that "the only Indian who can't find his way back to his own lines is a dead Indian."

Physically, most Indians have the qualifications for a perfect soldier. Their long, sleek muscles are built for endurance. Some Indians at this post have been known to come in from a 25-mile hike and then walk two or three miles to a USO hut to a dance.

Not only is the Indian well-nigh indefatigable, but he also has better muscular coordination than any other race.

"I coached athletics for 15 years and I never saw an Indian who lacked that rhythm, timing, coordination that golfers like to call 'form,'" Major Gilstrap says.

The real secret which makes the Indian such an outstanding soldier, in Major Gilstrap's view, is his "enthusiasm for fighting." Sergeant Echohawk, for example,



*Sign language is  
useful in battle, too.*

*Photo by PARADE*

a 126-pound Pawnee, is a judo expert who, in a rough-and-tumble battle, could snap the back of an opponent twice his size. Sergeant Echohawk daily practices taking knives and clubs away from "enemies" with the same fervor that Hoppe practices billiard massés.

This fighting spirit is attested by many semi-apocryphal tales. One concerns a portly Indian who tried to join the Army, and, told by the recruiting officer he was too fat to qualify, tartly replied, "Don't want to run. Want to fight."

As a matter of fact, that Indian-talk business of "Me ketchum," "Me strong, silent man," is heard no more. Once there might have been Indians like the Cherokee soldier who saluted his colonel in the morning, but refused to do so in the afternoon because, as the Cherokee put it: "Back where I live, speak to men in morning. No more that day."

Some 50 different tribes are represented among the 2,000 Indians at this post. Many are college graduates, and the number who haven't at least a high school education are few.

As an example of the people who seem to persist in using "ugh" and one syllable words in their conversational approach to an Indian, they tell the story here of a feminine radio program arranger, who asked the Indians to sing their native songs,



*Sgt. Red Eagle, Creek, leads a combat squad of the 45th Division*

*Photo by PARADE*

and wanted informational background about their songs so she could introduce them intelligently to her listening audience.

The task of informing the young lady fell to the bayonet specialist, Sergeant Matlock, who, with his somber face and a couple of football scars on his skull, was convincing evidence to the young woman that she was talking to an Indian, and no fooling. Timidly she outlined with two-syllable words and sign language gestures that she'd like him to explain the background of his native songs.

"Madam," said Sergeant Matlock, in the mellifluous Oklahoma tone that is a combination of soft southern and slow western drawl, "the easiest way for me to explain our Indian songs is to tell you they are similar to a series of progressions in Chaucer's 'Canterbury Tales,'" and he then proceeded to quote examples from the prologue while the young lady's chin dropped.

## *INDIANS PUT WAR ABOVE ALL ELSE*

American Indians are making important contributions to the war, even at the cost of creating manpower problems on their reservations, Commissioner of Indian Affairs John Collier recently reported to Secretary of the Interior Harold L. Ickes.

From their small population of 400,000, the Indians have sent more than 12,000 men to war. Even greater numbers of Indians have left the reservations to build bombers and tanks, to keep the railroad cars moving, to work in the mines, and to pick beets and cotton and perform other necessary labor in the fields of victory, Commissioner Collier said.

The result is a shortage of manpower on the reservation, and the job of keeping the tribal stock and farm enterprises in operation is falling increasingly to the Indian women and children. In recent months Indian women at a number of jurisdictions have learned to drive tractors and trucks, repair heavy automotive equipment, work in laundries and power plants, and assist in the cattle and sheep round-ups.

"I quote from a report from the Fort Hall Reservation in Idaho an incident which is occurring almost daily on the 200 Indian reservations in the country," Commissioner Collier said. "An old Indian woman wrapped in a dusty blanket walked into the reservation general store and purchased two War Stamps. She skillfully placed the stamps in a well-worn book, then started haggling with the storekeeper over the price of a hoe. When a bystander asked her what she was going to do with a hoe, she replied, 'My son fights, I work.'"

"We have no record of the thousands of small War Bond and Stamp purchases made by individuals like this one, but of the purchases made by Indian tribes through our Office during the past year, the amounts total almost two million dollars," Commissioner Collier said.

"Again," the Commissioner continued, "we have no record of all the contributions the Indians have made to war relief societies, but such reports as we do get indicate that the Indians are giving all they can. Pueblo and Navajo Indians, in lieu of cash, have given sacks of corn--their staff of life--mutton, silver jewelry and rugs to the Red Cross. An unsolicited \$1,000 for Navy Relief came from a wealthy Kiowa Indian woman, of Cement, Oklahoma, who signed the check with a thumbprint."

In the field of administration, the Indian Service turned all its energies toward aiding the military authorities in the successful prosecution of the war, Commissioner Collier declared.

"Already transferred, or in the process of transfer, for military purposes are one and a half million acres of Federal Indian lands in seven states and Alaska. We are turning over to the War Department a school, hospital and other buildings at Tomah, Wisconsin," Commissioner Collier said, "and negotiations are in progress on additional Federal Indian buildings. Over 800 leases for oil and gas operators on Indian lands have been approved, as have 80 permits to develop deposits of coal, copper, lead, zinc, tungsten, vanadium and helium-bearing gas on Indian lands.

Of the 36 billion board feet of timber estimated as the Nation's need for the past year, slightly more than five per cent came from Indian-owned forests. The

Indians' timber included the important Sitka spruce, used in the construction of training planes; elm and oak, from which the ribs of ships are hewed; and Douglas Fir and Western Hemlock, which go into plywood for airplane construction.

During the past year the Indians planted 5,100 more Victory gardens than they did the year before, making a total of 36,200 gardens, or roughly one Victory garden to every second Indian family. In addition, field crops planted by the Indians this year increased 18 per cent in acreage over last year, covering a total area 13 times the size of the District of Columbia.

Complete reports on this year's cattle sales have not been received, but on the basis of incomplete reports, and in spite of a labor shortage, 20 to 30 per cent increase is indicated over last year. In 1941, the Indians sold enough beef cattle to feed an entire Division (two pounds per soldier per week) over a period of one year.

A notable increase in sheep sales this year is anticipated, Commissioner Collier reported, over 1941 when the Indians sold enough sheep to clothe 12,000 soldiers and to furnish hundreds of tons of mutton in addition.

Water and soil control methods were introduced among certain dry areas of the Navajo, Hopi and Papago reservations in the Southwest, resulting in a 23 per cent increase in farm land available to the Indians this past year. New water tanks for livestock developed during the past year on Indian lands will make possible the production of approximately 169 additional tons of beef, or enough beef to sustain 800 combat troops over a period of one year.

In cooperation with the War Relocation Authority, the Indian Service is administratively responsible for 20,000 Japanese moved by Army authorities from the West Coast military areas to the Colorado River Indian Reservation at Poston, Arizona. In addition, the Pima Indians have leased their lands near Sacaton, Arizona, to the War Relocation Authority for the settlement of 15,000 Japanese, Commissioner Collier said.

### *Chokecherry Poison*

In many western states, Indians enjoy the wild chokecherry, the pulp of which is wholesome and tasty, but the seed, according to a recent discovery of an Indian Service medical specialist, is poisonous and may cause death.

While detailed to the Western Shoshone Agency, Owyhee, Nevada, Dr. Michel Pijoan, special physician in nutrition, had four patients who were unconscious brought to him. The first patient died before Dr. Pijoan discovered the cause of his illness. From his study of this patient, however, Dr. Pijoan was able to save the lives of the other three who were found to have been poisoned by the fresh seed of chokecherries. Dr. Pijoan discovered that the seed pit forms a poisonous hydrocyanic acid in the alimentary tract.

Although the fresh seed is seldom eaten deliberately, it is sometimes swallowed whole or crushed in the mouth injudiciously. The seed when crushed or dried for several days, loses its poisonous properties, Dr. Pijoan said, but under no circumstances should the fresh seed be chewed or swallowed.



*Children on Walker River Reservation, Nevada, are helping to win the battle of food production.*



*Photo by WAR DEPT*

*Sioux soldiers salute the flag during Sun Dance ceremony*



### *LATIN AMERICANS TO STUDY INDIAN RESERVATIONS*

In the field of Inter-American cooperation, the Indian Service is offering practical experience to a group of distinguished soil technicians and rural educators who arrived in the United States recently from South and Central American countries.

Guests of other Government agencies, these Latin-American representatives will complete their studies here by visiting Indian communities in the West where the school and farming problems are related to the problems of their own native rural populations back home.

Among the group of Latin-American scholars who were brought to this country to study with Soil Conservation experts are six who following their study in Washington, D. C. will get some practical training on Indian reservations with the help of Indian Service employees.

They will be joined by five outstanding Latin-American rural educators, who have been conferring with experts in the Bureau of Agricultural Economics. The two groups will meet on the Navajo Reservation at Fort Wingate, New Mexico, on February 15 when the preliminary conference with Indian Service officials begins. In this conference which is expected to last 10 or more days programs will be projected for study of Indian communities from the point of view of their applicability to Latin-American conditions.

Commissioner of Indian Affairs John Collier recently designated in his staff a Committee on In-Service Training for Latin-Americans. Executive Officer for the Committee is Archie Phinney, Nez Perce Indian, who will supervise and coordinate the training activities as conducted in local areas by the Indian Field Service. Among those areas which it is thought Latin-Americans will find especially meaningful and closely related to their own problems are the Navajo, Papago and Pueblo Reservations in the Southwest, and the Rosebud and Pine Ridge Sioux in the plains country.

Earnest Maes, Secretary of the National Indian Institute, who arranged for the Latin-American visitors to get first-hand Indian Service experience, said of the training program, "In the tremendously rich experience of the Indian Service in adapting Governmental programs to Indian needs should be lessons of great value to all the countries of Latin America that have large Indian populations. If we can help Latin-Americans to avoid many of the mistakes the Indian Service has made in the past, we feel that they in turn can help us with the problems which are being solved or remain unsolved among our Indian communities today."

Among the Latin-American representatives are Max Bairon, Director of Rural Education, Bolivia; Dr. Alfonso Cuarado Garcia, of the Ministry of Education, Peru; Dr. Reynaldo Margueytio, Director of the Rural Normal School, Uyumbiche, Ecuador; Leopoldo Zeissig, of the Ministry of Agriculture, Guatemala; Dr. Luis Alvarez Barret, Mexico; Anthony Lespes, of Haiti; Jose Salvador Jauregui, of El Salvador; Gonzalo Pedro Andrade, of Mexico; and Gonzalo Alfonso Moreno, of Ecuador.



*Point Barrow Eskimo girls buy Victory Stamps at the cooperative store*

*Photo by Mrs. Pauline V. Burkher*

### *Booshu Buys A Bond*

(Editorial in the Daily Alaska Empire, Sept. 19, 1942.)

The population of Gambell on St. Lawrence Island in the Bering Sea is estimated at about 325, including women and children. Gambell is an isolated community --there's quite a bit of water between the island and anything else.

You'd think that if you ever wanted to get away from things--wanted to run off somewhere and forget the war and everything else--Gambell would be a good place. St. Lawrence Island and Gambell are a part of the United States--the map says. The persons living on the island are Americans--the almanac says.

But we learned something the other day that makes us believe that the people who live on St. Lawrence Island are darn good Americans, the kind who are going to see that we win this war so they can keep on being Americans. Because they like it.

You'd think that up on St. Lawrence Island the natives don't have to worry much about rationing and gasoline shortages and manpower and inflation and buying bonds and all of those things that we're supposed to be concerned with. They probably don't.

That is one reason why we believe that the clerk of the War Savings Staff of the United States Treasury is going to sit up and take a little notice when he receives Booshu's order for a \$25 War Savings Bond which Booshu has sent in along with his \$18.75 to buy it. We don't know whether Booshu is his last name or his first name because it seems that Booshu is an Eskimo and that's the only name he has. But

we're sure of one thing. Booshu is the kind of American we all should be.

We think the clerk who sends Booshu's Bond is going to think a little about that, too. He probably won't realize that \$18.75 in cash represents a small fortune to an Eskimo living on St. Lawrence Island. When Booshu sent in his \$18.75, that was a real sacrifice. He must have thought quite a bit before he let it go for America. It probably wasn't easy.

That was a real sacrifice. That was something that you have been thinking about doing for a long time and haven't done yet. Don't kid yourself. You haven't started to sacrifice anything yet. You've been holding back, kidding yourself into believing that we'll win the war without it.

You could learn things about being an American from Booshu. . . .

(Our Alaska Service officials report that we can be proud not only of Booshu but also the 14 other Gambell Eskimos who each purchased \$25 Bonds. They are Moses Soongaruk, Robert Y. Tungiyah, Mark Oyahok, Thomas Apassingok, Lester Nupowhotuk, Harold Omwarii, Lawrence Kulukhon, Jimmie Otiyohok, Walter Oseuk, Lloyd Oovi, Luther Stegurook, Charles Slwooko, Morris Tatoowi, and Phillip Maskin Campbell. In addition, the Gambell Native Council has purchased three \$100 Bonds.)

### *Franz Boas Is Dead*

Dr. Franz Boas, world-famous anthropologist and educator, died December 21, 1942, in New York. Born in Germany, Boas studied at the universities of Heidelberg, Bonn, and Kiel. After coming to this country, Boas organized a Department of Anthropology at Columbia University, and it was mainly under his impetus that anthropology became a widely accepted field of study. He served as head of the anthropology department at Columbia for almost a half century, receiving honorary degrees from a score of universities--among them Howard, Clark, Columbia, and Oxford. He was also on the staff of the American Museum of Natural History; honorary philologist of the Bureau of American Ethnology; Chief Assistant of the Department of Anthropology for the Chicago Exposition; and was a member of countless organizations.

His anthropological studies included native cultures of North America, Mexico and Puerto Rico. In 1883-84, Boas explored Baffin Land. Among the books he wrote are The Mind of Primitive Man, Primitive Art, and Race, Language and Culture, The Growth of Children, and Changes in Form of Body of Descendants of Immigrants. With Ella Deloria, Sioux anthropologist who worked under Boas, he wrote Dakota Grammar.

Commissioner of Indian Affairs John Collier said, "Dr. Boas had a clear understanding of basic Indian problems at a date long ago. When Carl Schurz was Secretary of Interior (1875-81) Boas, then a young man, struggled with him in vain to show that land allotment and the policy of breaking up the tribal life would be disastrous. Similarly in the problem of races and race relations all over the world, and of minorities, Boas was always profound and always ready to act practically."



*Private Albert Chester,  
Navajo Soldier*

*Photo by Milton Snow*

## WAR COMES FIRST IN NAVAJO LIFE

By F. W. LaRouche, Special Assistant to the Commissioner

A Navajo boy, eager to join the Marine Corps, walked 34 miles, hitchhiked 300 miles, obtained the consent of his parents and then walked and hitchhiked back to the recruiting station. Sidney Bedoni, in common with other Navajos, thinks such an incident is not remarkable in any way but merely a part of the job of winning the war.

Fourteen hundred Navajo men and boys, as of early December 1942, had joined the Army, Navy and Marine Corps, 350 of them as volunteers. Many more, rejected for physical defects and for inability to read and speak English, are striving to make themselves fit for future service. Serving with merit, and very often with distinction, in camps throughout the country and in all the foreign theaters of war, the Navajos, like other Indians, are natural born soldiers. Many have become non-commissioned officers, and many others have been selected for duty requiring special talents. Adolph Dodge Bitanny, a lieutenant in the Army Air Corps, is rated as a linguist speaking nine languages--five of them Indian languages. Lt. Bitanny, a grandson of Henry Chee Dodge, 82-year-old chairman of the Navajo Tribal Council, is a former Columbia University student and a former Indian Service employee.

### Fought In The Philippines

Navajo boys served in the Philippines. Members of a New Mexico National Guard Unit, these boys were among the first to meet the enemy. The epic of their service cannot now be written but enough of their exploits is known to make a brilliant chapter in the long record of Indian heroism and patriotism. Buddy Morgan, son of former Tribal Council Chairman J. C. Morgan, is a member of the brave contingent that fought to the end. He and others are believed to be prisoners.

The U. S. Marine Corps has organized a special Navajo signal unit for combat service. A platoon of thirty Navajos was recruited in the spring of 1942. The thirty Navajo Marines performed their duties so successfully that the plan was expanded, a recruiting detail was sent back to the Navajo reservation in the autumn, and by early December, 67 new boys were enlisted. Two members of the original detachment went back as corporals to assist in explaining the work to eligible Indians. Corporals John A. Bennaly and John R. Manuelito have made good in the hard-fighting Marines--a fact which almost anyone would guess on first sight. The boys look extremely competent. They are neat, poised, keen-eyed and fit. In movement and in manner they give the impression they understand their business, the business of making trouble for the enemy.

### A School For Soldiers

At Wingate Indian Service Vocational School a special class has been formed to prepare Navajo boys for military service. Boys of 18 or over are instructed in military English, close order drill, in first aid, self-defense, in the development of agility, in rifle marksmanship, in automotive maintenance and driving, military courtesy and discipline, war geography and map reading.

To see these Navajo boys swarm over the high scaling is to sense the great physical prowess and the natural gifts of coordination which help to make them dangerous antagonists.

In war work the Navajos have met the tests of the most skeptical white employers who persisted in the mistaken notion that "Indians won't work." Traditionally an independent people who preferred to remain aloof on their vast reservation, Navajo men have left by the hundreds their customary occupation of sheep-raising and farming in order to accept seasonal and continuing employment. A cursory survey of the reservation last fall revealed that more than 4,000 Navajos held jobs--some in the Colorado sugar beet fields, some in strategic mines (including a vanadium mine on their own reservation); others were in aviation plants, shipyards, railroads, and Naval installations on the West Coast.

### Making A Record As Workers

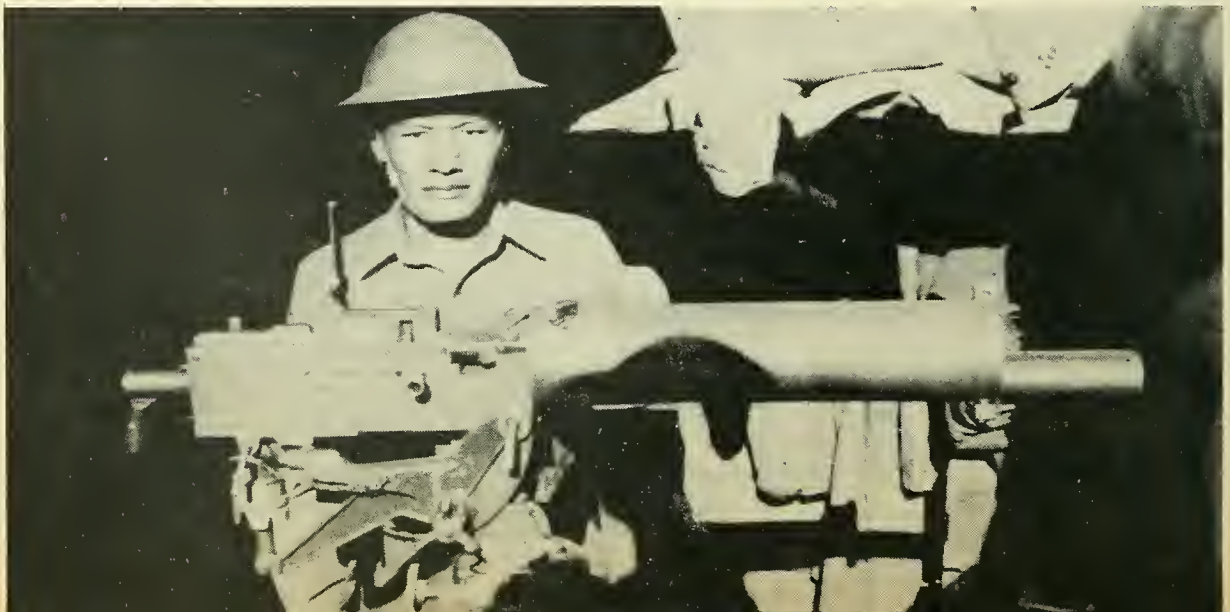
In the construction of the Army Ordnance Depot at Fort Wingate, New Mexico, more than 1500 Navajos were employed. The work was completed two months ahead of schedule at an estimated saving of \$400,000. A large percentage of Navajos have been retained to assist in operating the depot.

Named for its Indian workers, the Army's new depot at Bellemont, Arizona, is officially entitled the Navajo Ordnance Depot. Here at the foot of the San Francisco Peaks, sacred mountains of the Navajo, these Indians are making a record for industry and loyalty even better than at Fort Wingate.

Major E. B. Myrick, commander of the post, who learned about Navajo workers in the construction of the Fort Wingate depot, said he made plans to employ as many as he could get on the new establishment at Bellemont.

"They told me," the Major said, "that I was making a big mistake to depend on Indians for a heavy proportion of the work here. I knew this was not true and I persisted in hiring Indians. The result is we have about 1,500 of them working here now and everybody who knows anything about them agrees that they are by far the best workers we can get. And another very important fact is they are one hundred per cent loyal. There is no worry about sabotage or any kind of disloyalty as far as the Indians are concerned. Their patriotism and loyalty are simply taken for granted."

*Hoskie Thorne, Navajo, learns operation of machine gun at San Diego, California*



Indians are driving trucks and tractors, some are foremen, some are mechanics, electricians, stone masons, and clerks, interpreters and laborers. They possess many skills, plus the gift for hard work.

One story is typical. Due to workers' carelessness and other causes, ten or fifteen fires a day were started until Indians were put in charge of fire protection and fire prevention. The average has been reduced to one fire per month. Many more fires than one a month are started, but they are extinguished so quickly they are hardly worth recording.

The Army thinks so highly of its Navajo workers they have been permitted to live within the depot enclosure. Workers and their families live here in tents and in hogans which they build with materials furnished by the government and on government time. Here almost at the foot of the San Francisco Peaks, these Indians work, live, and play, in the midst of an atmosphere of modern structural magic. Surrounded by high pressure construction men, railroad builders, road crews, and many other technicians, all engaged in a task of momentous importance, prosecuted at unbelievable speed, the Navajos are placidly holding their own. They not only have the ability but they have the will to do their share, and more.

Recently there was a run-off election to choose a chairman of the Navajo Tribal Council. The Indians at Bellemont were very desirous of casting their ballots but they were even more desirous of remaining at their work. Time would have been wasted in traveling to the polling place, so a delegation was sent to the central agency at Window Rock to petition the superintendent to let them have absentee ballots. John Collier, Commissioner of Indian Affairs, happened to be in Window Rock on a brief visit and he and James M. Stewart, the Superintendent, reluctantly told the delegation there was no way for the Navajos to amend their own voting regulations on such short notice. The Indians argued long and eloquently. They insisted that their people would not leave their work no matter how earnestly they wished to vote. "To leave our jobs would be just like helping Hitler and those Japanese," a spokesman said, "and this our people will not do."

#### Women Work At Home

Meanwhile, with almost all the competent men and boys either serving in the armed forces or performing civilian war work, the women and children are cheerfully doing all the work at home and are striving to increase, for war needs, the production of mutton and wool.

In the collection of metal scrap, the total amount reported by agency officials was 600,000 pounds. In addition, hundreds of Indians turned in their scrap at trading posts and at towns far distant from the reservation's central agency at Window Rock. Scattered reports indicate that the total amount collected and disposed of in this manner was beyond the most optimistic expectations. Indians combed the countryside for bits of iron, searched the highways and ditches for junked cars, for wagon tires, old stoves, for everything in the line of metal that was not nailed down.

The rubber drive was equally successful. The reservation total was 113,000 pounds, which is a very respectable amount when one realizes that comparatively few Navajos own cars. Some Indians came in with as many as nine tires, gathered from no one knows where.

Red Cross quotas were oversubscribed. The quota in the Red Cross War Fund drive was \$2,000. The collections totaled \$3,700, most of it from Indians. Individual contributions of Indians were much higher than those of non-Indians. The supply of membership buttons in the Roll Call drive was exhausted long before the campaign was concluded. Indians are extremely proud of their war contributions and insist on receiving buttons and badges to show that they are participating. Actually the insistence was so great the local Red Cross workers were compelled, after the supply of badges was exhausted, to issue certificates. The Indians would not return to their hogans until they had received tangible proof that they had contributed.

The sale of War Bonds and Stamps goes on continuously and at a level that surprises even those who know the Navajos well.

None has made such a record as that of Henry Chee Dodge, 82-year-old former chief and present tribal chairman. During the long government campaign to reduce Navajo livestock in the interests of range conservation and as a means of providing food for war needs, the old man sold all the sheep and cattle he had been running on the Navajo range. From the proceeds of his cattle sales, he purchased \$30,000 worth of War Bonds.

Asa Tracy, a truck operator and livestock owner casually purchased \$2,000 worth of Bonds on a recent visit to town. There is an impression that this is only an incident in Tracy's Bond buying.

Eager for all war news, the many non-English-speaking Navajos besiege Indian Service officials, traders, missionaries and travelers for war information. By shortwave radio from the central agency at Window Rock, a weekly news summary is broadcast every Saturday morning to the Indians in all sections of the 25,000 square mile reservation, and to contiguous areas where Navajos live or work. Requested by many Navajos, a condensation of the important war news is the highlight of the weekly broadcast.

#### Tribal Council Hears War Talk

A recent session of the Tribal Council devoted to many important business matters, had so crowded a schedule that the meeting lasted all day, all evening, and until 2:30 the next morning. Yet delegate after delegate took time to talk about the importance of the war and the urgent necessity for everyone to make whatever sacrifices will help our country win.

A group of young men and women, former students who had come back to the reservation after attending boarding schools elsewhere, met at Fort Defiance recently to form an organization which they hope will be permanent. An immediate objective of the association is to provide funds for the relief of the soldiers of Bataan. Dances, lectures, bazaars and other get-togethers are planned as part of the money-raising campaign. Tickets of admission will be war stamps. Seventy-three Indians attended the initial meeting, many of them members of other tribes but the majority Navajos. All are intent on making the movement important, making it a useful part of the total Navajo war effort, helping to interpret the outside world to Indians who have slight contact with that world, helping to find new ways of harnessing the talents



and the resources of the Navajos. Jesse James, a Choctaw from Oklahoma, one of the founders and first president, believes there is a big job for his group. The 73 original members agree with him.

In the Navajo schools boys and girls of 14 and over devote every fourth week to a preparedness course which includes physical fitness, first aid, rescue, care of the body, protection against contaminated water, self defense, and exercises in marching and the development of agility. There are also courses in mechanics, with a war slant, emergency auto repair, study of water pumps, gasoline engines, radio, the use and maintenance of telephones, the handling of explosives and protection against gases.

If Jap planes or saboteurs should seek a haven among the vast mesas and deserts of Navajoland, their identity would soon be established and their presence known, even though the enemy might think no one had observed them. By horseback, radio, and grapevine, the news would travel, and Navajos trained as guards, fire wardens, and guides would be quick to lead military authorities to the scene of the enemy hide-out.

Thus, in many ways have Navajo men, women, and children of all ages responded to their country's needs, for to the Navajo, the winning of the war is the first and most important business of life.

*Navajo Pre-Induction School, Fort Wingate, N.M.*



## *New Airfield Named For General Tinker;*

### *Other Indians Awarded Military Honors*

Indian soldiers, representing many tribes throughout the nation, have won citations and medals for extraordinary heroism and valor in the present conflict.

Heading the list is the late Major General Clarence Tinker, enrolled member of the Osage tribe, whose wife in a recent ceremony at Washington, D. C., was the recipient of the Distinguished Service Medal awarded to the general posthumously. The high ranking Army officer, commanding general of the Hawaiian air forces, when leading the flyers in the battle of Midway last June, was lost at sea.

A further honor was paid to General Tinker when the War Department approved a proposal to name the newest airport at Oklahoma City "Tinker Field." The Oklahoma City Chamber of Commerce was notified that an exception would be made, in the case of General Tinker, to the War Department policy of not commemorating military heroes in the naming of posts, until after the war.

Foremost Indian heroes of World War II among the enlisted men were Private Charley Ball, of Montana, who received the Distinguished Service Cross for fighting off a Jap attack at Bataan, and Sgt. Ralph Sam, Paiute, who downed a Japanese Zero after he had been mortally wounded. Sergeant Sam received the Silver Star posthumously.

Johnny Minugh, from the Fort Belknap Reservation, William Saluskin of Yakima Reservation, Washington, and Hermann Boyd, of Wellinpit, Washington, were awarded the Order of the Purple Heart for having been wounded in action. Minugh and Boyd saw active service in the Philippines, and Saluskin was wounded while in service with one of the first contingents on the North Africa fighting front.

Another Indian soldier, Alonzo Enos, has received recognition for saving the lives of several members of his company and also that of 19 year-old Lt. Daniel De Young, youngest commanding officer in the Army. Several times, Enos, who was stationed at Formosa, rescued wounded soldiers whom the stretcher bearers could not reach because of Jap fire.

The leading scorer in the race by commando-trained American soldiers in Tunisia to see who can kill the most Germans is a young Sioux--Sgt. Kenneth Scissons of Rapid City, S. D.--who has 10 notches on his Garand rifle. Sergeant Scissons is engaged in patrol work in what he calls the "sissy" Tunisian hills. His record was chalked up in less than four minutes during a sortie by British trained units near Bizerte. The daring engagement behind enemy lines was one of the bloodiest in which American troops, trained in the hit-and-run tactics of the British commandos, have yet participated. Joe Longknife, of the Assiniboine tribe, also proved that the American Indians can shoot straight when he got 10 Japs out of 16 shots on Bataan.

Many Indian soldiers have been reported killed or missing in action, among them, Lester Crows Heart from Fort Berthold Reservation, killed in line of duty with American troops in North Africa; Marshall Wells of Fort Belknap Reservation, reported missing in the Mediterranean area; and First Lt. Leonard Farron, of Puyallup Tribe, reported missing while on foreign duty with the Army Air Corps.



*Pvt. William Saluskin, Yakima, receives the Order of the Purple Heart from Lt. Gen. Lesley McNair and Brig. Gen. Floyd Parks*

Staff Sgt. LeRoy Wilder, also with the Army Air Corps, was killed in action over western Europe, according to official information received by his parents. Sergeant Wilder was a radio operator and gunner and was serving with a United States bombing squadron. He had been in England since October 1942. Sergeant Wilder was from Eureka, California, and attended Chemawa Indian school.

A full blooded Apache attached to a Signal Corps regiment on the Kokumbun front at Guadalcanal, rescued his platoon while it was surrounded by Jap forces. He was Sam Russell, 27, from Camp Verde, Arizona, who on January 26 laid a communication line, enabling the platoon to blast the enemy and permitting the Americans to fight their way back to their own lines. When Russell pushed through to the trapped company, the commander was able to direct his artillery fire against enemy units. This fire broke the ring around the Americans and they withdrew to their territory.

First Lt. Meech Tahsequah, a Comanche, also received the Order of the Purple Heart for service performed as a bomber pilot with the Halverson Detachment in the Egyptian campaign. Lieutenant Tahsequah, whose home is at Walters, Oklahoma, was severely wounded last fall when his plane was shot down.



*MARINE CORPS PHOTO*

*PFC. Ira H. Hayes, Pima  
Marine Paratrooper*



*SIGNAL CORPS PHOTO*

*Lt. Elsie Hogner, Cherokee  
U.S. Army Nurse*

## INDIAN WOMEN HARNESS OLD TALENTS TO NEW WAR JOBS

By Jeanne Clark

While thousands of young Indian soldiers are serving their country in such far flung places as Australia, New Guinea, North Africa, and many other points all over the world, the women, too, have laid aside their routine tasks of peacetime and taken over the work of men who have gone to war.

In auto garages or aircraft factories--in Army auxiliary units and in civilian defense activities--they willingly accepted the new jobs which are theirs for the duration. As a result of training programs at Government schools and classes instituted on many reservations, Indian women and girls are now adept at many skills usually reserved for men.

Mrs. Juanita Pacheco, of San Juan Pueblo, has a two-fold wartime job. She not only drives a three quarter ton pickup truck to deliver milk from the Albuquerque Indian School dairy to the Indian School in Santa Fe, but also services the truck and assists at the Santa Fe School's garage in repairing other vehicles. By accepting the job as an Indian Service truck driver, Mrs. Pacheco replaced a man who was inducted into the Army.

Working on the "MacArthur shift" at the Douglas Aircraft corporation in El Segundo is Marjorie McCovey, an Indian girl from Weitchpec who wrote her reservation superintendent: "My work is to rivet the flaps on the inner part of the wings of the planes. I work from 12:30 a.m. to 7:30 a.m. but I like my job very much and am quite contented here."

While their husbands are at the fighting fronts with the Army, two women from the Blackfeet reservation, Mrs. Margaret Cobell and Mrs. Marjorie Kennedy work at a Western aircraft plant with four other women from their tribe who were trained in sheet metal work at the Helena, Montana, Trade School. And the nimble fingers of Ada Old Bear, 20, and Marie Jefferson, 21, of the Tama Reservation in Iowa, have turned from the making of Indian beadwork to inspecting ammunition at the Des Moines Ordnance plant.

Working in Eastern war plants are Bernice Blueye, a Seneca, who is now a machinist, and Carol Thompson who is employed in a New Haven machine shop making Naval equipment. Mrs. Louise Brown, a Cherokee-Choctaw, takes particular pride in her work as a riveter at the Glenn L. Martin plant, for her 19 year-old brother is a naval cadet at Corpus Christi, Texas. She rivets tubes, ribs and other small parts for the B-26's with, she says, her brother's motto always in mind: "You keep 'em flying, and I'll keep 'em up."

Wearing one of the highly prized Army-Navy "E" pins is Miss Elizabeth Ortega, a welder at the Solar Aircraft company. Miss Ortega, a Sherman graduate, is a California Mission Indian, and was chosen from hundreds of women at the Solar plant to accept the lapel pins and speak for the women workers when the company was awarded the red, white and blue "E" flag at ceremonies last November. Many Sherman graduates are employed by the Solar company and officials there have reported to Superintendent Donald Biery of Sherman that they are more than pleased with the work that the Indian men and women are doing.



*Elizabeth Ortega, Missian, at Salar Aircraft  
Photo by SOLAR*



*Lucille Taylor, Choctaw, in war training class*

War conditions are also reflecting interesting changes among the Navajo and Zuni Indians, the most notable being an increasing number of women silversmiths. Heretofore, jewelry making was almost exclusively reserved for men, but as a result of hundreds of the younger men being called into the armed forces and others going into war industries, many Indian women now work as silversmiths. Even the Indian jewelry trade is being converted to war, and one of the chief jobs of the women silversmiths is to supply silver insignia to the armed forces. Traders report that they are unusually adept and it was regarded as significant that no less than seven prizes for silversmithing at the Inter-Tribal Ceremonial last year went to women. Navajo women are also rallying to the nation's call for women in war production industries. The Fort Wingate Ordnance Depot has issued an urgent call for more women workers to be employed in a variety of jobs ranging from chemists to truck drivers and checkers.

Indian women have also replaced men in the work of planting and harvesting crops. At the Eastern Cherokee reservation in North Carolina, young Indian women are familiar sights on tractors and in the fields. Trained by the National Youth Administration, over 80 girls are now doing the farm, laundry and auto repair work on the reservation. A report from the Mescalero Agency told of Apache women for the first time going into the fields to harvest crops because of the shortage of men available to do this work.

The Women's Army Auxiliary Corps, particularly the Chicago recruiting office, has accepted many young Indian women for service in its ranks. One of the first to enlist was Miss Tony Elizabeth Crow, a full-blooded Sioux, who was formerly a clerk in the Indian office. Miss Allie Church who was employed in the Construction division of the Chicago office enlisted in November and is half Stockbridge. She is now assigned to the army post at Wilmington, North Carolina, but hopes to go overseas.

Probably the only Indian couple to serve in the Army are Sergeant and Mrs. Kenneth Arbuckle, Chippewa Indians from Bad River reservation, Wisconsin. Although Sgt. Arbuckle, who is with the Medical corps at Camp Blanding, enlisted long before Pearl Harbor, his wife, who was recently promoted to the rank of technician, fourth grade, joined the ranks of the WAAC last October. Mrs. Arbuckle is also a former Indian Service employee and visited the Chicago office while on furlough last December. Very petite and trim in her military uniform with the gold insignia, she told of WAAC activities at the Fort Des Moines training center where she is now stationed.

The first woman in Schenectady County, N. Y., to apply for enlistment in the corps was Miss Arline Seneca, a New York Indian. Her sister Vivian is now on nursing duty with the Army in Panama. Mrs. Villa Tinker Rippel, sister of Major General Clarence Tinker, Osage Indian who was in command of Hawaiian Air Forces before he was reported missing after the Battle of Midway, was accepted as an officer candidate in the corps. Miss Roberta Clark, 22, granddaughter of the great Comanche chief, Quannah Parker, and Miss Evelyn Shunatona, daughter of an Otoe Indian chief, have both enlisted.

Vera Powless, 21 year-old Oneida Indian of West de Pere, Wisconsin, and Irene La Pointe Green, 28, Sioux from Tomah, Wisconsin, decided they wanted a greater role in America's war effort and also joined the WAACS. They were inducted at the Chicago recruiting office last December. Helen Warrior, 21, full-blooded Sioux from Wolf Point, Montana, was sworn into the corps on December 23. Helen's brother, Alvin Warrior, Jr., is with the Army in Ireland and her father served in the Army during the first World War.

Also with the Army, but serving in the Nurses' Corps, are many Indian girls formerly stationed at Indian Service hospitals. Lieutenant Elsie Hogner, a Cherokee of Stillwell, Oklahoma, is now at the Station hospital at Camp Chaffee, Arkansas. Lieutenant Hogner, who is a graduate of the University of Minnesota school of nursing was commissioned last November.

On foreign duty in the Army Nurse corps are Lieutenants Trudy Morris, Paiute, Mabel Aungie, Sioux, and Julia Mashanany from Wisconsin. Lieutenant Aungie was employed by the Indian office before she was commissioned last August.

Important to the country's civilian defense is the work of Mrs. L. C. Allen and Mrs. Edna Sloan who serve at one of the observation posts in Mendocino County, California. While their husbands work in war industries they take a night shift at one of the loneliest and far removed posts of the area. Traveling some 12 miles in an old automobile the two women stand watch for America from eight to twelve midnight.

The solitude of a lookout tower does not bother Mrs. Lucy Spencer, a young Indian woman who is serving as a fire guard on McKay Butte, Washington. A shortage of trained lookouts made it necessary to put a woman on the task. Mrs. Spencer is able to use and care for all of the equipment in the tower and is doing a good job according to the reservation forest supervisor.

Seemingly unimportant, but perhaps one of the most significant, is the contribution which the Indian women can and are making on the home front. When the women accompany their husbands to war production centers, some of them set up temporary dwellings--tents, hogans, wickiups or whatever the family is accustomed to. If they



*Representing women workers at Salar Aircraft, Elizabeth Ortega, Missian*

*Photo by SOLAR*

*Indian, was presented the Army-Navy "E" pin by Major Harry Tremaine.*

take along livestock, the women and children look after it. They may also plant corn and a few vegetables. Scores of Navajo women accompanied their husbands who work at the Navajo Ordnance Depot and Army officers report that there are no better workers than those Navajos with their families. Through cooperation with Army officials and private contractors, the Navajo Service hopes to have space set aside at other war centers, so that additional Navajo families may join their men at work.

These are but a few of the thousands of Indian women who are working on the production line, serving with military forces or following their men to vital war production centers and who are determined to contribute to the Victory program.



# Indians In the News

From Zuni came word recently that Waceta Harker, a Zuni Indian, who has three sons in the Army, celebrated December 7, the anniversary of the Pearl Harbor attack, by investing \$125 in War Bonds. Of Harker's three sons, two are now outside the United States, while the third, Donald, is home on a short furlough. Gallup Independent. 12-8-42.

Hitler wouldn't have liked Sunday's big Indian powwow at Fort Sill. He got scalped. At the biggest redskin celebration at the army post in more than two decades, Kiowa Indians showed how their forebears would have taken care of the pale-face from Berlin if he'd been around. As it was, it had to be in effigy. Brig. Gen. Raymond E. Lee, welcomed soldiers of his command, guests, and nearly 300 Indians of Kiowa, Comanche, Apache, and Caddo tribes, who assembled in the natural amphitheater near Medicine bluffs for a buffalo barbecue. Indian dances, archery, presentation of honorary tribal memberships, and commando tactics were included on the program. Oklahoma City Oklahoman. 12-14-42.

Henry Chee Dodge, 82-year-old Navajo Indian and commonly recognized as one of the most colorful leaders in Arizona, was officially notified that he had been chosen again as chairman of the Navajo Tribal Council, according to an announcement by Navajo Superintendent James Stewart. Dodge was elected in a runoff election held November 20 in which he defeated Sam Ahkeah of Shiprock. Dodge was chosen the first tribal chairman after consolidation of the six separate tribal agencies under one administration in 1933, and was later succeeded by his son, Tom Dodge. In his present position he heads 50,000 Navajos, the largest Indian tribe in the country. Dodge was the very first interpreter employed by the United States in 1875 in its attempts to establish permanent friendly relations with the Navajos. According to Indian Service officials, he has done more than any other member of his tribe to help the Government solve the problems rising from the increase of population within the reservation's fixed limits. He has seen his tribe increase from 10,000 in 1870 to more than 50,000 in 1940. Tucson Star. 11-29-42.

Private Kenneth Burt, full-blooded Oklahoma Indian stationed at Fort Devens, thought he'd drop in to be entertained at New York's famed Stage Door Canteen on his recent furlough. He found celebrities there all right, but the evening ended with Burt himself doing the entertaining. While singer Frances Langford and artist James Montgomery Flagg and Jean Cagney, and scores of fascinated service men looked on admiringly, Private Burt performed ancient war dances of his tribe. Boston Herald.

Inability of mills producing cotton fabrics to supply sufficient calico yardage to meet the demands of a 150-year-old treaty between the Government and the Iroquois League of Indians in New York State has forced the Government to defer fulfillment of its pledge, probably for the duration of the war. Charles H. Berry, of the U. S. Indian Office, said the calico distribution to five tribes living on Indian reservations cannot be made because of the war. There is a clause in the treaty which stipulates that if for any reason the Government is unable to fulfill its "peace and friendship" agreement with the Indians, the amount of calico to be distributed annually is carried over to the following year. Each member of the various tribes usually receives about 4 yards. New York Women's Wear Daily. 12-18-42.

For centuries the Creek Indian Nation has held a council every four years and elected its chief. This year an election took place but no powwow. The Creeks went to nearby tribal towns to cast their ballots. They valued their automobile tires too highly to use them for motoring to a council meeting. Reno Gazette. 10-20-42.

The literary style was confused, but the idea was clear, and a Navajo Indian got a duplicate draft card from his Santa Fe, N. M. board with: "Writing you a short outlines in regards whether it be a great possibility of me replaced the registrant cards which, I did had one but, I losted somewhere in Los Angeles Calif. Lacks of emergency of sieeplessness. Therefore, I certainly am appreciated the facts if my cards replaced keeping myself into serious trouble. Thanks." Macon Telegraph and News. 11-1-42.

Today's mechanized army still has a job for the Apache scouts, a holdover from the Indian wars. These rugged sons and grandsons of the tribesmen who made life tough for pioneer settlers now number only seven in active service. With Fort Huachuca's strength increased, Colonel Edwin N. Hardy, commanding officer, has proposed that the scouts be increased to 30. "Many jobs can be done only on horseback--riding the fences, keeping cattle out of the reservation, guarding water sources, acting as fire guards and similar duties," he said. Sergeant Sinew N. Riley, son of a former Apache chief, is leader of the little band. The Apaches live with their families in adobe homes apart from the main part of the post. Fort Huachuca is the only military post in the United States where Indian scouts are in service. New Orleans Times Picayune. 11-1-42.

Twenty-three Indian youths at the Stewart Indian Service school, all of them members of the football squad, volunteered this week for service with the armed forces. All that remains on the Stewart squad, it was announced today, are boys who are too young to serve in the Army, Navy, or Marines. Reno Gazette. 11-20-42.

Forty-two Navajos from Arizona and New Mexico are about ready for the war-path--as United States Marines. The Indians, who left Boot Camp several weeks ago, are at Camp Elliott undergoing a special training course that combines native and modern war tactics. Technical Sgt. Philip Johnston, who spent his childhood in Navajo country and knows their language, is in charge of the platoon. He says they have taken to marine life and training with great aptitude. "Why, they even translated the marine hymn into Navajo!" Sgt. Johnston said. Baltimore Sun. 1-27-43.

The Indian Confederation of America has voted Gen. Douglas MacArthur the year's outstanding warrior, Chief Fallen Trees, keeper of wampum, announced today. Notified of his selection, Gen. MacArthur cabled: "As a warrior, his (the Indian's) fame is worldwide. Many successful methods of modern warfare are based on what he evolved centuries ago. Individually he exemplified what the line fighter could do by adaptation to the characteristics of the particular countryside in which he fought. His tactics, so brilliantly utilized by our first great commander, George Washington, again apply in basic principle to the vast jungle-covered reaches of the present war." Washington (D.C.) Star. 2-9-43.

*"To Exercise Certain Rights Of Self-Government——"*

*From preamble of the Constitution of Confederated Tribes of Warm Springs, Oregon*

Some time ago (a few weeks before Pearl Harbor) a Sioux Indian, James Renville, who signs his letters "Dakota Jim," wrote to the Superintendent of the Pipestone Indian Agency in Minnesota. Dakota Jim wanted to know whether "the Sioux Indians or any other tribes living in the State of Minnesota who are under the Indian Reorganization Act are making favorable headway."

"From what I hear and understand some Sisseton (Sioux) boys that are intermarried with Indians at Granite Falls, Minnesota, are allowed to be under the said Act, and they are doing fine--advancing themselves toward an agricultural life. They all have land, good homes, a team of horses, milk cows, pigs, and are raising poultry. They also have help with farm implements and are making good on their credit loans. We are very happy to hear of this and are proud of the boys. . . ."

"The National Defense program requires more food, and those Sisseton boys in Minnesota are taking a good hold," Dakota Jim added. "They are not starting out just to benefit themselves, but also to help their Government in the future. . . ."

Dakota Jim is but one of many Indians who have frequently asked us to report

*Stephen Brave Bird, Clyde Flynn, Dan Hollow Horn Bear, Rosebud tribal chairman,*

*Clement Valandra, .Supt. Whitlock and Allan Harper discuss land matters*





*Mrs. Rose K. Ecoffey, first woman judge on the Pine Ridge Sioux Reservation, S. D.*

news concerning various tribes under the Indian Reorganization Act. We hope to make this a regular feature of Indians At Work, with the cooperation of the Tribal Councils, the Superintendents, Indians, and the Tribal Relations Division in this Office. We feel we need not necessarily confine this column to tribes under the Act. If others are making political and economic progress under their own tribal machinery, we want to report their actions too.

Of the five delegations which have visited us since the Office was moved from the Nation's capital to Chicago, one single impression remains. More and more of the older men and full-bloods are serving on the Tribal Councils these days than was true a few years ago when the Indian Reorganization Act first began to operate. The obvious reason for this is the war and the exodus of most of the younger able-bodied men from the reservations into the armed forces and war plants. A second more subtle factor may be that the true Indian leadership, which by tradition is vested in the older people, is coming into full expression again.

Superintendent A. E. Stover reports on the first Apache meeting and probably the only Council meeting ever held via telephone. On December 26, the Jicarilla Apache Tribal Council was called to order by the chairman, John M. Baltazar. Eight members were present at Council headquarters in Dulce, New Mexico. Their con-

stitution requires ten members for a quorum. Four other Council members had assembled at the branch store, 65 miles south of Dulce. Because of limitations on gas for travel, the two groups were unable to join each other, so the Government telephone system was held open for 2 or 3 hours while the 12 Council members discussed urgent tribal business. They agreed unanimously to act at once on the question of moving cattle from overgrazed areas of the reservation into winter pastures where there is still water. They voted that the Tribal Buck Herd, a Corporate Enterprise, must begin to pay its own expenses out of its \$5,000 surplus rather than use Government funds which have been reduced to a minimum during the war.

Of the recent delegations to the Chicago Office, probably the best-versed in the needs of their people were the Gros Ventre and Assiniboine from the Fort Belknap Reservation, Montana. The Tribal Council had completely surveyed the Reservation, recording pertinent information about every family. Their long-range rehabilitation plans, including their studies of land and livestock problems, were published in mimeograph form and in the hands of Indian Service officials long before the delegation arrived in town. Their Superintendent, Hiram Clark, himself an Oklahoma Shawnee, was occasionally present at some of the meetings, but he let the delegates do the bulk of the talking and only entered into the discussion when asked for information.

Three delegates from the Rosebud Sioux Reservation, South Dakota, came to town with a novel plan. To consolidate lands now fractionated by heirship interests, the Tribal Council proposes the Stock Certificate Plan. On the Rosebud Reservation as well as on many other allotted reservations, an Indian by inheritance may hold an interest in any number of land allotments scattered over the reservation. By issuing stock certificates to every Indian land-owner willing to participate in the plan, the Rosebud Sioux Tribe, Inc. plans to exchange or transfer all outlying allotments for a consolidated section of land to be set aside as a Tribal reserve. Thus, the Indian owner who consents to participate may find himself the owner of 160 acres of land all in one piece instead of one-fifth of an interest in five different 160-acre allotments scattered over two or three counties.

Other delegations included two members of the Uintah and Ouray Tribal Council, Pawwinnee and Oran Curry, who want to see 700,000 acres of grazing land formerly within their reservation's boundaries restored to tribal ownership. Ten members of the Osage Tribal Council and three special representatives of the Tribe, including their first woman delegate, Mrs. Helen Tallchief Robinson, visited the Chicago Office to discuss the annual budget for the Osage Agency. Seven delegates from the Blackfeet Tribe were in town to discuss among other matters their oil royalties and certain tribal monies held in trust for them in the U. S. Treasury. The Blackfeet wish to have \$25,000 of these tribal monies appropriated for the purchase of land. With the war causing a manpower shortage on many reservations, it is expected that the women who already have added responsibilities in the production of food, will also have to assume more responsibility in tribal affairs. At a council meeting at Keshena, Wisconsin, December 26, James Frechette, Member of the Menominee Advisory Council, expressed the sentiments that have spread among many tribes in recent years. In approving the nomination of Mrs. Rhoda House as Judge, Mr. Frechette stated, "I believe the time has come when the women on the Reservation will take an active interest in the affairs of the tribe. I have always been one to encourage the interest of women in tribal affairs. After all, our democratic system considers us all equal in the distribution of our revenue and in our business we are all considered equal. I don't know of any better selection that could be made than Mrs. House. I believe she is a very intelligent woman and very fair. . . ."



*Bill Watkins, Shoshone, Naval Aviation Cadet*

*PHOTO BY CHICAGO TIMES*



*Eddie Box, Ute, Fireman, First Class*

## *KHAKI AND BLUE FAMILIAR SIGHTS AROUND CHICAGO INDIAN OFFICE*

By Edna Portwood

The modern battle dress of the American Indian is Army khaki or Navy blue and young Indians in the uniforms of the military services are a more familiar sight in the Office of Indian Affairs than the colorful regalia of visiting tribal delegates. Enroute from one station to another or going home on leave, many of the soldiers and sailors stop to visit friends or relatives employed in the Indian Office. Almost every branch of service has been represented and some of the boys have seen action in the battle zones. Their reply to any searching inquiries about such actions, however, is: "I can't talk about that."

William Watkins, Shoshone, a Navy aviation cadet and former Indian Office employee, was on leave after completing his pre-flight training at Athens, Georgia, at the time of his visit to Chicago. While here he was present at the induction of his brother, Charles, into the Navy.

Sylvester and Elmer Feather, cousins, from the Sioux country, are in the Navy and Army respectively. Elmer is a staff sergeant at Camp Attebury, Indiana, and Sylvester is an aviation machinist's mate at Navy Pier, Chicago. Also cousins of the Feathers are William Brewguier, Petty Officer, third class, stationed at Great Lakes, and Wilbur LaPlant, Seaman, first class, in the Coast Guard, who is attending school at Manhattan Beach, New York.

Two of her four brothers in the armed services have visited Lilyan Renville, Sioux, employed in the Education Division of the Indian Office. One brother, Lt.

George White, Coast Artillery, graduated from the officer candidate school at Camp Davis, North Carolina, and since then has been stationed at Galveston, Texas. Pvt. Wilbur White is in training at Camp Pine, New York. Their brother, Lloyd, is in the Army in Honolulu, and Minard, another brother, is an aviation cadet at the air base at Santa Ana, California.

Captain Ben Reifel, Sioux, a former organization field agent in the Indian Service, with headquarters at Pierre, South Dakota, is now attending the Provost General School at Camp Custer, Michigan. At the same school is Lt. Peter P. Pitchlyn, Choctaw, and also a former Indian Service employee.

Other former Indian Service employees who have taken time off from their new duties to visit erstwhile associates are Second Lt. Presley LaBreche, Blackfeet, now in the Air Corps and stationed at Hendricks Field, Sebring, Florida; Pvt. Sam Shoulderblade, Cheyenne, in training at Fort Sill, Oklahoma; Pvt. George Waller, Cherokee, in the First Service Command at Boston, Massachusetts; Ensign Thomas Hampton, now attending a Navy school in Boston; Pvt. Vernon Green, Iowa, in training at Fort Sheridan, Illinois; and Aviation Cadet Noel Myers, Chippewa, who had just completed his pre-flight training at Athens, Georgia, and was enroute to a new station in Western Missouri after a short visit to his home in Cass Lake, Minnesota.

Eddie Box, Fireman, first class, a Ute from Ignacio, Colorado, enlisted in Denver and went through "boot training" at San Diego. He had been on convoy duty in the Atlantic before his recent furlough. His brother, David, is an aviation mechanic in the Army Air Corps at Sheppard Field, Texas.

A Cherokee from North Carolina, Wilbur Smith, Petty Officer, first class, has been in the Navy four years. He saw combat duty at Bataan and later in the Gilbert and Marshall Islands where he was wounded. Fully recuperated, Smith was returning to duty when he passed through Chicago.

Other visitors have included Pvt. Alfred Portwood, an Arapahoe-Sioux from Wind River Agency, Wyoming, in training at Camp Rucker, Alabama; John White, Cheyenne, a first lieutenant in the Ferry Command, whose present base is MacDill Field in Florida; and Third Class Petty Officer Moses Jackson, Ottawa, a radio technician at the Great Lakes Naval Training Station. Pat Flynn, Sioux, is an aviation cadet in the Navy and is in training in Kansas City. Corporal Francis Freemont, Omaha, stationed at the Army War College, Washington, D. C., spent a few days here with friends before going to his home at Macy, Nebraska.

Lawrence Ross, Petty Officer, first class, a Cherokee from Oklahoma, and like many of the other visiting servicemen, a graduate of Haskell Institute, Lawrence, Kansas, is stationed at Navy Pier in Chicago.

Lt. Adolph Dodge Bitanny, is a Navajo, and at one time was an instructor in his native language in an adult education program carried on by the Indian Service for the many Navajos on their huge reservation in Arizona and New Mexico. Since completing the course at an officer candidate school in Florida, he has been assigned to several posts and made an inspection trip to Dutch Harbor and Hawaii. Lt. Bitanny is now on detached service in the Signal Corps.



*Sgt. Echohawk, Pawnee, and Sgt. Sleeping Rain, Potawatomie, sight a mortar*

*Photo by PARADE*

Third Class Petty Officer Russell Decora, Winnebago, completed his preliminary training at the Great Lakes Naval Station and is now in the U. S. Naval Training Station at Bainbridge, Maryland.

A member of the Osage Tribe is Richard Terrill, Fireman, third class, at Navy Pier, Chicago. Terrill is an accomplished musician and was the leader of his own band for six years before enlisting in the Navy. He is forgetting music temporarily, however, and is concentrating on his present job of making good as a sailor.

Another Osage, John Hutchison, is a radio operator in the Army Air Corps at Truax Field, Madison, Wisconsin, where he was transferred recently from Sheppard Field, Texas.

From the far north comes Kenneth Booth, Tsimpshian Indian of Metlakahtla, Alaska. Seaman Booth was on his way to enter officer training school at San Mateo, California, where he is now enrolled as a cadet. He originally enlisted as a merchant marine and in that capacity saw some minor skirmishes with the enemy in the Gulf of Mexico.



Max Martell, Chippewa, and gun captain on a submarine, is an underseas fighter. He was in Manila when the Japs made their surprise attack on December 7, 1941. Since then he has been in some of the most hazardous battle zones of the war--among others, the Java Sea, the Solomons, and the Dutch East Indies.

Martell, who has been in the Navy for three years, was in Chicago recently visiting his brother, Carroll, and his sisters, Irene Carignan and Mrs. Robert Bennett, none of whom had known of his whereabouts for more than a year. Martell guardedly refused to discuss military activities, and of his personal experiences--living for months under water, having nothing to eat for weeks but rice and salmon, the near-necessity for a leg amputation--he did not want to talk freely until the war is over. He said he would rather be on a submarine than in any other branch of the service and he could hardly wait to get back on duty. Martell expressed well the sentiments of all the Indian visitors when he said (speaking of his submarine crew), "We have done our part, and we shall continue to do it."

### *Chester Faris Retires But Will Continue His Indian Work*

Recently retired was one of the best-known employees in the Indian Service, Chester E. Faris, who has held many different positions at many jurisdictions over a period of almost forty years. In leaving the Service, Mr. Faris does not leave his life-long work and associations with Indians throughout the United States. He retired in order to accept the important position of Secretary of the Indian Rights Association, the position formerly held by Lawrence E. Lindley, who is now employed in the Soil Conservation Service, Department of Agriculture.

Mr. Faris began his career in the Indian Service at the Wind River Reservation, Wyoming, where he was employed first as a teacher, then clerk and school principal. Later he served as Superintendent of the Jicarilla Apaches in northern New Mexico. His other superintendencies include the Pima Indian Agency, the Northern Pueblos, Santa Fe School, and in 1935, the newly consolidated Navajo jurisdiction. Since 1936 as Field Representative of the Commissioner, Mr. Faris has visited and studied many Indian communities, one of his most recent assignments having been among the Florida Seminoles.

The offices of the Indian Rights Association, which was founded in 1882, are located in Philadelphia, Pennsylvania.

### *MOVIES ON FIRST AID*

Of interest to the many Indians who won First Aid Certificates during the days of the CCC and to those who now teach or apply First Aid knowledge on the several hundred Indian reservations in the country is a sound motion picture film entitled "First Steps in First Aid." Application for free loan of this film should be addressed to Motion Picture Section, Bureau of Mines, Central Experiment Station, 4800 Forbes Street, Pittsburgh, Pennsylvania. The request should state what equipment is available for use with the sound film. The running time of this film is 31 minutes.

Editor's Note: An unusual letter came from a young Chippewa the other day suggesting the pertinency of Indian Service experience to the problems of millions of peoples today and to the planning of a post-war world. Tom St. Germain (Whitecloud), whose home is on the Lac du Flambeau Reservation, Wisconsin, is a student at Tulane School of Medicine, New Orleans, and a member of the Army Medical Corps Reserves. He writes in part:

"I have just been reading a recent number of *Indians At Work* in which there is an appeal to the members of the U. S. Indian Service to make a conscious effort to maintain the morale of its organization. Now most of the Indians' correspondence with the Service undoubtedly consists of gripes and appeals for special favors, or explanations of policy. I'm guilty of my share of this type of communication.

"Somehow the war has caused all of us to take a broader view of our problems, and to try to establish these problems in their rightful place in the world. Our Indian problem becomes, in this new light, very unimportant from one aspect and all-important in another. On the one hand, it is the problem of the rehabilitation of some 400,000 people--a very small part of the population of the world. Yet on the other hand, it is the problem of everyone. It is the problem of India, of China, of Africa, of the Near and Far East, of Russia; of Germany. . . . It is the problem of Man--of the relations of one man to another. It is the problem of the Conqueror and the Conquered.

"The relations of the Conqueror--the White--to the Conquered, the Indian, in this country have been unique. Other nations have (1) annihilated the conquered, or (2) absorbed them or (3) exploited them as "colonies." If the conquered are of an alien race, they are not absorbed to a great degree. . . .

"The Indian is unique. First, because though conquered, he was not annihilated, nor colonized, and only partly absorbed. He is further unique in that he has been shelved with very little effort until recent years to make him economically independent and self-supporting. Suffice it to say that the U. S. Indian Service has pioneered in unique human and racial relationships. It has had the opportunity to be a laboratory for the working out of problems of the Conqueror and the Conquered, and, as it would rather believe, the Protector and the Protected. Just how well the U. S. Indian Service has succeeded in its job is a moot point in itself. However, it can derive some satisfaction from the fact that it has had a job no other organization has ever had. It has had to change its own nature, to become first a governing, then a protecting, and finally a rehabilitating organization. It has made mistakes. Every laboratory makes mistakes. The crime is not in the mistake, but in the failure to recognize the mistake, to record it for the benefit of others, and to attempt to correct the mistakes.

"In that light, the U. S. Indian Service can well be proud. It admits of error, it has tried to correct that error. I only hope it has confidence enough to offer those results it has obtained, good and bad, for the benefit of other buffer organizations that must be evolved once this war is settled and human groups attempt to solve their problems of inter-human relationships."

\* \* \* \*

The article which follows hardly answers Tom St. Germain's plea, but it is a suggestion of the type of research and experience which might be reported more oft-



*Yeoman  
David Delorme,  
Chippewa,*

*Photo by U.S. NAVY*

en by the Indians and the Indian Service staff. More searching self-analyses by the tribes and the Indian Service people concerned with tribal affairs will serve to benefit not only the Indians themselves but may be useful to others in these times on a scale never dreamed of.

The article is excerpted from a chapter entitled "The Tribal Council," published last year in a book, *The Practice of Group Work*, by the American Association for the Study of Group Work. The authors are J. C. McCaskill, Chief of the Planning and Development Branch, and Archie Phinney, Nez Perce Indian and Associate Statistician, both well-known Indian Service employees.

\* \* \* \*

"For many years the Stockbridge-Munsee Indians, numbering less than five hundred, had been living a hand-to-mouth existence in the backwoods of east-central Wisconsin. The years of squalor had produced in this group a serious demoralization and social disintegration. Yet there persisted as something strong in their make-up an admirable resourcefulness and hardiness.

"The fundamental problem of the Stockbridge-Munsee Indians was an inadequate land base for good rural living. The Government, through the Resettlement Administration and the Indian Service, found it possible to acquire a small area, 15,000 acres, of submarginal land for the tribe.

"On this new Indian reservation there were no houses, schools, roads, or cleared land. It was wasteland with a second and third growth of timber of no market value. Concurrently with the instituting of programs of road construction, housebuilding, and agricultural projects the tribe turned its attention to the problem of creating machinery for self-government. They got together and drew up a constitution setting forth a form of organization which they felt would serve their needs. A representative of the Indian Office suggested certain improvements in the documents, some of which were incorporated. It was then adopted by the tribe and a council of seven members was elected.

"One of the main functions of the council was to represent the tribe in negotiations with the Government. Under this cooperative arrangement between the Government and the tribal organization, about thirty-two houses were built, roads were constructed, a new school and community headquarters were built, a land-clearance project instituted, and a work-relief program established.

"It became important in 1939 for the tribe to present to the Government a general economic program for the reservation. The tribal council took the initiative in calling a general tribal meeting. To this meeting of tribespeople were invited several technicians of the Indian Service and also a representative of the County Extension Agent.

"First a general inventory of the reservation resources was presented to the meeting by the agency superintendent. This was followed by a statement from the council of the needs of those Indians who had no capital or equipment, only great energy and determination. The members of the tribe were then asked for their ideas of possible economic enterprises that could be developed individually or cooperatively. Eighteen proposed enterprises were offered, embracing the fields of agriculture,

forestry, education, wild life, animal husbandry, credit, and social and political organization. Very few of these proposals were grandiose or impractical - all showed sound thinking and realistic understanding of the limitations imposed by inadequate resources and funds.

“It was agreed that there should be further surveys of the reservation to determine the soil chemistry, the locations of clearing projects, the availability of kiln wood, the need and justification of Government credit funds for enterprises, and the need for further land acquisition. The University of Wisconsin Extension Division, the Indian Service, and the County Extension Agent were designated to undertake these studies.

“Within a month the various studies that had been assigned at the tribal meeting were completed. A complete economic program for the reservation was drafted and submitted to the Indian Office in Washington. This report was unusual and significant for its content of Indian thought. For the first time since the advent of the white man, the tribe had assumed a prominent role in the administration of its own affairs. This experience convinced them of the efficacy of united effort through organization. Never before had they been able to gain the attention and cooperation of outside agencies in this way. They came to realize as never before that the Government prefers to and can best help those who help themselves.

“The local superintendent may be thought of as the professional group leader. His relations to the group are typically those of any person engaged in group leadership. He was imposed by the Government upon the group - they were not asked whether he was acceptable. Increasingly, however, as councils of this kind gain more experience in self-government, it is only natural that they will be consulted in the assignments of superintendents.

“The superintendent represents a repository of the Indian Service's experience with councils all over the country. A special representative of the Indian Office visits him regularly and among other things acquaints him with what is hap-

*Cattle on Rosebud Reservation*

*Photo by VACHON*



pening with councils in other areas. These experiences are increasingly revealing the types of activities that offer success as against those which bring nothing but frustration in their wake.

“The superintendent interprets policies of the Government. Congress is still one of the major factors in Indian administration, and policies of the Service derive from legislation. A continuing interpretation of what the Government is attempting to do in discharging its responsibility of guardianship results in increased confidence and understanding and makes possible a more complete partnership of tribe and Government in promoting the welfare of its members.

“The superintendent represents to the members of the council access to the Government. Through him they may transmit their wants to Washington. Through him they may secure needed legislation or needed funds or technical personnel. He is the door to the Great White Father.

“From the Government’s point of view the superintendent is expected to hold up to the tribal council high standards of honest and efficient administration. Within any group that has powers and even funds at its disposal, graft, corruption, and politics are likely to enter. Firmly the superintendent must keep these out, must insist upon actions that contemplate equitable distribution of the use of the tribe’s resources among all of the people, and must see that there is a genuine recognition of the needs and rights of all.

“In spite of all the guarantees that are written into tribal constitutions and in spite of all the supervision which the Commissioner’s Office is able to exercise, there is an occasional superintendent, who, because of his basic temperament and previous experience, conceives of his task as kindly and friendly manipulation of the council. He cannot free it and permit it to muddle through, or to make mistakes, or to grow in its ability to stand on its own feet. He boldly directs the course of the council and imposes his own will upon it by the force of his vigorous personality. Or, he does it subtly and with finesse, but just as effectively, only the Indians are hoodwinked into believing they are really managing their own affairs. The great majority of the superintendents, however, see clearly the role of the group leader and are progressively making the tribe less dependent on themselves and the Indian Service.

“A review of the minutes of the Stockbridge-Munsee Council will give some idea of the significance of the council’s program and the problems it had to solve.

1. Who shall be members of the tribe?
2. Who shall receive land?
3. Loans and grants.
4. Access to the reservation.
5. The adoption of minors.
6. Credit fund.
7. Negotiations with the National Youth Administration.
8. The appointment and instruction of representatives to the regional meetings of Indians and superintendents of the area.
9. Shall council members be employees of the agency?
10. Council power over Government employees.

“These are only a few of the items culled from the minutes, but they are sufficient to show the range of activities that may be thought of as constituting the program of the group.

“The size and the nature of the task undertaken possess considerable significance. An occasional council has undertaken to reform the entire administration of Indian affairs, only to meet with all sorts of frustrations and then to flounder. Other councils have so limited their activities to minor items of routine business that the council had no life, nor any influence. Or again certain councils have undertaken activities that are clearly within the function of administration, only to find that their actions and decisions could not be sustained. Occasionally the Government has sought to obtain the council's support of action for which the Government should have assumed the entire responsibility. Three distinct areas of responsibility and management are emerging: one in which the council's action is final and over which the Government has no veto; a second in which the Government must assume the sole responsibility and about which the council can have no effective voice; and a third area, large in scope, in which there should be cooperative planning and execution, and in which the decision ought to represent the mutual agreement of both Government and council.

“What is the significance of this particular approach to the entire problem of Indian management, of wardship as an instrument of government, and of national policy as regards minority and underprivileged groups in general?

“It is extremely difficult to sift from the many-sided program of the Indian Service some particular aspect of it and say that this is in a large measure responsible for the success of the program as a whole. Indian self-government, socially directed credit, better administration of Indian lands and resources, the enlarging of the economic base through land purchases, and more conscious and intelligent economic planning are all factors in bringing about a noted improvement in Indian welfare. Indian self-government alone could have accomplished little. It nevertheless is difficult to overestimate the tremendous upsurge of morale that is attributable to the Indian Reorganization Act and especially to the solemn pledge implied therein that never again would the Federal Government tear down the municipal and economic organizations of the Indian groups, and that powers vested in the tribes under past laws and treaties would not be diminished without tribal consent. The adoption by the Indians themselves, after widespread discussions, of constitutions setting up machinery for self-government, and their experience in its operation, have meant a tremendous spiritual regeneration of the Indians, which is reflected in a will to live and in a willingness to undertake their own economic rehabilitation in a way that has not been witnessed during the past century of Government management of Indian affairs.



## *Former Arapaho Scout*

### *Dies At 91 Years*

Sherman Sage, 91 year-old Northern Arapaho, who in his early years served as an Army scout and who in later years was relied on completely by Indians and whites for his intimate knowledge of past events, died on the Wind River Reservation, Wyoming, January 26, 1943.

Superintendent Forrest R. Stone, in reporting that Sage's death constituted a real loss to his people stated, "He was very clear in his thinking and accurate as to events of the past on which he alone was able to give information.



*Sherman Sage, Oldest Arapaho*

Sage lived during the Government's treaty-making period when the Army rounded up the northern band of Arapahos and placed them on the Shoshone Reservation in Wyoming. This action caused a half-century of controversy which ended only a few years ago when the Supreme Court directed the United States to repair its broken promise to the Shoshone Nation and pay the Shoshone for the lands the Arapaho occupy on the Wind River Reservation.

In addition to his service as a scout, Sage was also employed by the Indian Service as a policeman for many years. Over a period of 60 years he was a friend of Dr. John Roberts, founder of the Shoshone Mission and the first white man to live continuously on the Wind River Reservation. Dr. Roberts still lives at Fort Washakie today.

Chester E. Faris, who began his Indian Service career at Wind River some 40 years ago, highly valued his friendship with Sage and never failed to see Sage whenever he visited the Wind River jurisdiction in the years that followed.

The American Legion accorded Sage a military funeral.

### *Malcolm McDowell Dies*

Malcolm McDowell, former Chicago newspaperman and a member of the Board of Indian Commissioners, died in Washington, D. C. February 10 at the age of 82.

Mr. McDowell was appointed Secretary of the Board of Indian Commissioners in 1915. He was later made a member of the Board which he served faithfully until 1933 when the Board was abolished. One of Mr. McDowell's most important contributions in the Indianfield was his personal investigation of the dual jurisdiction in the management of the affairs of the Five Civilized Tribes of Oklahoma.

Mr. McDowell returned to Washington in 1938 after retiring from newspaper work with the Chicago Daily News. His widow survives.



# AMONG RECENT BOOKS

By Anita S. Tilden, Librarian

**THE CHEYENNE WAY, CONFLICT AND CASE LAW IN PRIMITIVE JURISPRUDENCE**, K. N. Llewellyn and E. Adamson Hoebel. University of Oklahoma Press, 1941. This book is divided into three parts covering The Study of Primitive Law, Cheyenne Law-Ways, and the Law-Jobs and Juristic Method. Although we may not think of the Indians of pre-white days as having laws such as a modern community is governed by, this study shows that the customs of the early Cheyennes had as much law in them as was necessary for good government. Many cases are given which tell the beginnings of some of these laws. The book goes into the subject very thoroughly, and it is evident that much careful study was done by the authors. It is one of the volumes comprising The Civilization of the American Indian Series. 360 p. \$3.00

**HERE IS ALASKA**, Evelyn Stefansson, with a Foreword by Vilhjalmur Stefansson. Charles Scribner's Sons, 1943. From notes and pictures compiled by Fred Machetenz who left his work to enlist in the Navy, the wife of the famous explorer writes an admirable introduction to Alaska today. Mrs. Stefansson, in correcting common misstatements about Alaska, writes her text around some of the finest photographs we've seen. 154 p. Illustrated. \$2.50.

**CRAZY HORSE**, Mari Sandoz. Knopf, 1942.  
A biography of the noted Sioux chief. \$3.50.

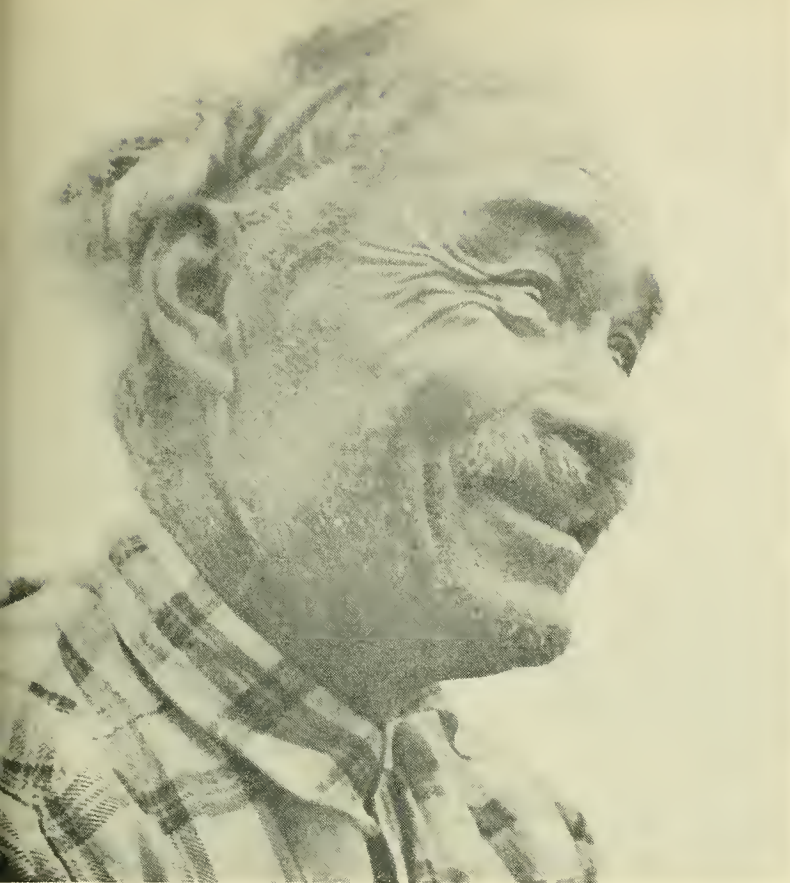
**ARROWS INTO THE SUN**, Jonrøed Lauritzen. Knopf, 1943.  
An unusually well-written first novel whose conflict arises in the love of a Navajo Indian and a Mormongirl. The background is the Southwest in the 1860's. \$2.50.

**THE LONG SHIPS PASSING, THE STORY OF THE GREAT LAKES**, Walter Havighurst. The Macmillan Co., 1942. Mr. Sam Thompson, Supervisor of Indian Education, recommends this book as "a very fine account of the development of shipping and the ores of the Great Lakes region from the earliest days to 1942. Indians helped the whites in many ways--saved the lives of shipwrecked sailors, directed early white settlers through the woods and over water, and aided in the discoveries of iron and copper. The remarkable journey of Chippewa Chief Kichiwiski, illustrates the Indian's powers of physical endurance, persistence, and keen knowledge of the outdoors."

**THE ROAD TO DISAPPEARANCE**, Angie Debo. University of Oklahoma Press, 1941. This is a history of the Creek Nation. Dr. Debo is a very painstaking author, and is always sure that the facts she presents are authentic. The book is the twenty-second volume in The Civilization of the American Indian Series. 399 p. \$3.50.

**LEGENDS OF THE MIGHTY SIOUX**, compiled by Workers of the South Dakota Writers' Project, Works Progress Administration. Illustrated by Sioux Indian artists. Albert Whitman & Co., 1941. 158 p. \$1.50.

- FORWARD THE NATION**, Donald Culross Peattie. G. P. Putnam's Sons, 1942.  
Mr. Peattie, writing from original sources, tells a very readable story of the Lewis and Clark expedition and the Shoshoni girl guide, Sacajawea. 281 p. \$2.50.
- PIMA AND PAPAGO INDIAN AGRICULTURE**, Edward F. Castetter and Willis H. Bell. The University of New Mexico Press, 1942. This is Inter-Americana Studies I of the School of Inter-American Affairs, University of New Mexico. 245 p. Illustrated.
- INDIAN ART OF THE UNITED STATES**, Frederic H. Douglas and Rene D'Harnoncourt. The Museum of Modern Art, 1941. This most attractive catalogue by two eminently qualified gentlemen preserves in writing and photographs some of the outstanding features of The Museum of Modern Art's Exhibit of Indian and Eskimo Arts. 219 p. Illustrated. \$3.50.
- THE CHANGING INDIAN**, edited by Oliver LaFarge. Published by the University of Oklahoma in 1942 as the twenty-third volume of The Civilization of the American Indian series. The papers were originally presented by prominent leaders in the Indian field as a symposium arranged by the American Association on Indian Affairs. An introduction by the Commissioner of Indian Affairs and the various chapters which follow show significant trends in Indian population, health, land matters, education, languages, arts and crafts, and religion. It is a most informative and stimulating collection of thoughts, opinions, and facts concerning the Indian of today and his future. 124 p. Illustrated. \$2.00.
- SIXTY YEARS OF INDIAN AFFAIRS, POLITICAL, ECONOMIC AND DIPLOMATIC, 1789-1850**, George Dewey Harmon. University of North Carolina Press. 1941. This book describes the changing relationships between the United States and the Indians and the attitudes behind those changes. The Indian tribes were treated first as separate nations, and treaties were made with them. Land-hungry whites caused the Government to break or nullify many treaty promises and then came allotment and wardship status for the Indian. The author shows that the Government has had a hard task but endeavored to treat the Indians well, although sometimes its policy proved unfortunate.
- WAR BACKGROUND STUDIES**, a new series of pamphlets very pertinent to these war-days. Published by the Smithsonian Institution. Among the seven published to date are The Origin of the Far Eastern Civilizations, The Evolution of Nations, The Peoples of the Soviet Union, Polynesians, Explorers of the Pacific, and The Japanese.
- SCHOOLCRAFT--LONGFELLOW--HIAWATHA**, Chase Osborn and Stellanova Osborn. Jacques Cattell Press. The former governor of Michigan and his wife disclaim the theory that Hiawatha was cribbed from the great Finnish legend, Kalevala. Mr. Chase writes: "The story of 'Hiawatha' is almost a Michigan epic of the Ojibway Indians. It is our own local, loved and priceless heritage." The authors believe that Longfellow based his poem "Hiawatha" on some writings of Henry Rowe Schoolcraft--a commonly accepted opinion. Some interesting material concerning the life of Schoolcraft is published here for the first time. 717 p. \$5.00.



*Nick Prokopeuff,  
last man to leave Atka*

*Photo by George Dole*

### *Aleuts Build One House Per Day*

(From the Daily Alaska Empire, Sept. 18, 1942)

For people who come from the land where lumber doesn't grow on trees, Alaska's Aleuts, evacuated from the battle zone of the Aleutian Islands, do pretty well with hammers and nails.

Three weeks after one group had been moved from temporary headquarters to the old CCC camp at Ward Lake near Ketchikan, the natives erected 16 new cottages, a warehouse and quarters for their teachers. Many of the houses were built from foundation to roof in a single day.

Fred Geeslin, Assistant to Claude M. Hirst, Director of the Alaska Indian Service, supervised the construction. The Aleuts asked for plans, and Geeslin told them just to be sure and get in four windows and a door. They went to work. It took them 21 days to double the size of the camp, and most of the cottages are three and four rooms, complete with electrical wiring and hardware. Six of them already are painted. Geeslin estimates that the total cost of each house is under \$150.

The natives at Ward Lake include those from Akutan, Kashega, Makushin, and Nikolski--164 of them. Forty-five of the workmen will be ready next week to accept employment elsewhere and Geeslin believes most of the natives will be able to pay their own way from now on. The example set at Ward Lake speaks well for their abilities.

The Aleuts are now well established in four new "duration" villages--477 from the Pribilof Islands at Funter Bay, 83 from Atka Island at Killisnoo, 124 from Unalaska at Burnette Inlet, and the 164 at Ward Lake.

Canneryman A. R. Bruger, of Wrangell, generously has cooperated with the Indian Service by allowing them to use his cannery and cottages at Burnette Inlet. Natives showed their gratitude by naming the first baby girl Burnette.

The Government has paid the bill for supplies to date, and the Aleut people are appreciative. Geeslin believes they will have little trouble supporting themselves now that they are settled.

### *"I Love The Cry Of Coyotes—" Papago Explains Why His People Work For Victory*

In one of the most simple and lucid bits of prose outside of Walt Whitman, Richard Hendricks, a member of the Tribal Council of the Papago Indians, told members of the Arizona Archaeological and Historical Society about the Papagos' place in the present war.

Introduced by Mrs. Beulah Head, Superintendent of the Sells Agency, Hendricks made apologies for what he called his "broken English," explaining that classrooms and many desks and an audience confused him.

"I am used only to the things of the desert," he said, "giant cactus, ocatillo, and the desert animals. . . .but most of all I love the cry of the coyotes around my home."

Mentioning the bareness of the southwestern desert, Hendricks smiled at his audience and said, "No white man can make a living on this land, but Indian's have and love the desert."

Perhaps thinking of his own son, now a member of the U. S. armed forces stationed in Alaska, he spoke of the growth of a young man and how with that maturity comes such a deep-seated love for the land that the Indian is fighting side by side with white men in the defense of his land.

"The child grows up. He is taught to love his land. The bow is made for him and with the bow and arrow in his hand he roams over the desert land. He is taught never to kill anything just for sport. The things he kills are quail, doves, and jack-rabbits. As he grows he is taught to be active and to do nothing that will weaken him . . . .As he roams over the hills he goes to the highest place. He sits down to take a breath and think as he looks over the desert. . . .He thinks about the laws that the desert people are guided by. And himself. he thinks, 'I must grow up to be a law-abiding man.'"

With both dignity and feeling, Hendricks re-emphasized the loyalty of the Papago Indian to the Government of the United States.

Mrs. Lupe Johnson, a Papago employed at Sells Agency, talked about the wom-



*Papago land*

en in the war. Papago women have worked in the cotton fields; they have gathered more fruit of the giant cactus and cholla buds than before; they have worked for the Red Cross; they have helped harvest the family's crops, Mrs. Johnson said. Papago women who have always preferred to stay on the reservation are now leaving it to do war work. . . .

Two-thirds of the 6,200 Papago people, who live on a reservation of almost 3 million acres west of Tucson, have left their desert homes to go into military service, war plants, the cotton fields, copper mines, and other activities which help the United States, according to a report of Mrs. Head's speech by Bernice Cosulich in the Arizona Daily Star.

Some of the young men cram enough English phrases into their memories a few days before they are called before draft boards or try to enlist so they will be accepted. Others learn to write their names so they will be accepted.

In southern Arizona 800 Papago families pick long staple cotton, 200 Papagos work in Ajo copper mines; 12 are in war plants; 20 in the Southern Pacific shops, which may soon employ Papago women who are taking special training for that purpose. The Papago Tribal Council has invested \$10,000 of Tribal funds in Bonds, while even boys' and girls' clubs have given up personal earned dividends to buy Bonds and Stamps.

The reservation, already depleted of laborers for even the Indians' own projects, has only 50 unemployed persons on it and all of those are too old to work, Mrs. Head said. It is now almost impossible to get even 20 able-bodied Papagos to carry on the Government work necessary for the large livestock and farming industries in

which the Papagos engage. Mrs. Head said that 110 houses in 14 villages were checked and it was found that only 28 were occupied, so great has been the exodus from the reservation.

When entire families are preparing to leave to pick cotton, they obtain one person for from three to five families to remain behind and attend the livestock and gardens of all the families. The great interest of the Papagos is to continue a high food production because of the nation's needs as well as their own. The Papagos harvest from desert plants one-half of the foods they eat. They are now increasing that percentage so they will not drain food away from the Army.

So busy are the Indians with war projects that one of their sources of revenue --pottery, baskets and other handicrafts--has been cut off because the women have no time now for such occupations.

"The Papagos are not leaving a stone unturned in their efforts to help Uncle Sam win this war," Mrs. Head concluded.

#### *NEW LAWS FOR FEDERAL WORKERS*

Two recent acts of Congress are of interest to Government employees. During the national emergency Government employees may accumulate unused leave until it totals 90 days. When the accumulated leave amounts to 60 days or more, only 15 additional days of unused leave may be accumulated in that calendar year.

Overtime compensation of one and one-half times an employee's regular rate of compensation is now granted in Government departments for work in excess of 40 hours per week. This refers only to employees whose regular salary is not more than \$2900 per year, and whose regular salary plus overtime pay does not exceed \$5000 per year. The law became effective December 1, 1942, and will expire April 30, 1943. Overtime compensation is paid on the regular semi-monthly pay days, and in most offices of the Department of the Interior, on the basis of a 48-hour week.

*Ensign Thomas Oxendine, Cherokee*

*Photo by U.S. NAVY*



## A TIMELY LESSON FROM MOHAWK HISTORY

By Archie Phinney

From a great heritage beyond our written history, the Mohawk Indians of the historic Iroquois Confederacy, are proving their loyalty to their country today, as are other Iroquois serving in the armed forces and in war jobs. Rather apart from the others, though, are the Mohawks, who long before the present crisis, had demonstrated their mastery of a trade typically "un-Indian,"--structural steel construction. Their roots in this country go back much further than the modern steel and construction industry in which they have made good.

The Mohawk Nation, together with the five other Iroquois nations, is known to history for the building of a great political confederacy, the Iroquois League. That most dynamic, organic Indian confederacy was flourishing in America long before Europeans ever set foot on this continent. For more than a century after European colonization, that confederacy held the balance of power which determined the rise or fall of England, France, Holland and Spain in their struggle for a foothold in the New World. And even after the American Revolutionary War when the power of the Iroquois League was finally broken, some of the salient democratic principles of that ancient Indian confederacy were handed down as basic conceptions for the constitution of the newly-born American Government of 1783.

These Iroquois Nations occupy several reservations in New York State, the Mohawks residing on the St. Regis reservation in northern New York. Today their population is approximately 1,200, a large part of the original tribe having settled on reservations in Canada. Ninety of this number have gone with the armed forces--68 in the Army, 9 in the Navy, 8 in the Marine Corps and 3 in the Army Air Corps. Several have already won promotions to responsible ranks while a large number are stationed overseas.

The St. Regis reservation at Hogansburg consists of 16,640 acres of land that is suitable for general farming and dairying. The casual visitor coming upon the reservation can not readily distinguish it from the neighboring white communities. While the houses, crops, automobiles, give the reservation the appearance of any modern rural community, the visitor soon senses beneath this surface a strong Indian character--a cherished heritage from the Mohawks of long ago. One senses the Indian pride and dignity, the force of personalities that remain intolerant of any claims of the white race to superiority. One feels the vitality of an Indianhood that absorbed the impact of white civilization in stride, in no degree ever breaking with Iroquois tradition. The Mohawks have demonstrated the independence and power that are latent in tribes throughout America; it is a spirit of an Indian Americanism that comes as a new vibrant force into the life of the Nation.

We are prone to think of Indians as masters only of such arts as pottery, weaving, basketry; also commonly as experts at fishing, stockraising or lumbering, according to their particular environments and traditions. It has been unusual for a tribe to excel in a technical field that is considered "un-Indian." That this need not be so, many Mohawks have amply demonstrated over half a century. These Mohawk Indians learned steel construction work. Steel work demands the utmost of skill, stamina and agility and it was almost second nature for these lacrosse-playing Indians

to perform the difficult work of riveting. As they mastered steel construction, their reputation as superior artisans spread. It was not long until Mohawk steel workers were being called to big construction jobs in far away places like New York City and San Francisco. Few larger constructions--skyscrapers and bridges--were made without a crew of Mohawks on the job. Everywhere they received special attention and high pay--only because they had become masters of a difficult trade.

In these days of war construction, hundreds of Mohawk Indians are employed in skilled trades at large plants near their reservation. Sharing automobiles in order to save gasoline, they travel back and forth daily. To the casual observer, the Mohawks differ very little from other industrial workers, but to merge themselves with the general population and lose racial identity is not the Mohawk ideal. They strive to be Mohawk artisans and Mohawk Americans in the spirit of their ancestors who, too, in days of old, fought to preserve their way of life.

### *INDIANS MUST PAY INCOME TAXES*

All Indians who receive an income of more than \$500 per year must pay Federal taxes this year unless their entire revenue is derived from trust property that has been declared specifically tax-exempt by Treaty or Act of Congress. According to the Legal Division of the Office of Indian Affairs, this applies only to certain property of very few tribes. Most Indians are subject to Federal income taxation.

As many Indians are employed in war jobs, there will probably be more Indian taxpayers this year than ever before. As income tax exemptions are greatly lowered, there will also be many new taxpayers among the bulk of the citizens of the United States.

All rules and regulations applying to the payment of Federal income taxes and to the new Victory tax apply to Indians in the same manner that they apply to the rest of the population. Indians may make the same deductions for dependents that other citizens do.

The Federal income tax is paid to the Collector of Internal Revenue in the District in which the taxpayer has legal residence or his principal place of business. An income tax return must be filed on or before March 15. Payments may be made in full or in four equal installments every three months.

For further information, Indians are advised to see the superintendent of their reservation or to consult with employees of the Bureau of Internal Revenue.

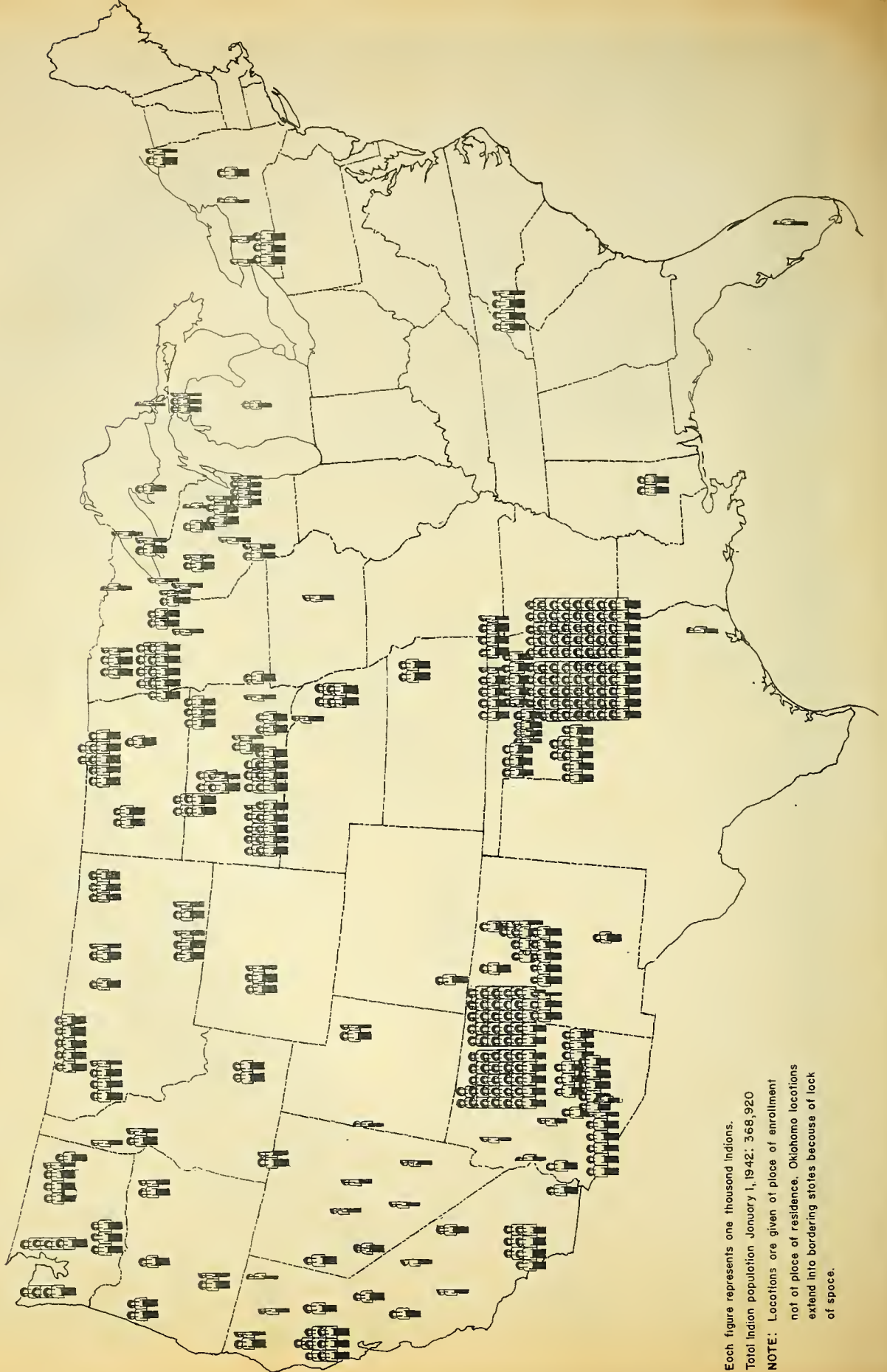
### *"Indians At Work" Awarded Diploma of Honor*

At the second international exhibit of periodicals held at the Santiago Alvarez Public Library, Matanzas, Cuba, *Indians At Work* was awarded the "Gran Diploma de Honor" (Great Diploma of Honor). The certificate of award appears on the inside front cover. The Latin-American judges in making the award stated that *Indians At Work* is making a valuable contribution to the culture of the Americas. The exhibit was held August 22-24, 1942.





INDIAN POPULATION  
UNITED STATES  
January 1, 1942

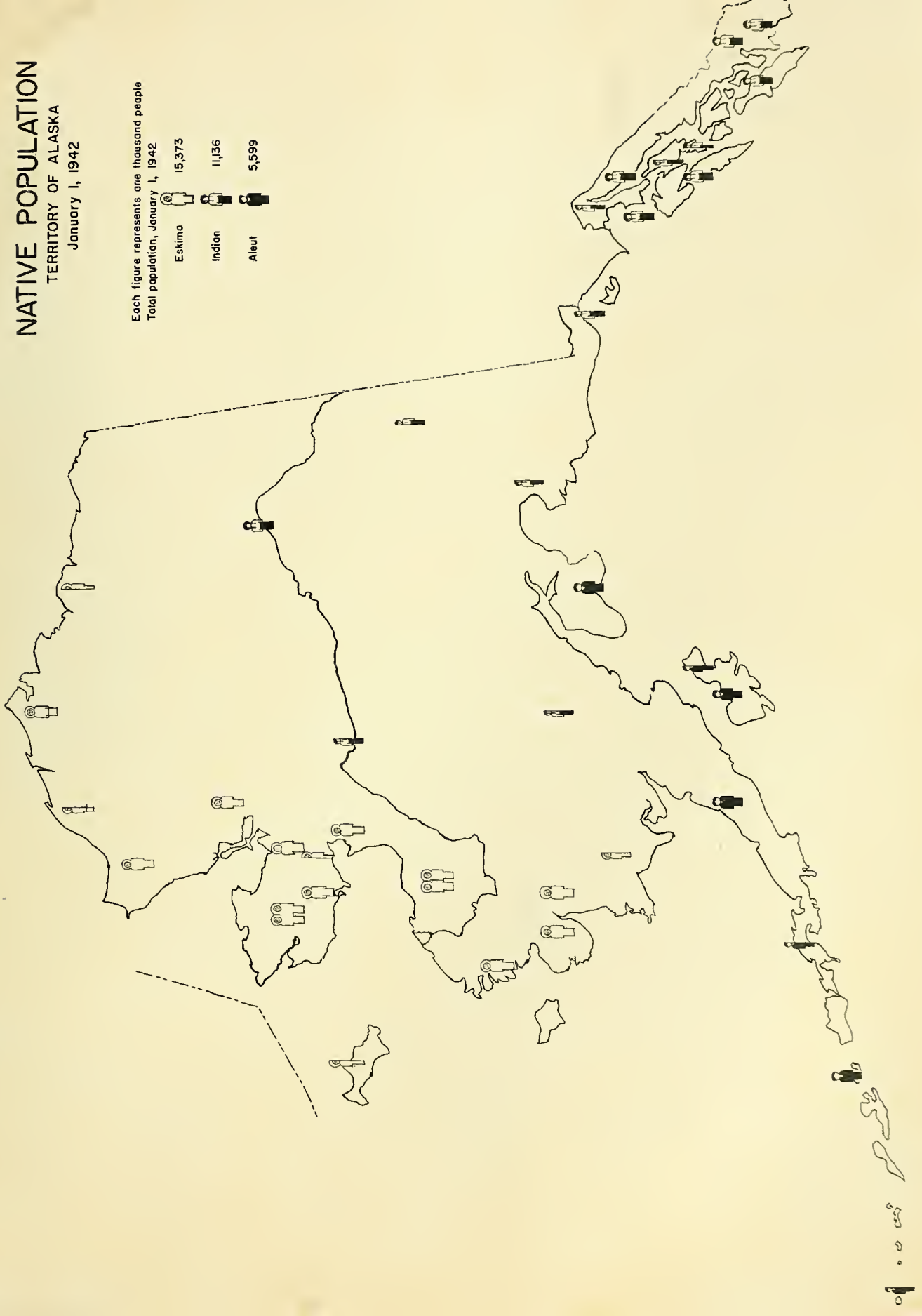
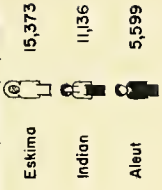


Each figure represents one thousand Indians.  
Total Indian population January 1, 1942: 368,920  
NOTE: Locations are given of place of enrollment  
not of place of residence. Oklahoma locations  
extend into bordering states because of lack  
of space.

# NATIVE POPULATION TERRITORY OF ALASKA

January 1, 1942

Each figure represents one thousand people  
Total population, January 1, 1942



PENALTY FOR PRIVATE USE TO AVOID  
PAYMENT OF POSTAGE, \$300

UNITED STATES  
DEPARTMENT OF THE INTERIOR  
OFFICE OF INDIAN AFFAIRS  
CHICAGO, ILLINOIS  
OFFICIAL BUSINESS



3 9088 01625 0789

SMITHSONIAN INSTITUTION LIBRARIES

Felix Cohen,  
Room 6352 New Interior Bldg.,  
Washington, D. C.  
S-18-C