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INDIANS AT WORK

MARCH-APRIL 1944

Klamaths Pay Tribute To A Friend

The following resolution of the Klamath Tribe on the death of their friend, Senator Charles L. McNary, was bound in leather and presented to Mrs. McNary at the funeral ceremony in Salem, Oregon, on March 3, 1944:

WHEREAS: The Klamath Indians, learning of the death of Senator Charles L. McNary, immediately and unanimously voted through their Tribal Business Committee to send a delegation to Salem to express their sympathy and pay tribute to his memory:

NOW, THEREFORE, BE IT RESOLVED: That we, the undersigned officials of the Klamath Tribal Business Committee, representing the Klamath Indians of Oregon, do hereby express our sorrow at his passing and extend our sincere sympathy to his family and friends.

He was our friend, too. He always had our best interests and welfare at heart. His many deeds and the Acts and laws he saw proper to have enacted for us are reflected upon our rolls forever. The remembrance, too, of his kindness, patience, and sympathetic understanding will likewise live in our hearts for generations to come.

His sojourn among us was all too short. But he had worked hard. And he grew tired.

We wish him rest and great peace near Fir Cone, his home, which he loved so well.

Blood Brothers

Through the executive committee of their Tribal Council the Rosebud Sioux have expressed by resolution their "sincerest sympathy to the relatives of those men who died in the crash of an airplane which occurred on the Rosebud Reservation December 13, 1943."

"More than 500 members of our Tribe," the resolution continues, "are now in the armed forces, and this accident emphasizes to our people the daily peril of those who have been called to active duty. That these men who perished in the service of our nation have mingled their blood with the Rosebud soil causes us to attach a significant honor to their memory.

THEREFORE, BE IT RESOLVED: That the above expression be spread upon the records of the tribe and copies of this resolution be sent to the military headquarters to be forwarded to the relatives of these men."

Receipt of the resolution has been acknowledged by letters of appreciation from many relatives of those who died in the crash.

INDIANS AT WORK



Klamaths Pay Tribute to a Friend.	Inside Front Cover
Blood Brothers.	Inside Front Cover
Editorial. By John Collier.	1
A Bit of Eskimo War Work.	5
Conservation of Indian Resources. By Walter Woehlke.	6
Captain Embarks on the Long Voyage.	9
Latin-Americans Enjoy U. S. Indian Tour. By Archie Phinney.	10
Navaho Newspaper and Dictionary.	12
Indian Ned Joins His Forefathers.	12
Hero of Hill 609 Killed.	13
Prayer for the Braves.	13
Rosebud's Tribal Land Enterprise. By Eleanor Williams.	14
Rare Indian War Collection.	17
Menominees Win Suits in Court of Claims.	18
Among Recent Books.	20
Mission to El Salvador.	22
Like an Alger Story.	23
Blackfeet Make Health Pilgrimage.	23
The Horse Breeding Program at Pine Ridge. By W. O. Roberts.	24
The Klawock Nursery School. By Josephine Yanachek.	26
Blackfeet 4-H Club Girl Wins Trip to Chicago.	27
Pomo Basketry Still a Living Art. By Ruth Underhill.	28
Investors in Freedom.	30
Health Program of Indian Service.	32
Indians in the News	35



INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME XI

MARCH-APRIL 1944

NUMBER 6

The House of Representatives has voted that the House Indian Committee shall make an investigation of Indian problems. I urged that this investigation be carried out. Many parts of the Indian task wait upon legislative solutions. These solutions are not just matters of a right way and a wrong way. They require the joining of many minds, and of the legislative mind most of all. Representative O'Connor and Representative Mundt stated many of these problems in the debate on the House floor, March 13, 1944. In the prior hearings on the Mundt Resolution (H. Res. 166) I dwelt on these problems and some others. Here are a few of them.

The Indian liquor law needs a thorough reconsideration very long overdue. This reconsideration should be in terms of the varying Indian areas, and in terms of the principle of local option.

The regulation, perpetuation and increase of wild life on Indian reservations require legislation. Wild life could be a major economic resource of the tribes. Instead, with some important exceptions, it is a vanishing or vanished resource.

The settlement of Indian tribal claims is an enigma confronting Congress. Yet there is nothing really enigmatical about this issue. It was suggested to the House Committee (page 51 of the printed hearings) that those claims which are moral rather than legal ought to be settled in terms of the needs of the living, with such moneys appropriated, and such uses of the moneys, as will bring the tribe in question to a fair level of economic and social opportunity. With such a settlement, it was suggested, the gratuitous Indian services should be equated, and into such a settlement they should be merged.

Can the guardianship-wardship relation of Indians be better defined by statute? If Canada can operate the whole of her Indian affairs through a statute about 20 pages in length and so simple and logical that "he who runs can read," need the United

States continue with thousands of pages of Indian statutes that have to be read in the light of court decisions rendered at intervals across more than a hundred years? I cannot expand on this important question in this editorial.

Are there regions of Indian country where the state criminal jurisdiction should apply? California, for example; the Lake States? Carefully framed legislation is called for.

The Johnson-O'Malley Act authorizes contracts with states and their subdivisions for Indian service in education, health, social service, and agriculture. The Act, and contracts based on it, are now some ten years old. How has it worked? Should the terms of the Act be broadened; should it be employed in still other regions of Indian country; and should the Act be used to transfer Indian service responsibilities to tribes of Indians?

Should the legislative door be opened to allow tribes not now making use of the Indian Reorganization Act to vote in referendum and use the Act now if they want to? Conversely, should tribes now living within the framework of the Act be authorized by referendum to pass out from this framework?

These are merely a few examples of legislative Indian problems. Mr. Mundt and those who with him pressed for the investigation will seek the answers. Indians and Indian Service will give their best cooperation.

* * * * *

With Superintendent Roberts, of Pine Ridge, now at the Washington Office, I have been examining the record of the Red Shirt Table Sioux Community. That record is a trail blazer and a beacon of hope for the Sioux and many other tribes.

In its background is land allotment. Then the wholesale selling (by the Government) of heirship lands. Then the collapse of the Sioux cattle industry in World War I, due to resistless pressure for leasing of the Sioux lands to Whites. Then the fee-patenting frenzy of the early 1920's. At the end: "All of Red Shirt Table was in the hands of Whites. . . . The Indians (in the early 1930's) were subsisted on 'rations,' surplus commodities, WPA."

Here I pass the narrative over to Superintendent Roberts, jotted in longhand at my request.

"The Reorganization Act became operative on the Pine Ridge Reservation in 1935. The opportunities created by the Act or reaffirmed by it, as an instrument in planning, were made operative in the summer of 1936.

"The plan of action was based on the belief that there are virile qualities in the Sioux, and that they can change from their ancient ways to modern concepts of social and economic development. Furthermore, the reorientation necessarily had to be done without additional outlay of money or added personnel.

"With confidence in the belief that great hope lay in the possibilities of Indian action or Indian thinking, the forum or town meeting method of study of the questions and problems of the Table was adopted. The school teacher usually acted as the forum teacher; sometimes as an adviser and helper in getting information, never as a

director or decider. Shortly the Indians organized with their own chairman and study committees. Representatives of the various specialties of soil and moisture conservation, extension, and social welfare were invited into the discussion groups, thus evaluating the potentialities of the range, water, irrigation and manpower. Out of all these discussions, the Indians decided on a plan of using their lands by stocking the range, exploration of irrigation possibilities and expanded educational opportunities. Through the use of credit facilities which the people could muster and by a willingness to manage much of the enterprise themselves, the program of an Indian-owned and operated livestock and irrigation enterprise was set in motion.

"What capital investment did the Red Shirt Table enterprise require, and what flowed from this expenditure?

"The total of money invested is \$58,800, made up of \$38,800 loaned by the tribe, \$8,500 loaned by the local bank and \$11,500 of Sioux benefit money. Total borrowing, \$47,300. Repaid to date, \$30,000.

Photo by Helen Post



"In addition, 150 head of 'repayment heifers' were supplied, and 30 milk goats. All the heifers have been repaid.

"In cash and kind, the capitalization of the enterprise involved \$63,300.

"The poultry and livestock sales have totaled \$60,900 in the four years--\$3,000 in 1940, rising to \$32,000 in 1943. In addition, all families have supplied their own tables with eggs and milk.

"The present capital assets are:

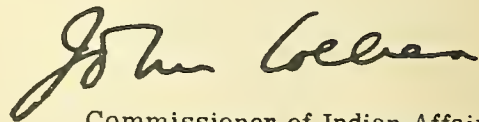
Cattle	\$73,750	
Horses	4,600	
Milk Cows	4,000	
Poultry	<u>3,700</u>	
	\$86,050	(end quote)

The Red Shirt Table record does its own talking. The land holdings were pooled. Beyond that base item, the enterprise from start to finish has been self-liquidating; and a minimum of government personnel has been used. These are the Sioux Indians, supposedly unthrifty because of their buffalo hunting tradition.

Some of the Sioux tribes of South Dakota have enough land if it be brought into shape for efficient use. And nearly all of them can equal, given time, the Red Shirt Table accomplishment. Nor does the Red Shirt Table Record stand alone in the Sioux country.

* * * * *

I have been reading, in Asia beginning with February, the autobiography of the eldest son of President Chiang Kai-shek. It really is a series of brief biographies of his co-workers in South China. Moving and challenging beyond description are these modest factual narratives, told with the subtlest art. What these people have endured, what they have dared, in the making of a new China; the huge things they have done with so little means; and the profound democracy of their thinking and method: every one of us needs to breathe of that spirit and to have the enduring courage in us renewed by that example. It is great with hope for the entire world.



Commissioner of Indian Affairs.

A Bit Of Eskimo War Work

By Lillian V. Russell

Indian Service Teacher, Moonah, Alaska

The Shishmaref Village Eskimo women have a definite part in their country's war program. The skin sewers of this small village, located north and east of Bering Strait, number between thirty and forty. Since we entered the war, they have manufactured 562 pairs of standard army regulation mukluks (fur boots).

The leg-skins of two reindeer are required to furnish enough material for the tops of one pair of army mukluks. After the deer are killed for food, the legskins are taken from the animals and prepared for drying, which requires four days. When dry, the skins for one pair of mukluks can be scraped by an average tanner in one and one-half days.

The soles for the boots are made from the skin of the large bearded seal, which is killed for food also. The soles, after being cut to the correct size and shape, are soaked in water overnight. When the skin is softened to the proper degree, it is chewed or crimped to fit the shape of the foot. This crimping must be completed as rapidly as possible so that the skin does not become too dry before it is finished. A woman with strong teeth can crimp the soles in half a day. There is an art in crimping, and only those who have had much practice can do an attractive job.

The sewing on one pair of army mukluks, including the making of the sinew thread, requires an average of five days. That makes an average time of seven to nine days to produce a pair. The Shishmaref sewers have spent 23,603 hours at the work, using 4,496 legskins and making 20,232 yards of sinew thread. The same women have made the mukluks, parkas, and fur pants for the 250 inhabitants of their village. Such a volume of production requires long hours and seldom do they extinguish the lanterns by which they work before one o'clock at night.



This Nome skin sewer pulls the sinew between her lips and rolls it against her cheek with the palm of her hand as the final step in preparing thread. Photo by George Dale.

Conservation Of Indian Resources

From a speech by Walter V. Woehlke,
Chief of the Resources Branch, at the Extension Conference in Chicago, January 10, 1944.

For a number of years geographers and climatologists were measuring changes of precipitation in central Asia by the beach lines on the Caspian Sea; and from this observation, which showed a fluctuation in the level of that huge lake during several thousand years, they had come to the conclusion that there must be a great succession of cyclical changes in the precipitation of that region, which is considered to be the nursery of the human race.

Ellsworth Huntington and others attributed the great migration of peoples that occurred between 3,000 and 1,500 years ago to prolonged dry spells in central Asia which dried up the water courses and forced the inhabitants to get on the move, but that particular theory, in the light of new discoveries, has been amended. While the climatologists, geographers and conservationists still supported the validity of the cyclical climatic change theory, they reached the conclusion that the migrations of the peoples were only indirectly the result of a prolonged dry spell; that the direct cause of this migration was the cumulative result of long continued overstocking and overgrazing, which had more effect on the ability of the central Asian plains and valleys to support the livestock and the people than the drouth itself.

There were recurrent cycles of these drouths and had been for thousands of years; but scientists figured that the cumulative effect of the overstocking and overgrazing gave the final push to these great migrations, which forced the Greek tribes into the Balkan peninsula and produced the incursions of Genghis Khan and Attila, the Hun, west and east from the plains of central Asia. The migrating hordes of Huns and Tartars, with their livestock, driven out by drouth and soil erosion, overran the Chinese Empire. They went west, far into France until they were beaten at the Battle of Tours. So the effect of erosion, as a result of the abuse of the soil, has been far greater on the history of the human race than we had suspected up to this time.

Now we can see another effect--a similar migration of people in the movement of the inhabitants of the Dakotas, Oklahoma and the Great Plains states, beginning ten years ago. That was a miniature migration of the peoples, such as has occurred in historical and prehistorical times on numerous occasions.

Let us go back 300 years. When we were in Washington I became acquainted with one of the First Families of Virginia, over across the Potomac. There were only four surviving representatives of this family. Of the original land grant of about 6,000 acres in Arlington County, that had been made to the family in 1728, there were only about five acres left; and on these acres they had a big, old house in which the four representatives lived. One of them had been working for the Government for thirty years, and in addition ran the family home as a summer boarding house. It was suspected that this family, like so many other FFV's, had lost its vitality, but in looking at the history of the grant it appears that it was something else that affected the FFV's and brought them down to the low level in which they are now found. From the time they began to till that rolling soil and plant tobacco and corn on it, accelerated erosion began its work and resulted in loss of the top soil.

Some eight years ago Hugh Bennett took me down to Charlottesville in southwestern Virginia. There the university had been given a tract of eighty acres of vir-



A small water hole made by the Soil Conservation Service extends the grazing area for sheep on this Wyoming range
Photo by Soil Conservation Service

gin woodland many years ago. The original forest still stood. Dr. Bennett showed me that the soil profile within that eighty acres was ten or twelve inches higher than in all of the surrounding territory. In other words, the whole of the rolling country, after it had been denuded of the trees and cultivated, had lost its ten inches of top soil and was now almost bare. Temple forests in China show the same phenomenon, the trees protecting the top soil which was blown and washed away on all the cultivated areas.

Forest conservation was pretty well-known and accepted by 1906, but the full importance of maintaining the grass cover was not appreciated until twenty years later. It was then that the Forest Service in New Mexico made the first distinct observation of the effect of grazing on high mountain meadows and described the loss of the soil cover, the resulting gully formation, the underdrainage and the drying-up of those cienegas. That work led to an analysis of the effect of overgrazing and destruction of the vegetation cover on all areas.

Within the Indian Service the conservation movement first gained headway in 1910 when the Division of Forestry and Grazing was instituted; and fortunately right from the beginning we had in that new service a good many men who realized the importance of proper forest management and the conservation of the brush cover, so that a number of the Indian forests are of such excellence that it is hard to find a counterpart, either in the Forest Service or the private or state lands. In that direction the Indian Service may be very proud of its achievements; but while the Forestry



Good range produces good livestock
Photo by Helen Post

Division was working on the forests, the grazing was handled almost exclusively by the superintendents, who ignored the conservation factor. They did not know anything about it. On the San Carlos Apache Reservation, for instance, we had a stocking of 65,000 head of cattle whereas the grazing capacity as determined by our Service eight or nine years ago was only 28,000 head. On the Navajo Reservation the superintendents pushed more and more livestock onto the available range, with the result that in 1930 we had a total of over 2 million sheep units on an area which would safely support not more than 560,000.

I remember that situation quite well because, in the winter of 1932-1933, when I was an officer of the Indian Defense Association and John Collier was the Executive Secretary, there happened to be a terrific early snow on the Navajo Reservation, and we heard yelps of distress and the request from the superintendents that we ship them more and more feed for the starving sheep that were caught in the snow. John Collier rushed to Washington and advocated a special appropriation of \$150,000 for the purpose of supplying feed to the starving sheep. He reported that he ran right into the opposition of the Director of Extension, one A. C. Cooley, who told him that there were too many sheep on the reservation at the time, that this overplus of livestock on the reservation would ruin the entire range and eventually, unless it were stopped, bring about the dispersal of the tribe and the sterilization of the range. Mr. Collier thought there might be something to that, with the result that he lowered his sights and was satisfied with an appropriation of \$75,000

When the present administration took charge in 1933, Commissioner Collier and Secretary Ickes became convinced that the greatest problem confronting the administration was that of conservation of the soil; and so Secretary Ickes, under the urgings of Commissioner Collier, made available, out of the Public Works Administration funds, large sums of money for conservation work and placed the expenditure of this money in the hands of the Soil Erosion Service of the Department of the Interior to which he called Dr. H. H. Bennett as the managing director. Dr. Bennett was able to awaken the public to the danger of soil erosion when dust storms startled the nation. This temporary soil erosion service was finally made permanent by law in 1935 and placed in the Department of Agriculture, where it is still functioning. That particular achievement can be traced largely to the work of Commissioner Collier and Secretary Ickes, who initiated the whole thing. By indirection, one might say that Mr. Cooley had a hand in this work when he showed Mr. Collier the error of his ways in trying to feed the sheep on the overstocked Navajo Reservation.

In my judgment, the greatest of the issues to face in the post-war period will be that of conservation, not only of the soil but of all of our natural resources, of our basic raw materials. If we approach the situation statistically we find that during the last century and a half the population of the world has increased from less than one billion to 2.3 billion. This population increase has resulted from the creation of an enormously improved apparatus of production and distribution. If this apparatus is thrown out of gear only very slightly, terrific results follow, as, for instance, the current famine in Bengal where over a million people have starved to death in the last eight or nine months.

The question of the conservation of resources of all kinds will be the burning issue in the post-war world when another billion people will be clamoring for that sort of security which is, or should be, the birthright of every human being. Since the production of food is the most important aspect of the situation, because, for decades, at least a billion people in the world have been chronically underfed, we must see to it that the basis of food production, soil, is preserved, even if the war should renew the pressure to mine the soil for the immediate increases in production that are necessary to fill the war demands. We must, by all means and under all circumstances, from the long-range viewpoint resist that pressure, and endeavor to preserve the soil resources for future production. If we do not preserve the eight inches of topsoil, if we allow the reduction in the fertility of this upper crust to continue, we shall not be doing our duty to the nation or to the cause of democracy. If we will cling to the idea that we must, under all circumstances, resist pressures and preserve the soil fertility and the soil itself, I think we shall render the nation a service of utmost value.

Captain Embarks On The Long Voyage

On February 2 Captain S. T. L. Whitlam, well known to employees in the Alaska Indian Service, died in Seattle at the age of 63. As master of the motorships North Star and Boxer of the United States Bureau of Indian Affairs, Captain Whitlam voyaged for many years to the isolated little settlements along the Arctic Coast of Alaska to carry government teachers, government employees and supplies for schools and reindeer stations to the Far North. Captain Whitlam was known by native traders and trappers and Alaska business men in towns and villages from Southeastern Alaska to Point Barrow on the rim of the Alaska Arctic.

Latin-Americans Enjoy U.S. Indian Tour

By Archie Phinney

In the ancient days of Coronado, Spanish-speaking explorers came to this country for gold and dominion over a new world. Today they come as scientific men to explore the ideology, methodology and technology that are applied to work among Indians in the United States. The Indian Service was host to such a group of Latin-American technicians, officials, and professional people during the summer of 1943.

Early last year the Indian Service through the National Indian Institute entered into a general program of the U. S. Government for the development of close cultural relations with Latin-American countries. Participating in this effort also have been the Office of the Coordinator of Inter-American Affairs, the Department of State, and the Department of Agriculture.

Thus far twenty specialists from nine Latin-American countries have studied with the Indian Service. They represent Bolivia, Chile, Ecuador, El Salvador, Guatemala, Haiti, Mexico, Panama, Peru. Most of these Latin-American officials and representatives are persons of Indian descent and hold important positions in the ministries of their governments. They are specialists in the fields of education and soil conservation and agronomy, and they studied with interest the entire range of Indian Service activities, including our system of administration. While the main field of the Program's operation has been in the Southwest, certain of the specialists have visited projects and institutions in California, Oklahoma, South Dakota, Chicago, New York, and Washington, D. C.

The impressions these visitors from southern countries gained in the United States include the following:

Professor Max A. Bairon, Director of Indian Education in Bolivia, said, "I have seen here different approaches and methods in all their social and economic aspects. There is much to admire and to adapt to our conditions. I am charmed with this marvelous country and now I understand better than ever before its spirit of liberty and democracy."

Professor Garcia Cuadrado, Director of Rural Schools in Peru, adds, "I consider it a rare opportunity to be in this great country during the most interesting yet grimmest circumstances of world history. After visiting different sections of the country, I see more clearly what the government and the people of the United States are doing to destroy the enemies of democracy, and how, through their different institutions, they are seeking to guarantee the welfare of the human race for years to come. As for me, after my return to Peru, I hope to be a loyal exponent of all I have seen and felt in this country and to feel that I have joined with other Americans of North and South America in the great tasks before us."

Dr. Simon Serna, Director of Normal Schools in Mexico, while on a visit to Haskell Institute in Kansas during the summer teacher training session, said, "This school meets one's highest expectations. It is a school of a superior type which is needed so badly in Mexico and it is to be hoped that such schools will become a reality in my own country soon. The school program synthesizes the most important phases of the Indian education problem. It provides for the solution of these problems and adds aspects related to the wider functions of Indian schools during the war crisis."

An Aymara Indian of Peru
Photo by Truman Bailey



On the basis of this year's experience with Latin-American specialists, the Indian Service believes it would be advantageous to continue its training of Latin-American technicians. This will depend on our government's future scholarship program. The benefits to the Latin Americans of such a program have been indicated. But it is not a one-sided relationship that should be developed. Not only these countries should benefit from such an exchange of scholars but equally important will be our ability to benefit from the work of Latin-American countries. First is the matter of our understanding the principles and methods of their programs among rural and Indian populations. Second, we need to extend the horizons of our own thought on the subject of the position of racial minorities in all the Americas and the colonial world. The U. S. Indian Service has become inordinately provincial in its concept of Indian welfare. Too many of us so focus our attention upon the single tribe, upon the local Indian problem, that we cannot see the Indian minority status in the more important context of sweeping world changes, or indeed, even in terms of national trends toward ethnic democracy. It seems very appropriate, therefore, to take as our first step toward a broader understanding of our problems, a deeper interest in the conditions within the Latin-American countries.

Navaho Newspaper And Dictionary

Since last August the Navahos have been learning to read a newspaper which is printed in their own language at the Phoenix Indian School and issued monthly. It covers world news and is called Adahooniligii, meaning, "Those things in the process of occurring." With a mimeographed English version, copies are posted in schools, hospitals, trading posts, and other Navaho gathering places, and it is read with great interest by the Indians.

Various systems of writing the Navaho language have been developed, but after much study of the problem, linguists of the Indian Service have decided upon a system which is deemed practical for governmental publications and for use by laymen generally. The task of developing this system was begun in 1940 by Robert W. Young, language specialist of the Indian Service, and his assistant, William Morgan, under the guidance of Dr. Willard W. Beatty, Director of the Division of Education, and George Boyce, Director of Navaho Schools. The result of their labors is "The Navaho Language," which recently appeared from the Phoenix Indian School press. It presents the elements of Navaho grammar, together with a dictionary in two parts containing basic vocabularies of Navaho and English.

Indian Ned Joins His Forefathers

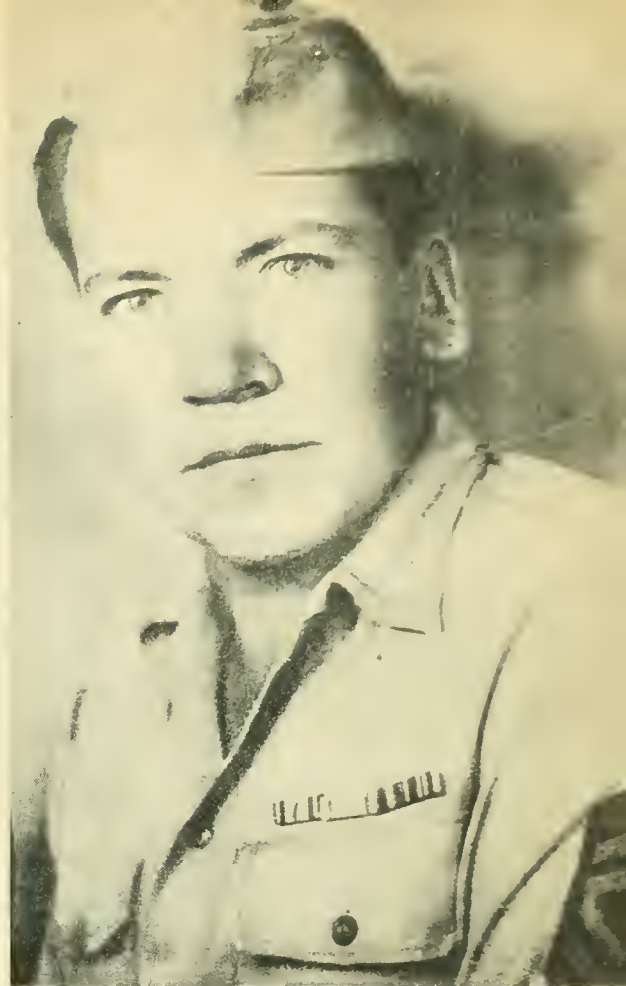
Indian Ned, a full-blood Karok Indian, well known as the oldest person in northwestern California, died recently at his home in Clear Creek, Siskiyou County, at the age of 116 years. He often told how he first saw white men at the age of 15 while hunting squirrels with a bow and arrow on the Upper Klamath. It is believed that the white party was one that was shipwrecked near Trinidad, California, in 1843. The old man said he thought they were strange wild animals!

To the end, Indian Ned kept his faith in the religion of his forefathers.

Hero Of Hill 609 Killed

It was announced recently that Master Sergeant Joseph P. Marksman, a hero of the Tunisian campaign, was killed in action in Italy on January 10th, 1944.

Sergeant Marksman, a Chippewa Indian, whose home was at Odanah, Wisconsin, joined the National Guard in February 1941 and went overseas during the following January. As a member of the 133d Infantry Regiment, he served in the African and Sicilian campaigns, and was awarded the Silver Star for gallantry in action during the attack on Hill 609 in Tunisia last May. When his platoon commander was killed in that famous battle, Marksman, in the words of the citation, "under heavy artillery and machine-gun fire advanced and immediately took command of the platoon. While advancing, his weapon was rendered useless. Without a weapon, he continued the attack and also the advance in the final assault. His devotion to duty and leadership assisted greatly in the capture of Hill 609."



Joseph P. Marksman

In forwarding the Division Commander's letter of citation to Sergeant Marksman, Lt. Col. Carley L. Marshall of the 133d Infantry wrote: "The Battalion is honored, and the Battalion Commander is proud to have you as a member of his command."

Joseph's mother, Mrs. Angeline Rice, lives in Minneapolis. Two of his half-brothers, Michael J. Couture and John L. Rice, are serving in the Army Air Corps, the former in New Britain and the latter at Mather Field in California. Sgt. Marksman's wife, Eva, and two children survive him.

Prayer For The Braves

In a letter recently received by Superintendent F. A. Gross of Colville Indian Agency, a plea is made to Indians throughout the country that they join in prayer for their warriors. The writer of the letter is C. B. Suzen Timentoe, one of the leading Indians of the Colville Tribe and a member of the Colville Business Council.

Mr. Timentoe addresses "all men and women that have a medicine power in the United States," saying: "Let us red-race pray for our armed youngsters and do our medicine power dances, to ask the Great Spirit for protection to our braves who have taken the war path to preserve paleface democracy at the call of the Great White Father."

"Even the white neighbors," the writer continues, "are heavy at heart against the World War. Together we shall try to win the war."

Rosebud's Tribal Land Enterprise

By Eleanor Williams

Driving over the grass-covered hills of South Dakota, which rise and fall like the roll of the ocean, I felt, on that bright January day, that the country is as it always has been; for the ugly scars of erosion, which a few years ago threatened the life blood of the Dakotas, are not apparent to a layman like myself. Occasionally a grove of small dark trees dotted the light green lawn of the Rosebud Reservation, and in the distance a rosy rim of badlands circled the landscape with a regularity that gave a feeling of oneness and peace in a chaotic world.

Externally one finds few signs of the war on Rosebud except in the return of soldiers, wounded or on furlough, but a new spirit is in the air. All of the employees and Indians, with whom I talked on those warm, sunny days, were enthusiastic about the future, and few failed to mention "TLE," the new agency which has just opened its doors for business.

Unlike most alphabetical agencies, TLE does not emanate directly from Washington. For five years the Superintendent, C. R. Whitlock, and members of the tribe have talked, and thought, and planned the organization of a Tribal Land Enterprise. Within the last two years, by-laws for TLE have been written and rewritten by the Rosebud Sioux Tribal Council, and finally in December 1943 they were approved by the Secretary of the Interior. At meetings, lasting sometimes far into the night, Superintendent Whitlock and tribal leaders, notably George Whirlwind Soldier, the outgoing chairman of TLE's Board of Directors, have discussed and explained the new enterprise to small communities on Rosebud.

At a Yuipi ceremonial, dedicated to the welfare of the boys in the armed forces, I heard TLE mentioned in the prayers and discussed at length in the speeches following the prayers. This Yuipi ceremonial, led by Mr. Horn Chips, formerly Pine Ridge Sioux holy man, was held in the Ring Thunder Community, the first on Rosebud to support TLE.

TLE has followed the Rosebud Sioux boys overseas. (It is the young people who will reap the benefits of TLE in the future.) Anthony Omaha Boy, a full-blood convalescing in a North Africa hospital, has forwarded to the Superintendent his application for a Certificate of Interest in exchange for his interests in allotted lands.

The applications of Anthony Omaha Boy and of 500 other Rosebud Sioux will soon be acted upon by the new Board of Directors of TLE and by the land-appraiser representing the Government and the individual Indian land-owner, Clyde Flynn. In January 1944, with the inauguration of the new Board of Directors, the first Certificate of Interest in TLE was issued to Antoine Roubideaux, clerk of the Tribal Council. Mr. Roubideaux received a Certificate for \$284 plus 27 cents in cash.

The passage of the Indian Reorganization Act in 1934 encouraged Indians to establish local machinery for solving their allotment problem and putting an end to the fractionation of Indian estates. Although a few tribes have begun the slow process of adding to their tribal lands and returning allotted lands to tribal status, none has organized a land business on such a scale as that of the Rosebud Sioux's TLE.

The allotment problem on Rosebud is not as entangled as on several other reservations, but in a generation or two, it might have become as sorely complicated as any. Take the case of Antoine Roubideaux, energetic and articulate young leader



Photo by Helen Post

in tribal affairs. Mr. Roubideaux held an undivided interest in eleven scattered allotments. The value of his interests ranged from 24 cents, representing a $\frac{648}{130,638}$ interest in an allotment valued at \$480, to \$65.57, representing a $\frac{6}{84}$ interest in an allotment valued at \$960. The total appraised value of Mr. Roubideaux's interests in the eleven allotments was \$284.27. On paper, Mr. Roubideaux owns \$284 worth of land, but actually he has no land to farm or lease as a unit. Neither will TLE be able to lease the allotted land on which Mr. Roubideaux held undivided interests until the other Indians holding individual undivided interests in the eleven allotments exchange them for a Certificate in TLE. But, in the meantime, TLE has already acquired enough tribal land for operation and management so that Mr. Roubideaux can exchange his Certificate for a consolidated tract of land, if he desires to farm or run livestock himself. If he prefers to retain his Certificate, TLE will pay him a four per cent dividend on his \$284 investment.

If Mr. Roubideaux chooses to accept an assignment of tribal land, it will never revert to heirship status. Before accepting the assignment, Mr. Roubideaux must designate his heir. On applying for a Certificate of Interest in TLE, he was required to name his heir to the Certificate. If he should have no heir at death, but through probate his nearest living relatives are designated as heirs, then TLE is authorized to purchase fractionated interests from them.

The area to be consolidated some day into tribal ownership and management by TLE extends north, south, east and west from the Agency headquarters. Already a

Certificate No. 1

284

Interests

A

Class

CERTIFICATE OF INTEREST IN TRIBAL LAND ENTERPRISE

This certifies that Antoine Rouvigneaux is owner of 284 Interests of (\$1.00) one dollar each in the Tribal Land Enterprise, a subordinate organization of the Rosebud Sioux Tribe, duly authorized in accordance with provision of the Constitution and the Corporate Charter of the Rosebud Sioux Tribe and approved by the Secretary of the Interior. These interests are entitled to participate in net earnings of the Tribal Land Enterprise beginning October 2, 1944 and are transferable only on the books of the Tribal Land Enterprise upon authorization of the Secretary of the Interior or his duly authorized representative.

In witness whereof the Rosebud Sioux Tribe has caused this Certificate to be signed by the authorized officer of the Tribal Land Enterprise, the Superintendent of the Rosebud Indian Agency and the Commissioner of Indian Affairs or his duly authorized representative.

For the Commissioner of Indian Affairs

Authorized Officer of Tribal Land Enterprise

Date

Jan 11, 1945

Superintendent Rosebud Indian Agency

nucleus of this projected area has come under TLE management. An educational reserve of 4,654.82 acres, just south of the Agency building, has been assigned to TLE for management by the Government. Also the Tribal Council has turned over to TLE for management some \$31,000 worth of tribal land scattered in small plots over several counties of South Dakota. TLE is authorized to exchange this tribal land in outlying areas for lands within the area to be consolidated. Already TLE has for management some 20,000 to 30,000 acres of land.

It may require ten or fifty years before the Rosebud Sioux Reservation becomes a consolidated land area, as it once was, but this does not detract from the immediate economic advantages TLE offers its members. By intensive land management practices, TLE expects to realize greater returns on the lands now being leased and thereby pay greater dividends than the Government pays the Indian land-owner. The Government charges each Indian a leasing fee of 25 cents, which is eliminated in TLE transactions. Also the probate fees, which often have eaten up the meager earnings of Indian estates, are eliminated when an Indian land-owner becomes a member of TLE and designates his heir.

These economic advantages, although plainly evident and perhaps saving the Indians from as much as a few dollars to several hundred dollars, do not interest me as much as the philosophical implications of the new enterprise. The land will pass

from the control of the Federal Government to the control of the local owners. No longer will it be leased by the Government forester, land agent or farm agent, that the owner may live in idleness complaining against the Government because his income grows smaller and smaller. Nor will the petty Indian land-holder be bribed by the big White cattle-operator to negotiate a Government lease on his land instead of leasing it to a small Indian cattle-operator.

Whereas the Indians have been victims of a system they seemed helpless to correct, they now can administer their lands--with the advice and scientific services of the Federal Government at their disposal, if they so desire--and if graft and corruption appear among local Indian leaders, then the Indians can turn them out of office at elections.

Before I left Rosebud, Antoine Roubideaux said, "The interest and enthusiasm you see now for TLE don't tell the whole story. For a time, those of us who actively supported TLE were referred to by some Indians as 'Ex-tom-i.' Literally translated, 'ex-tom-i' means 'spider song' or 'spider dance.' I suppose we were sort of flirting with death or destiny, as the spider when he builds his web, when we tried to persuade the Indians to come into TLE. Then when we sent a delegation to Chicago to ask the Office for a \$5,000 appropriation to finance the initial operations of TLE for the purchase of lands and fractionated interests in lands, we were turned down. The Indians back home said, 'O, yes, TLE.' That means 'tell lie every time.' And there have been other discouraging factors--personal rivalries and antagonisms, and even apathy on the part of some employees to explain TLE to the Indians. But all that is behind us now, I hope."

Superintendent Whitlock informs me that since the first Certificate was issued in January, additional invitations have come to himself and tribal leaders to discuss and explain TLE in community meetings on the Rosebud Reservation. Also new applications for membership are being received weekly at Agency headquarters. So in the slow, stumbling way of this American republic, TLE is adding a significant chapter to the curious history of Federal-Indian land relations.

Rare Indian War Collection

The Medill School of Journalism has what is said to be an unique collection of historical material bearing on the newspaper correspondents who covered the Indian Wars from 1866 to 1891, thanks to Professor Elmo Watson of that institution. For some time Professor Watson has been working on a book dealing with newspaper coverage of the wars, and the collection is a by-product of his research.

In an interview published recently by the Evening Northwestern, Professor Watson said: "Of the outright gifts, probably the most important is the General George H. Harries Memorial Collection. Harries was an ace reporter for the Washington Star in the nineties. His collection consists of Indian relics--articles of Sioux design, costumes, weapons, utensils, etc.--and also some scrapbooks, manuscripts and interesting maps. These were acquired by Harries while he was serving as correspondent of the Star during the Ghost Dance trouble among the Sioux."

One of the loan collections is that of Mrs. Teresa Dean, an early newspaper columnist in Chicago, who reported the Ghost Dance uprising in South Dakota for the Chicago Herald. She is called the only woman Indian War correspondent.

Menominees Win Suits In Court Of Claims

On February 7, 1944, the United States Court of Claims handed down two decisions determining certain claims in favor of the Menominee Tribe of Indians against the United States. Thus, with another decision handed down in their favor on December 1, 1941, the Menominees have won three legal victories within the last three years.

In the case decided on December 1, 1941, the Court held that the United States by treaty of May 12, 1854, had agreed to cede all the lands in ten certain townships to the Indians, whereas already the United States had conveyed all of the swamp lands within these townships to the State of Wisconsin. The Court held that the Indians were therefore entitled to a judgment for the acquisition cost of such swamp lands. The Court is now in the process of determining what these acquisition costs shall be. Present indications are that the value will be in excess of \$1,500,000.

One of the suits, decided on February 7, 1944, involved the question as to whether or not the Secretary of the Interior was justified in using certain interest-bearing funds belonging to the Menominees for the necessary expenses of the tribe, when non-interest-bearing funds belonging to the tribe were available for the same purposes. The Court held that under such circumstances the Secretary of the Interior was required to use non-interest-bearing funds, and that, to the extent the Indians had lost interest because of the use of interest-bearing funds, the United States was liable.

The jurisdictional act under which the case was prosecuted provided that "At the trial of said suit the court shall apply, as respects the United States, the same principles of law as would be applied to an ordinary fiduciary, and shall settle and determine the rights thereon, both legal and equitable, of said Menominee Tribe against the United States. . . ." The Court said that this rule of conduct was a proper constitutional exercise of the power of Congress, but that the rule would probably be the same in the absence of such provision; that the Supreme Court "has recognized the distinctive obligation of trust incumbent upon the Government in its dealings with these dependent and sometimes exploited people."

In the third case the Menominee Tribe alleged that, in 1905, a large blow-down of timber occurred on the reservation; and that as a result of the Government's negligence in salvaging this timber, which contained many millions of feet of valuable lumber, and also because of improvident logging contracts, the amount realized from the lumber did not repay the plaintiff's expenditures.

The Court held that the allegations of the petition had been sustained by the plaintiff, and that the Government was liable for the losses that had followed. The Government, by way of defense, relied on an act of Congress which provided:

"That the Secretary of the Interior be, and he is hereby, authorized to permit the Business Committee of the Menominee Tribe of Indians in Wisconsin to cause to be cut into logs and hauled to suitable places for sawing and cause to be scaled, under such rules and regulations as he may prescribe, the dead and down timber. . . ."

The contention of the Government was that it should not be liable, because the Business Committee of the Tribe itself had entered into the contracts for the cutting of the timber. The Court, however, held that this did not absolve the Government from liability, stating:

"This statute did not amount to an emancipation, pro tanto, of the plaintiff tribe. The Secretary of the Interior published regulations concerning the contracts, and required each contract to be submitted for approval. If the contracts were prejudicial to the plaintiff's interests, he should not have permitted them to be made. He had supervision over the performance of the contracts, and should not have accepted, as performance, the badly done and unfinished work which he did accept."

Five of these boys are Menominee Indians, 300 of whom are in military service. They are Bernard Grignon, Herman Gauthier, Gordon Dickie, Dan Waupoose, and Walter Peters. The sixth sailor is Chauncey Skenandore, an Oneida. Photo by U. S. Navy.



AMONG RECENT BOOKS

BRAVE AGAINST THE ENEMY. By Ann Clark. Sioux version by Emil Afraid of Hawk. Photographic illustrations by Helen Post. Edited by Willard W. Beatty, Director of the Education Division, U. S. Indian Service. Paper, 75 cents; cloth, \$1.50.

This is the seventh in the Sioux Series of Indian Life Readers written by Miss Clark and published by the Education Division, U. S. Indian Service, under the editorship of the Director, Mr. Beatty. Like the others of the Series, Brave Against the Enemy is designed primarily for use in Federal Indian schools, being furnished with a parallel Sioux version by way of increasing the pupil's knowledge of his native tongue and instilling a proper respect for it. But this sensitively conceived and quietly told story of a Sioux boy and his family, living on a reservation in our day of change, transcends its original purpose and qualifies as literature in its revelation of Indian consciousness. It might greatly profit most adult white folk, not necessarily excluding statesmen, to find a reading lesson here.

The past, the present, and the future of a people coexist in the Hollow Horn family. For Black Buffalo, the grandfather, there is only memory, saddened by an unflinching faith in the good old ways. "He had teathed on the bones of the unconquered buffalo. . . ., but these young men ate only meat that stank with the despair of captivity. Ate and grew fat and died, never having lived." Joe and Marie, the father and mother, midway in the perplexing time of transition, look backward with a vague, nostalgic longing and forward with a hesitating hope. The boy, Louie, schooled in the new ways, yet revering and loving his grandfather, faces the new day with wide eager eyes washed clear with tears at last. There is drama here, but not of the obvious sort, growing, as it does, out of the boy's inner conflict between two world-views; and in the end it is the old one that energizes the new with the ancient courage.

The moving climax is reached when Black Buffalo dies, and Louie faces an ancient obligation--to give away his most precious possession in keeping with the custom of the dear one who is dead. But his precious cow is more than a cow; she is a symbol of the future and the seed of a great dream, for Louie has set his heart upon the building of a cattle herd.

It is the old man's teaching remembered that decides the issue. "Brave against the enemy, brave in the acceptance of inevitable change," the boy makes his decision and goes forward into the new day, armed with the courage of his grandfather's teaching--"courage, the only weapon that never rusts."

There are numerous lovely and revealing passages that deserve re-reading and Miss Clark's ability in creating essential mood and atmosphere is exceptional.

AMERICAN COUNTERPOINT. By Alexander Alland. The John Day Co., New York, 1943. \$3.00. This is an unusual type of book, consisting of excellent photographs, taken by the author, of Americans who are descended from fifty different nationalities. It is dedicated "To the immigrants from all over the world who have come to America in the last three hundred years because of poverty, intolerance, or oppression in their old countries, and to their descendants." The fine preface was written by Pearl Buck, who says: "The man who took these pictures was born in Russia, but he is an American. . . . He has understood that to find America you have to look into many faces



"Black Buffalo was talking"--from *Brave Against the Enemy*
Illustrated by Helen Post

of many colors and kinds. . . . But try the test of Americanism--speak the word **FREEDOM** to any of them, and the same look comes into their eyes." The Women's Division of the Chicago Round Table of Christians and Jews lists American Counterpoint as one of thirty-two important books every American should read.

INDIANS OF THE PLAINS; By M. R. Harrington. 30 cents. **THE NAVAHO**. By Frances E. Watkins. 30 cents. **WORLD CROPS DERIVED FROM THE INDIANS**. By Edwin F. Walker. 20¢ Published by the Southwest Museum, Los Angeles.

Here are the latest issues in the Southwestern Museum leaflets series devoted to various aspects of Indian life and culture. "Leaflets," as a descriptive term, certainly errs on the side of modesty, as the first two listed above and several of the 14 previously issued run to 48 pages. All are finely printed on glazed paper and illustrated. Written with economy and clarity, they are packed with authoritative information.

Mission To El Salvador

Mr. David C. Dozier's visit during February to El Salvador, C. A., where he went as delegate of our National Indian Institute to study the rural credit system for Indian farmers in that country, was notably successful, as indicated by a letter received recently from San Salvador.



David Dozier

During his visit to El Salvador last summer, Mr. Ernest E. Maes, Secretary of the National Indian Institute, was much impressed with the program set up there by the Confederation of Rural Credit Funds. This cooperative society furnishes credit to small land operators by means of a revolving fund made available by the National Mortgage Bank. It also provides a mechanism through which groups of small farmers can act cooperatively in the development of storage facilities and other activities. In view of the fact that our Indian Service, for several years, has been greatly interested in developing a self-liquidating agricultural system for Indian farmers, Mr. Maes felt that someone should be sent to El Salvador for the purpose of studying the program there in operation.

Mr. David C. Dozier, a young Santa Clara Pueblo Indian, working with the United Pueblos Agency in Albuquerque and formerly employed by the Farm Security Administration, was chosen as having ideal qualifications for the mission. He speaks Spanish fluently and has been one of the most important contributors to the Indian Service training program for Latin-Americans. In addition, he is thoroughly acquainted with our rural credit program and the Farm Security loan program.

How well Mr. Dozier performed his mission is indicated by the following from a letter to Secretary Maes written by Jorge Sol C., Director of the Confederation of Rural Credit Funds at San Salvador:

"It gives us especial pleasure to tell you that Mr. Dozier's personal attributes and his enthusiasm for work in the field of social rehabilitation have assured, from the first moment of his arrival, a sympathetic understanding of our problem and effectual collaboration with the many persons who work in this institution and the affiliated credit cooperatives. All this has given us additional satisfaction and pleasure in his visit.

"We have been talking with Mr. Dozier and getting his advice regarding the possibility of introducing the cultivation and use of soybeans among our rural poor. We have thought that such a project could be sponsored by our own National Indian Institute and other Salvadoran institutions interested in social service. Mr. Dozier will communicate with you regarding this matter and I should like to take this opportunity of requesting your own aid and cooperation in bringing this about.

"Once again I should like to express to you our appreciation and satisfaction for the opportunity of collaboration which Mr. Dozier's trip has made possible."

Mr. Dozier, thirty-two years old, is a graduate of New Mexico State College in Las Cruces, where he received a Bachelor's degree in agriculture. He has been with the Indian Service in Albuquerque since August 1941.

In sending Mr. Dozier on this mission, the Institute was fulfilling its function of developing collaboration among Latin-American countries and our own country in the solution of Indian problems. "It is anticipated," says Secretary Maes, "that this is merely the beginning of a continuing collaboration between the National Indian Institute of the United States and the National Indian Institutes in the Latin-American countries."

Like An Alger Story

The all-out contribution of the Indians of Kansas to the war is illustrated by the family of Frank Dupuis, three-fourths degree Iowa Indian, Superintendent of Labor at the 832nd A. A. F. Supply Depot, Topeka, Kansas. Every adult member of his household of seven is actively furthering the war.

Frank Dupuis' career at the Topeka A. A. F. Supply Depot reads like the synopsis of a story by Horatio Alger, Jr. Starting in March 1943 as a janitor, he was made a guard, placed in charge of transportation, then made assistant warehouse superintendent and, finally, Superintendent of Labor in charge of some 800 men and women, all in the space of less than six months. That an Indian 53 years of age with only four years of formal education can win such recognition demonstrates personality and ability of a high order.

Before leaving the Iowa Reservation for war work, Mr. Dupuis was Secretary of the Executive Committee of the organized Iowa Tribe of Indians.

Blackfeet Make Health Pilgrimage

For the past four years, thanks to the benevolent action of their Tribal Council, the old folk among the Blackfeet have been making group pilgrimages to the Hot Springs located on the Flathead Reservation.

The idea originated with the Chairman of the Council who, having received many requests for loans from elderly Indians desiring to take the baths, thought it would be less expensive--and more enjoyable--if the journey in search of healing and happiness were made by groups. The Council approving, a house with dormitory space and facilities for cooking was rented at the Springs, and Government trucks furnished transportation. The applications of 55 old men and women were approved the first year.

Since then the old people have looked forward to these pilgrimages, both in winter and in summer, not only because of the healing properties of the baths and the good food served, but also because of the happy meetings with the other old folk who go there. Since tire and gas rationing went into effect, the Council has purchased a truck for the use of the groups, and all expenses are paid out of tribal funds.

The Horse Breeding Program At Pine Ridge

By W. O. Roberts

According to Sioux mythology, the Oglalas' horses came to them as a gift of the Great Spirit, fulfilling the prophecies of the great leader, Medicine Root. History records that there were no horses on the American continent until the Spanish explorations. About 1520, forty or fifty animals of both sexes escaped the invading forces, ranging northward. As the increase spread over the areas along the Rockies, Cayuse, Snake, Nez Perce and other Indians learned to capture and tame the young animals, making them most valuable both in the chase and in war. The Sioux became excellent riders and valued their horses above any other property.

The effect of the motor age among the Sioux was quite as great as in other parts of the country. By 1936 the horses on the Pine Ridge Reservation had reached a point in numbers too low for reasonable economic advantage. Neither the Superintendent at Pine Ridge nor the Indians agreed with the implication of the time, however, that the horse was a thing of the past. Chief Red Cloud, with a delegation to Washington in 1937, had asked the Indian Office to assist in restocking Indians with horses, and the Loafer Camp Horse Association resulted. Peter Dillon and other Indian leaders had asked for horses for the Wanblee and other districts, all pointing to the need of a thoughtful plan for restoring good horses to the Pine Ridge Indians. Teachers throughout the reservation thought they saw a good opportunity to use the interest in horses, though latent in some cases perhaps, as an educative force to implement the studies in land use, around which the curricula of the reservation schools are developed.

Both Indians and personnel were ready, therefore, when a letter came out to the agency from the Education Division of the Indian Office asking if the schools could use \$2,000 to buy stock for the Pine Ridge Boarding School as a start in breeding horses for possible foundation stock at other Indian Service schools, and to provide the Pine Ridge Indians with a wider opportunity to reestablish their herds.

Personnel and Indians at Pine Ridge had had many discussions about horses. The subject had also received some attention in the Summer Schools held at Pine Ridge. Opinion ranged all the way from shires to ponies. Many favored some draft type, either Belgian or Percheron.

It should be evident that there is no "best" breed of horses; rather each breed is best for the purposes to which it is adapted. The staff at Pine Ridge inclined to the Morgans, because they can do a variety of things well. The old Indians remembered Morgans and recalled many stories of distance drives and rides, or of some especially remembered stallion or family mare. Mr. Mathieson, of the Education Staff of the Indian Office, knew the later Morgans through his relations with the Remount Service of the U. S. Army and, more particularly, the Morgan Horse Farm in Vermont under the U. S. Department of Agriculture.

Morgans may be bay, black, sorrel, or grey. The type preferred at Pine Ridge stands at 15 to 15:2 hands high and will weigh 1025 to 1150 pounds. Some Morgans are smaller than this and some are larger, but there is a similarity of well-moulded head, large frank eyes, nicely pointed ears, good legs and feet, well-coupled backs and well-muscled quarters. For reasons given, the Morgans were selected as the breed most



Photo by Helen Post

likely to revitalize the Indians' interest in the horse industry, and in the spring of 1938 seven Morgan mares and a two-year-old stallion were bought, forming the beginnings of a pure-bred herd of Morgans. Several mares and stallions of quality have been added, and now the herd is probably equal to any in the country.

Several Indians have bought young stock from the school increase and are starting herds of their own. In fact, the Indian interest has grown so much that it has been necessary to expand the program greatly. A herd of fine mares and three excellent stallions, established at the Manderson Reserve under the immediate supervision of the Extension Division, already has furnished some breeding stock to the Indians.

Some of the boys in the high school have worked out suitable horse needs along with their cattle associations. Stock-judging, including horses, is a feature each spring at the high school short course. Teachers are learning how to ride and are using horses in their community work. Horseback riding is becoming the recreation of personnel and Indians. Each show night Indian youths ride their horses to the school as of old, and the Day Schools are reestablishing the hitching post.

The Klawock Nursery School

Information provided by Miss Josephine Yanachek, U. S. Indian Service Field Nurse

Southeastern Alaska is a beehive of activity for at least six weeks every summer during salmon-canning time, and the village of Klawock, with a normal population of four hundred, has two canneries.

Every available person is engaged in some phase of this industry, and even boys pay social security and income taxes. Women, from sixteen to seventy years of age, work in the canneries, leaving their little children to roam the streets.

It was this condition, noted by Miss Morgan, Supervisor of Nurses in Alaska, that suggested the need for a nursery school in Klawock. Members of the Educational and Medical departments undertook the planning of the project, together with a committee of five prominent native women of the community. The two canneries were induced to give substantial aid. The local moving picture theater helped by explaining the proposed program to its audiences, and visits were made to all parents of Klawock by way of inviting them to bring their pre-school children.

The Klawock Nursery School was opened on July 27th last year. U. S. Field Nurse Josephine Yanachek, aided by two teachers, was in charge, and for seven hours each day throughout the canning season twenty-two youngsters were given an opportunity to learn good habits and to enjoy supervised play.

There is ample proof in Miss Yanachek's extended report that the School successfully met a real need, and a much larger attendance is expected next summer when the canning season begins. Often in her account Miss Yanachek unintentionally reveals the affectionate, as well as professional, care with which the program was conducted.

Well planned lunches, regular naps, and group play at the nursery school improved the health and the social responses of the children.

Photos by George Dale



Blackfeet 4-H Club Girl Wins Trip To Chicago

Unique among the trip-winners at the National 4-H Club Congress held recently in Chicago was Wilhelma Rutherford, an Indian girl from the Blackfeet Reservation, Browning, Montana.

There was tremendous interest in Wilhelma at the Congress, and the 4-H Club boys and girls asked, "How did it happen that a little Indian girl won the trip for Livestock Demonstrations?"

Wilhelma was born in Heart Butte, Montana. Her father was a Blackfeet; her widowed mother is a Crow. Five sisters have been 4-H Club members. Two sisters are now married, and one is attending the State University at Missoula. Wilhelma is a junior in the Browning High School.

Wilhelma has been a 4-H Club member for six years. About three years ago her mother gave each of the daughters five sheep. A ram was given to the 4-H Club. Each year the girls sold a few sheep and at present they have about 20.

The girls became interested in sheep disease control and vaccinated a thousand head for mouth disease. Mr. Maxwell, farm agent and 4-H Club worker, encouraged them and helped in planning a demonstration, "Vaccinating Ewes For Sore Mouth," which won for Wilhelma and her sister, Florence, the 4-H Club Demonstration prize for Pondera County, Montana. At Great Falls in the State Contest, Wilhelma won the first prize in the Red Ribbon Group and the third prize in "Judging Lamb and Wool." During the summer she and her sister, Loretta, won first place for their demonstration in "Tanning Hides" at the Cut Bank Boarding School Field Day. Wilhelma also won first place in "Judging Hogs, Poultry, Sheep, Beef Cattle and Dairy Cows."

The contribution of the Blackfeet 4-H Clubs to the National Food For Victory program has been remarkable. One hundred and thirty-nine members during 1943 produced 12,000 pounds of beef, 6,000 pounds of poultry, 4,200 pounds of lamb, 600 pounds of wool, 11,000 pounds of garden produce, and 13,000 pounds of potatoes. Girls in cooking and sewing clubs contributed to the welfare of their families by preparing proper health foods and needed articles of clothing. One thousand pounds of poultry raised were sold to the Army Air Base at Cut Bank, Montana, which originally contracted to purchase all the poultry produced by club members. When the activities of the air base were curtailed, necessitating the cancelation of the major portion of the order, local restaurants and individuals furnished a ready market.



Florence and Wilhelma Rutherford vaccinate a lamb

Pomo Basketry Still A Living Art

By Ruth Underhill, Ph. D.

The headline exhibition at the San Francisco Museum of Art, this past December, was a collection of baskets from the Pomo Indians of California. This was no digging up of a forgotten craft, for study purposes. The baskets were there on their merits, as works of art. The Ukiah Indian Women's Club sent representatives to demonstrate the use of the craft today, and the accompanying photograph shows that these representatives are to have successors.

Pomo basket weavers are famous, even in California, one of the basketry centers of ancient America. They excelled in the two main techniques of twining and coiling, whereas most tribes are content with one. Their lattice twining can be fine and flexible as cloth. The velvety feather mosaic, which covers some of the coiled baskets, is unique in America.

Ancient Pomo women had need of baskets, for they made no pottery. They were among the "acorn" Indians who practically lived on the fruit of four or five species of oak. Women, who were the producers of acorn meal, used some eleven baskets for gathering acorns, carrying them home, storing, catching the ground meal, sifting and finally--cooking. Their method was to mix meal and water in a basket so tightly twined that it might have been a leather bucket. Clean, smooth stones were heated in the camp fire, rinsed in water and placed in the cooking basket with tongs. Watchers have been amazed to see how fast the mush boils.

All the "kitchenware" was made in twining. It was a yearlong job for a woman to collect her materials, the willow withes, the pine root, sumac, redbud and sedge. The cream white and mahogany red of her twined baskets were natural colors of withes and bark. The black was made by burying the strands in the earth, covered with charcoal and willow ash. She wove color designs even in her utility baskets, in the same spirit which urges a modern housewife to embroider her dish towels. Pomo women liked an almost modernistic style of white background, with triangles, squares or diagonals in black or red. The two colors were never mixed.

It was in the coiled baskets that color went rampant. These were the feather-decked little gems used as gifts and, most often, gifts for the dead. The Pomo dead were burned, and so were the baskets. There could be no more touching tribute to a loved one than the months of labor spent on producing one of these works of art, made only to be destroyed. The coiling stitches were fine as yarn. (Sixty to the inch was normal, whereas most tribes speak of thirty as fine coiling.) Under each might be tucked the end of a bird quill. Sometimes a basket had a fringe of black quail plumes around the rim, interspersed with pendants of abalone shell. Later, pearl buttons took the place of shell. Sometimes the coiling was completely covered with red woodpecker scalps and the brilliant feathers of the yellowhammer. "Sun baskets" the whites used to call these.

Art lovers owe a debt to the Pomo Indian women who have preserved this exquisite craft.

(Information about the San Francisco Museum of Art exhibit was supplied by Dr. Grace L. McCann Morley and by Miss Mildred E. Van Every, Social Worker at the Sacramento Indian Agency, California.)

Opposite page: Mrs. Annie Burke demonstrated Pomo basket weaving at the exhibit. A skilled basket maker herself, she is training her grandniece in the craft.
Photo, courtesy of Miss Mildred E. Van Every.



Investors In Freedom

At a bond auction sale held in Reliance, Lyman County, South Dakota, on January 15th, the Sioux of the Lower Brule Sub-Agency gave another notable demonstration of the fine spirit of loyalty with which Indians generally are meeting the present emergency.

Mr. Harry T. Scott, Financial Clerk of Lower Brule Sub-Agency and a member of the Lyman County War Bond Committee, gives the following account of that event:

"An announcement was made that a War Bond Auction Sale would be held in Reliance on the evening of January 15, 1944, and it was requested that the people bring whatever they could, to be sold to the highest bidder in War Bonds. Some time prior to this the various Indian women's organizations had been busy making quilts and garments in expectation of such a bond sale.

"On the morning of January 15, the Indians began bringing their offerings to the Agency office in accordance with my request. There were such articles as canned foods, clothing, fancy quilts, boxes of groceries, chickens, ducks, a fancy glass dish filled with mixed candies, fruits and nuts. The latter donated by an old timer, Grass Rope, was sold for \$75.00. Tom Berry Big Eagle, an eight-year-old boy, donated his pet colt with the approval of his father. This contribution brought \$925.00 in bonds. There was one quilt made by the Women's Victory Club which brought a \$1,000 bond, and another made by the St. Mary's Mission which sold for a \$500 bond. An old Rosebud Indian by the name of Amos Yellow Hawk, who lives at Lower Brule, came into the office bringing a small sack of peanuts and tobacco. These items probably did not cost him over 25¢, but sold for a \$50.00 bond. With tears in his eyes he told the employee that his donation was not very much, but it was all he could afford. However, he did have much land and he wanted to give 320 acres to be sold at the bond sale. When told that this was hardly possible and, furthermore, that it would be best for him to keep his land, 'Old Amos' went out of the office with tear-filled eyes, muttering that it was too bad he could not give that which he so willingly would have given, as he had lots of land and no one to leave it to when he died. The old fellow was quite sincere in wanting to donate his land for the good of the cause.

"All day long offerings, large and small, were coming into the Agency office, and by evening we had an automobile and a pickup truck loaded full.

"That evening the donations were put on display in the Reliance High School building where the sale was held. The contributions by the Lower Brule Indians made a splendid showing. The total sale amounted to approximately \$22,000. Of this over \$10,000 was raised by the donations Lower Brule had contributed."

Recently the Treasury Department awarded its Certificate of Merit to the Phoenix Indian School for its outstanding success in sponsoring a Bond Pow-wow for the Third War Loan drive. This was a stirring event as described by Mr. Alvin K. Warren, Chippewa Indian teacher and Administrative Chairman of the Drive. Four hundred Indian students of the Maricopa, Apache, Pima, Papago, Hopi, Mohave, Yuma, Supai, Walapai, Navajo, and Choctaw tribes took part; and four thousand Indian and white citizens of the Phoenix area were present. The army, the marines, and the

WAC were well represented. Among the guests were Governor Sidney P. Osborne of Arizona and Mr. G. Warren Spaulding of the Indian Office, Chicago. Dances of various tribes were presented, and Sam Denny, known as "the Navajo Gene Autry," sang songs of the Southwest. Bond sales netted \$58,117.50.

In the Fourth War Loan drive, the Papago Reservation in Arizona exceeded its quota by almost 600 per cent, although the state as a whole fell behind, according to the Tucson Star. Sales to Indians totaled nearly \$15,000. Several individual sales were impressive. For instance, Manuel Puella bought \$1050 worth of bonds, and Jose Rafael invested \$3,325.

Another striking instance of the Indian's faith in his country was noted recently at Window Rock, Arizona, when Eli Smith, a Navajo sheepman, purchased a \$1,000 bond at the local post-office. A few days later, he came in again, bringing his two sons, and bought a \$250 bond for each. Not long ago Eli and his sons acquired a tract of grazing land off the reservation when sheep reduction requirements would have curtailed his operations had he remained. Eli explained that he had been planning to buy the bonds "ever since he began to hear about our foreign enemies."

Eli Smith exchanges cash for a War Bond



Lt. Bruce Grosbeck, Gros Ventre, and his wife buy a bond at the Phoenix Pow-wow
Photo, courtesy Alvin Warren.



Health Program Of Indian Service

The following report of Indian Service health activities was presented at the annual meeting of the State and Provincial Health Authorities of North America held during the week of March 20 in Washington, D. C.:

The United States Indian Service stands unique among Governmental agencies in the type of medical services available to its beneficiaries. In contradistinction to agencies such as the Army, Navy, Veterans Administration, and others who treat and care for people in specific age groups and circumstances, the Indian Service provides complete medical services, insofar as funds permit, throughout the life of the individual. The activities of the Health Division include health education, preventive measures, curative procedures, palliative treatment, rehabilitation, and sanitation as it applies both to the individual and the community. The practices and procedures developed in this Service are mainly applicable to any rural community, and the health problems are common to both. The experience of the Indian Service in rural community health and sanitation over the period of its existence is of inestimable value to the field of medicine, public health, and public health education.

It is an increasing practice to encourage community-wide participation in all health activities. The past year a number of health councils have been activated among and by the Indians on a number of reservations. Their activities include meetings with the superintendent of the agency and health personnel to promulgate modern health programs, study and recommend health legislation to their communities, liaison duties between health personnel and the citizens of the communities, acting in an advisory capacity on health matters to their constituents, and assisting the agency personnel in developing methods of approach to the people in presenting health policies and practices which will stimulate interest and bring acceptance rather than resentment and disinterest. In one instance, a salaried board of health, the membership of which is entirely Indian, has been established. Numerous ordinances have been initiated by these councils and approved by the tribe to control communicable diseases. The communities, through pressure of the war emergency, are being forced to take a definite part in all activities affecting their own welfare. This is highly significant to the Medical Division in that a critical shortage of physicians, nurses, sub-professional, and subsidiary employees has developed since the beginning of the war and has become progressively worse.

The table below shows the number of positions available in the Indian Service for physicians and nurses and the vacancies existing as of January 1, 1944. Approximately 60 Indian Service physicians have entered the Armed Services. Attempts have been and are being made to fill these positions; but up to the present time, it has been impossible to find as replacements individuals with even minimum physical and professional qualifications. The Indian Service is not a war agency and, as a consequence, there has been a steady progression of health personnel to the Armed Services, war agencies, defense activities, and into the more lucrative positions in private practice. Recently all physician positions were declared essential by the Procurement and Assignment Service of the War Manpower Commission. However, those who wish to resign and enter other employment or the Armed Forces are free to do so.

	Positions	Vacancies
Physicians	321	100
Nurses	756	188

School girls practice at home the fundamentals of child care which they learn in their classes. This is a student in the home nursing class in the Indian Service School at Juneau, Alaska.



To offset in a degree the lack of personnel meeting minimum standards required under Civil Service Regulations, the Indian Service has been training selected girls at the Kiowa, Oklahoma, School for Nurses' Aids. The original plan called for an enrollment of 20 students in 1937. In 1942, arrangements were made to double the attendance to meet emergency conditions, but more attractive wages and positions offered elsewhere have limited the number of those who have availed themselves of the opportunities offered.

The curriculum includes practical nursing, psychology, history of nursing, ethics, personal hygiene, anatomy, drugs and solutions, diet and disease, and communicable disease. Graduates are placed in hospitals to assist the nurses in sub-professional duties. Indian technicians and orderlies are being trained by Indian Service physicians and nurses to take the place of those in the Armed Forces and to relieve medical personnel for more important duties. Another source of sub-professional personnel has been developed through the use of individuals who have had some training in nursing schools, but who have not completed the course. Practical nurses also are being utilized. These people are employed as hospital attendants and are assigned to duties that do not require the services of a regular nurse.

There were 75 general hospitals and sanatoriums in use in the States (6 in Alaska) at the end of the fiscal year 1943, making available 3,255 beds for general cases and 1,237 for the care of the tuberculous. 53,932 patients were admitted to general hospitals for a total of 968,993 patient days. Included in these figures were 4,739 cases of tuberculosis, 1,995 being admissions and 2,274 discharges--a total of 393,859 patient days and an average stay of 83 days. In 1942 and 1943, five hospitals were closed because of low bed utilization and as an economy measure. Two hospitals had their capacity markedly reduced for similar reasons.

The live births totaled 6,002 (exclusive of Five Civilized Tribes, Oklahoma, Agency) with an infant mortality of 111 per 1,000 live births, compared with 124 per 1,000 in 1942. Maternal mortality was 8.7 per 1,000. 4,130 births occurred in hospitals and 1,872 elsewhere. The birth rate for the fiscal year 1943 was 22.3 and the death rate 11.2.

2,232 cases of trachoma were reported by the hospitals. The intensive campaign to control and eradicate trachoma has been progressive. From 1928 to 1939 trachoma was consistently found in about 20% of those examined. Since the discovery of the therapeutic value of sulfanilamide in the treatment of trachoma, the percentage had dropped in the period 1939 to 1943 from 18.9% to 4%. The local physicians are recognizing and treating trachoma and gradually displacing the special physician.

It is planned to keep at least two special physicians in the field to instruct new appointees of the Indian Service in diagnosing and treating trachoma. It is felt that this disease may no longer be considered a major problem.

The cooperation of employees, Indian communities, tribal councils and individuals is urgently necessary if minimum health services are to be maintained with a limited health staff. Fewer calls for minor illnesses, strict adherence to clinic and dispensary hours, a minimum of night calls, furnishing drivers for physicians, enrollment in classes for first aid and home nursing, less visiting in hospitals, and close attention to personal hygiene and preventive measures will help maintain good health standards.

Indians In the News

As the result of a forced landing made last winter by a B-17 flying fortress near the village of Potato Creek, S. D., the Indian children of Medicine Bow Day School are enjoying a lively correspondence with youngsters of their own age in Kempton, Ill. Mrs. Spence, a teacher at the latter place, is the wife of Lieut. V. E. Spence of the flying fortress crew, with whose members the Indian children became friendly; and it was at her suggestion that the exchange of letters began. Lieut. Spence is now a prisoner of war in Germany, and three of his fellow officers have been killed in combat over Europe. Oglala Light, March 1944.

Three thousand of 100,000 lambs which Navajo tribesmen owners were unable to sell last fall, have been marketed at about 8 cents a pound, Superintendent James M. Stewart of the Navajo agency reports. Marketing of the animals was handled by "Livestock Disposition Enterprise," a tribal organization. Lack of rainfall on the Navajo ranges made forage scanty last season, and if the lamb crop of last fall were not sold the ranges would be heavily overstocked and a serious loss in the 1944 lamb crop might result. Journal, Albuquerque, New Mexico, February 9, 1944.

Roselyn Eagle and Myrtle Fool Bear, two Indian girls of Standing Rock reservation who recently joined the WAC, walked in a sleet storm from Shields to Fort Yates, a distance of 32 miles, to take their mental examination. They are both high school graduates and, according to 1st Lt. Margaret Hoke, WAC recruiter, they made unusually high grades. Tribune, Bismarck, N. D., December 11, 1943.

Hunting Horse, a Kiowa Indian who once served as a scout for Gen. George A. Custer, recently celebrated his 98th birthday at his home near Mears, Oklahoma. He was born in Kansas, and at the age of 15 went to southwestern Oklahoma where he lived on the Washita River. In 1871 he enlisted as a U. S. Army scout at Fort Sill. Journal-Capital, Pawhuska, Oklahoma, January 14, 1944.

Articles of Seminole craftsmanship are being sold through many chapters of the D. A. R. in Florida, largest sales being credited to the Everglades chapter in Miami, with honorable mention going to the chapter at Coral Gables. In February a total of \$1800 was reported to the profit of the Seminoles. In addition, Florida chapters have contributed to the Indian Nurses' Scholarship Fund, thanks to which eight Indian girls are now in nurses' training. News, Miami, Fla., February 29, 1944.

According to reports from the Alaska Office of Indian Affairs, the Indians, Aleuts and Eskimos of Alaska had purchased \$161,225 worth of bonds through the Juneau Office at the end of last year. The Daily Alaska Empire, Juneau, Alaska, January 18, 1944.

Miss Verna Walette, a Chippewa Indian from the Turtle Mountain Reservation, North Dakota, has been working with the Michigan Tuberculosis Association for the past two years. During that time she has traveled more than 25,000 miles and spoken in 1600 schools. Her Indian health legends have been heard by 147,000 Michigan children. She has a degree from Milwaukee State Teachers College, and graduated as a nurse from Hurley Hospital in 1939. Journal, Flint, Michigan, January 6, 1944.



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