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Conservation And Defense

INDIANS AT WORK

APRIL 1941

COMMENTS ON THE CONTRIBUTIONS

BY FLOYD W. LAROCHE

In Charge of Information and Publications

Army records for 1941 indicate the startling response by Indians to the military necessities of the current emergency. But military statistics fail to tell the full story of Indian loyalty to their country; to the land they have defended for unknown thousands of years. A most significant element in this great and continuing struggle is the Indian effort to rebuild and to restore the land on which he lives; that part of the whole he still retains. This conservation battle is portrayed in part in the current issue which commemorates the eighth anniversary of the Indian Division of the Civilian Conservation Corps. In pictures and in words we have attempted to convey a significant fragment of the total effort and the total result.

Speaking of pictures recalls that a new photographer appears in the pages of this issue. He is, fittingly, employed by the CCC; W. J. Mead, a member of the staff of Guy McKinney, Director of Information for CCC. On page 15, James Ortiz, of San Juan Pueblo, operates a pump which draws water from the Santa Clara ditch to keep the ditch dry for pipe-laying operations; and Indian CCC workers lower a section of pipe into a ditch through which a pipeline from Santa Clara Creek will supply water to Santa Clara Pueblo and adjoining lands.

Notable among the pictures of Indians in the Army are those of Dewey Roberts and Willard Senache, in the upper half of the frontispiece. Below are Frank Senache, Mike Wayne and Dewey Youngbear. All are Sac and Fox Indians from Mesquakie Reservation, in Iowa. All are volunteers in the Iowa National Guard. The photographs were made available through the courtesy of the Des Moines (Iowa) Register and Tribune.

On page 18 we see Navajos who came to headquarters to register for selective service, equipped with food, packs and guns. They were ready for immediate action. Photographs were made by Sumner and supplied to "Indians At Work" by John C. McPhee.

Indian ceremonial customs are an important part of Indian life. At the recent Institute on the Future of the American Indian, held in New York, ceremonials spoke for themselves. Tewa Indians, pictured on page 22, brought costumes and make-up across the country from Tesuque Pueblo, New Mexico, to make an authentic presentation of their native dances. The picture was furnished by the Museum of Modern Art.

The front cover picture by Arthur Rothstein shows Grant McCloud, Paiute Indian, learning to use a bandsaw at Carson Agency, Nevada.

In 1890 many Indians were killed and more were maimed in the massacre at Wounded Knee Creek in South Dakota. In 1941, on the evening of April 12, Indian braves will be guests of honor at a dinner in Washington, D. C., guests of old-time military men who fought against the Indians. The Order of Indian Wars, inviting Indian warriors to dine with them as specially honored guests, provide a measure of transformation that time has brought.

NOTE TO EDITORS:

Text in this magazine is available for reprinting as desired.

Pictures will be supplied to the extent of their availability.

INDIANS AT WORK

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INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VIII

APRIL 1941

NUMBER 8

The Eighth Anniversary of Indian C.C.C. has come. There is so much that could be told. One could dwell on the great, in many reservations the decisive, gains in the conservation and use of resources, which Indian C.C.C. has made possible. One could tell how Indian C.C.C. has exploded the damaging myth that Indians do not want to work. One could call attention to the improved health, through expanded and improved dietary, which Indian C.C.C. has bestowed directly upon tens of thousands of Indians and indirectly upon scores of thousands.

But here I dwell upon another aspect, that of adult education.

Indian C.C.C. was born just when the earlier attitude about Indian education was dying. That earlier attitude was discussed in the "Indians At Work" editorial for February. The earlier attitude had confronted the Indian with a choice: he could retreat into, and rebelliously or passively struggle to protect, his Indian personality, his group loyalties, his Indian "web of life", or he could forswear his personality and his loyalties and try to surrender himself to an unrepresentative part of the white world, believed to be wholly incompatible with his Indian world. This earlier attitude produced a "social orthopedy" turned upside down - it used social pressure and reward to bring about deformity rather than development.

Indian C.C.C. had no pedagogical doctrine, no special philosophy, but it was uniquely situated to help in the repair work which the earlier unwise philosophy had made necessary. Coinciding with Indian C.C.C., an intensified and many-sided conservation effort was launched in the Indian



Ross Hardin, Paiute Indian, and secretary of the local tribal council, surveys a ditch line on the Fort McDermitt Reservation in Nevada.

country. This conservation effort entailed the use of a wide range of technologies essentially modern. The technologies were not just mechanical, but they were at the engineering level too, and the economic level, the planning level and the ecological level. Ten thousand Indian young men and middle-aged men, working in groups, proceeded to master these technologies by using them. Indian C.C.C. did not say, "Indians, here is another chance to stop being Indians." It said, "This is your Indian C.C.C. Be Indians, and be in the great world." And the enrollees did not migrate to distant places, but worked and learned at their homes, within their tribal setups, upon their own ancient and future lands.

The use of Indians in managerial and technical capacities was stressed as it had never been before. And the Indian C.C.C. did not operate as a self-sufficient branch of Indian Service, but as a part of the whole Indian jurisdictions, drawing to itself the experience and energies of the white and Indian staffs, and radiating its effects through the whole community of the Indians.

Perhaps most important of all, Indian C.C.C. did not profess to be just an activity for improving the morals or minds of Indians. Important and socially needed production, but production through the muscles and also the brains of Indians, was the genius of Indian C.C.C. Surely, in these years the Indian C.C.C. has come as near as any activity in the United States to meeting the lasting challenge of William James, voiced in the famous essay on The Moral Equivalent of War.

* * * * *

Adult education is the task and opportunity of the whole of Indian Service.

In what other field in America is the opportunity more commanding?

Here are small human groups, often small enough for every member to know all the others. In nearly every case they are groups with a heroic tradition. They are groups, since decades or generations ago, desperately underprivileged. They now know that they can survive and can advance, but only through immediate and sustained effort by themselves.

These groups, and their individuals, feel impacts from the near and the far. They are not "land-locked pools left by the tide" but they move in the tide of the world. Yet they have, too, long memories, rich inward values, and complex and strong local loyalties.

They are using the many technologies already referred to. Add the challenges and opportunities involved in tribal self-government. Add the terribly urgent need for land consolidation, dependent on voluntary action by tribes and individuals. Add the great need for health education. Think



All is not work in the Indian CCC camps. Here is shown a group of Seminole Indian workers relaxing around the evening campfire, after a hard day's work in the Florida Everglades, while a story-teller entertains with old legends and fables.

of the educational potentialities of the system of agricultural credit. Go beyond tribal political self-government and consider the tremendous adult-education yield of consumer and producer cooperatives as England, Denmark, Ireland and, in current years, China, have reaped that yield. Consumer and producer cooperatives are almost the main hope of half the Indian tribes. Add arts and crafts to all the above, and wild life conservation. Consider that Indian Service maintains a far-flung system of schools, day and boarding, and hospitals, and field medical and nursing services.

What a need and what an opportunity for adult education!

And much adult education there has been, and more with each year in these current years.

But upon the basic proposition: that every worker in the Indian Service, including elementary teachers, doctors, nurses, and all agency personnel, has an adult-education responsibility, and every function of Indian Service ought to yield to an adult-education product: upon that basic proposition, is now being built a further proposition. Namely, that the time has come in this task to bring greater system, greater attention, and the most effective known or discoverable devices of adult education, into play.

As part of the reorganization of the Washington Indian Office, now going on, a Board of Adult Education is being formed. It will have for its chairman the Chief of the Community Services Branch. Among the members of this Board will be the heads of those operating divisions which are most essential in adult education: the Education Division, Health Division, Extension Division, Indian C.C.C., Planning and Development. There will be advisory members drawn from outside the Indian Service. Local Boards on Adult Education should be formed in the jurisdictions.

That all that we do shall register in a richer, saner, more sanguine consciousness among Indians, and in programs more voluntary and more practical: that is the hope of adult education.

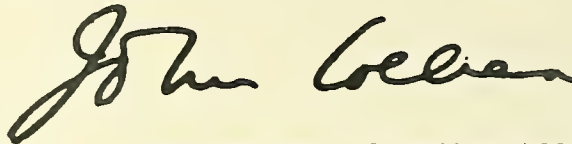
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Late in these recent nights, with Indian work put aside, I have been living in far Cathay. Did not the Indians of 15,000 years ago come from where the ancestors of China came from? And in Inner Mongolia would not the direct ancestors of the Indians now be found?

It has been the reading - the slow reading - of a perfectly gorgeous book, "The Battle for Asia." Its author, Edgar Snow, is the most daring, the most factual and perhaps the most philosophical journalist of these current years in China. Reading his book, has been like watching from some dusky mountain-ridge the silent play of lightning far down a horizon, out

in our West. Why do I mention China, here, and Edgar Snow's superb book? Because perhaps more strikingly than any other country or race, now in the crisis of our whole globe, China exemplifies the reconditioning of the mind, the grapple of the effort of democracy with final fate, the convulsion of world-view - the process of adult education.

These all but countless thousands of Chinese villages are achieving village democracy now - only now - after milleniums, in order to win democracy's supreme battle for themselves and for the whole world. They are doing this in the face of difficulties internal to China which are simply terrifying. If any worker in any good cause in the United States is discouraged by the meagerness of his means, let him read this book on China. There, out of such meagerness of means as none of us ever experienced, wonderful and seemingly impossible things are being done. No one can read Edgar Snow's book without gaining in humility, and in hope for the Race of Man.



Commissioner of Indian Affairs

Indians Indebted To Justice Van Devanter

Of Willis Van Devanter, retired Associate Justice of the Supreme Court, who died February 8th, the Washington Post writes:

"The land was his first and last love, and his knowledge of the laws that governed it was the backbone of his long public career."

Perhaps because land was his preoccupation, Mr. Justice Van Devanter helped make Supreme Court history for the Indians. Preëminent was his opinion in the Sandoval Case (231 U.S. 28) in 1913. That opinion reversed the Joseph Case of 1871. Through the Joseph case the Supreme Court had by statement and implication denied, or seemed to deny, wardship status to the Pueblo Indians. The Sandoval Case radically reversed the Joseph Case and laid the foundation for the Federal protection of the lands of these tribes, for the recovery of much land whose possession had been lost under the Joseph decision, and for large cash awards later paid by the Government because of its derelictions as guardian. The Sandoval decision received amplification in later Supreme Court decisions. The Indians, and the American record, lastingly are indebted to Mr. Justice Van Devanter.

The wife of the interpreter at Zuni Pueblo in New Mexico carries her flour to a relative's house to have it baked in one of the old adobe out-of-door ovens.



PUEBLO DRUMS

By Ten Broeck Williamson

If the visitor to the Pueblo Indian country takes away a "tom-tom" or Indian drum as a souvenir, the chances are that it was made at Cochiti Pueblo. For Cochiti supplies most of the drums found in curio stores and therefrom derives a considerable income.

Cochiti Pueblo is situated on the west bank of the Rio Grande, about forty miles north of Albuquerque, New Mexico. Being along the river the Pueblo has access to a supply of cottonwood trees, chief source of drum shell material, although aspen occasionally is used.

The ideal tree trunk for use in making drums is one from a dead tree, having a sound exterior but a center so decayed as to make hollowing easy. The trunk is sawed into the desired lengths and the shells are hollowed to the proper thickness, which is from one-half to three-quarters of an inch. A leaf from an old automobile spring makes an ideal tool for this hollowing process, with one end sharpened like a chisel and with the other stuck into a piece of pipe for a handle. In the picture above, Lorenzo Herrera hollows out a tree trunk.





Drum heads made of cow hide are cut slightly larger than the shell, are soaked in water, and are laced on the shell when still wet. The wet drum heads then dry taut in the sun.

On the opposite page, Nestor Arquero puts his drums out to dry.

When dry, the drums are painted. Marcello Quintana, shown in the picture above, finishes his drums with black shoe dye. The shells are painted in brilliant colors with poster paints.

(Photographs are by the author, and are used through the courtesy of the Soil Conservation Service.)



HARD WORKING INDIAN MEN IN MANY STATES REBUILD ASSETS AND MORALE IN CCC-ID

By Claude C. Cornwall

During the period March 29 to April 5, the Civilian Conservation Corps will celebrate its eighth year with appropriate ceremonies in all camps, including "open house" receptions to which the general public will be invited. Similar celebrations to mark the eighth birthday of the Indian Division of CCC have been planned for all Indian agencies. April 5 is generally accepted as the official anniversary because the Executive Order establishing the Corps was signed by President Roosevelt on that date, back in 1933. For CCC-ID, the comparable date is June 20, when the first transfer of funds for use by the I.E.C.W., (Indian Emergency Conservation Work) was officially made.

The initiation of the Emergency Conservation program came at a time of great national stress due to economic disarrangement and widespread unemployment. In his inaugural address in 1933, the President said:

"Our greatest primary task is to put people to work. This is no unsolvable problem if we face it wisely and courageously.

"It can be accomplished in part by direct recruiting by the Government itself, treating the task as we would treat the emergency of war, but at the same time, through this employment, accomplishing greatly needed projects to stimulate and reorganize the use of our natural resources."

President Outlines Plan

On March 21, the President sent a message to Congress outlining his plan for Emergency Conservation Work, and on March 27, the measure to create a corps of civilian workers was being debated in the Senate. During this debate a question was asked concerning the language of the bill: "Do the words, 'Government Reservations', include Indian reservations?" This was the first mention of Indians in connection with the Emergency Conservation Work. The answer was, "Yes." It was an eagerly awaited answer at the Indian Office. It came at a time when economic conditions and personal morale were in a most precarious condition on Indian reservations. Work was badly needed.

Preparations were set in motion at once for participation of Indians in the program. Selection of conservation projects which were necessary to be done was not a difficult matter. For years the Indian Office had urged larger appropriations for needed improvements to protect the for-

est stands and range lands; for truck trails, lookout towers, water developments, boundary fences. From the outset Commissioner Collier vigorously supported the project. On April 20 a letter was sent through Secretary Ickes to the President outlining these projects, and on April 24, a second letter was similarly sent, asking that Indians be enrolled to carry out this work; that they be permitted to set up their own camps, that age and marital status limitations be waived, and that the Indian Service supervise the operation of the programs. These recommendations received approval on May 1, from the newly-appointed Director, Mr. Robert Fechner, and the I.E.C.W. was officially begun.

In the first six months of I.E.C.W., nearly 14,000 Indians were beneficiaries of this needed work opportunity.

Family Camps

The family camps advocated by Commissioner Collier proved to be an interesting development in the early days of the I.E.C.W. Men, women and children were assembled together in the first work camps. These became little villages with a camp manager who was appointed to provide the necessary sanitation structures and essential camp needs. While the men worked on conservation projects, their wives living in the camps prepared the food and took care of the children so that normal family life was not disrupted.

When the Civilian Conservation Corps was officially established on July 1, 1937, I.E.C.W. became CCC-ID. This organization

***Navajo CCC Workers
Build A Spillway For A
Dam At The Dry Basin
Of Red Lake.***



which began as a "temporary measure of six months duration" now enters its ninth year. More than 70,000 individual Indians have been enrolled. For most of the young men this was their first job opportunity, their first chance at a real project. For others, who had been employed in industrial occupations but who had been forced to leave their jobs and return to the reservations because of the depression, this was a chance to feel again the satisfaction of exercising their skills at hand tools or machinery. These Indians were among the first leaders in I.E.C.W.

Indian Leadership Developed

For the young men, CCC-ID work has been fascinating. Such projects as developing a clear running spring from a miry bog, blasting a truck trail around a rocky ledge, spotting a beetle-infested tree, bracing the corners of a strong fence, holding a powerful jackhammer, driving a truck, operating a tractor, have constituted a developing experience for thousands of Indian youth. The present leadership of CCC-ID includes hundreds of Indians who have come up from the ranks - who began as enrollees.

As these skills and abilities have grown, so have the mileages of completed structures. More than 8,000 miles of truck trails have been completed; nearly 11,000 miles of fences have been built; Indian enrollees have added to the water supply of ranges through the development of 7,000 springs, 1,670 wells, and 1,462 impounding dams and large reservoirs; range lands have been improved through elimination of 307,257 head of useless stock, constructing 71,700 erosion control water-spreading structures, 680 miles of stock trails, and 2,500 miles of horse and man trails; Indian forest lands have, in addition to improved transportation facilities and fire hazard reduction, been given added protection through construction of 53 houses for fire guards, erection of 85 lookout towers, building of 6,800 miles of telephone lines, and cutting 3,000 miles of firebreaks. More than 250 crews of trained enrollees are on call at any hour of the day or night for the suppression of forest fires. Last year advance fire fighting instructions were given to 4,977 Indian enrollees.

Indians Earn As They Learn

Vocational training, including work experience and related instruction, has been given in more than 100 different occupational subjects. The CCC has the unique opportunity of providing training in actual jobs on a production level, thus equipping the enrollees with knowledge and skills comparable to commercial construction practices. Related instruction has served to broaden the viewpoint of enrollees and give them an understanding of the background principles of their acquired job skills. For example, the intensive training in telephone and radio was accompanied with instruction in elementary electricity and mechanics; training in fire fighting included instruction in the principles of forest conservation; training in surveying included elementary mathematics and other related subjects; training in concrete construction included instruction in the processes involved in concrete contracting.

Through the CCC safety program, accident costs in CCC-ID, including property damage, have decreased 46 per cent. Safety meetings are held each week on all job locations, and careful inspections are continually made to insure safe working conditions for all personnel, at project locations, in shops and camps.

Enrollees have been instructed to work skillfully and safely. They appreciate that safety is not a matter of luck. They have learned that an alert, well-informed enrollee, operating equipment which is in good order, or working under approved safe conditions, acquires safe habits. He doesn't get hurt; accidents do not "happen" to him.

Contributes To National Defense

Conservation work performed by CCC-ID enrollees on Indian reservations, and other lands, is of as vital importance to the nation as it is to the Indians whose homes and way of life are found on the national reserves. Indian lands occupy a considerable portion of the watersheds and timber stands important to irrigation and the agricultural life of the arid West. Projects to conserve these resources have been skillfully completed by Indian enrollees in the CCC-ID organization during the past eight years.

CCC-ID Workers Repair A Telephone At The Radio and Telephone School, Ghemawa, Oregon



CCC-ID is only one part of the great nation-wide activity, a program of work and training, of service to community and country; a combined program of human and land conservation going forward hand in hand.

The application of this program to the nation's defense is at once obvious, America's defense supplies are to be found in its trained man power and in its developed natural resources. Hundreds of Indian CCC enrollees have already volunteered or have been called to the colors. The practical value of their experience and training in CCC-ID has already been recognized from the progress made by individual Indians in productive employment both on and off the reservations, and this development will be more appreciated as time goes on.

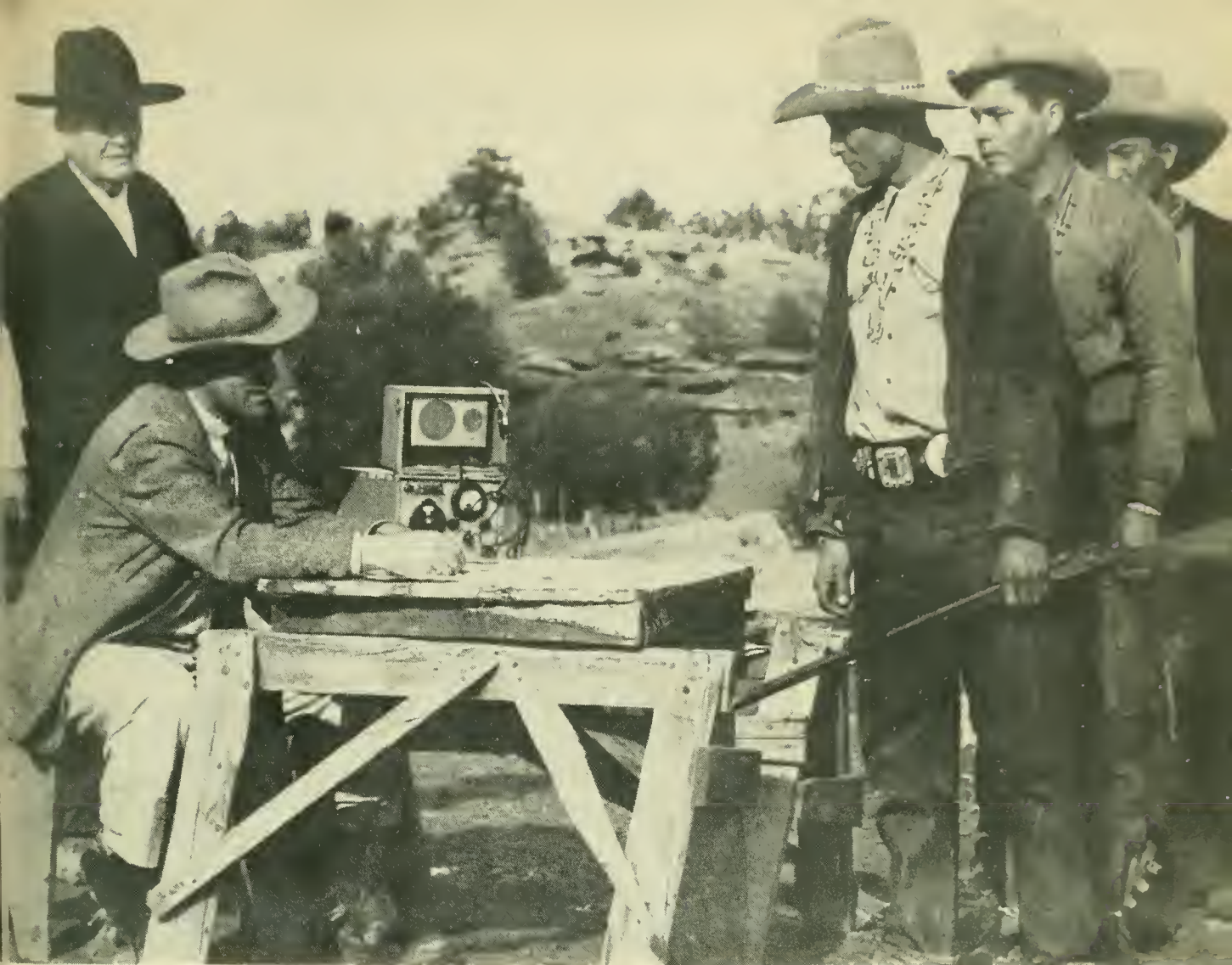
And so with this determination to serve as best we can, the CCC-ID organization enters its ninth year.

*Summer School Course On Modern Indian
To Be Continued By University of Oklahoma*

A course on The Problems of the Modern American Indian will be presented this summer at the summer school of the University of Oklahoma. The course will be conducted this year by Dr. Gordon Macgregor, anthropologist in the Education Division of the Office of Indian Affairs. This study, begun in 1940 under the University's Department of Anthropology, will consider the position of contemporary Indian groups in the United States, population changes, racial composition, degree of assimilation, problems of social disorganization and adjustment, and the policies and effects of Government administration.

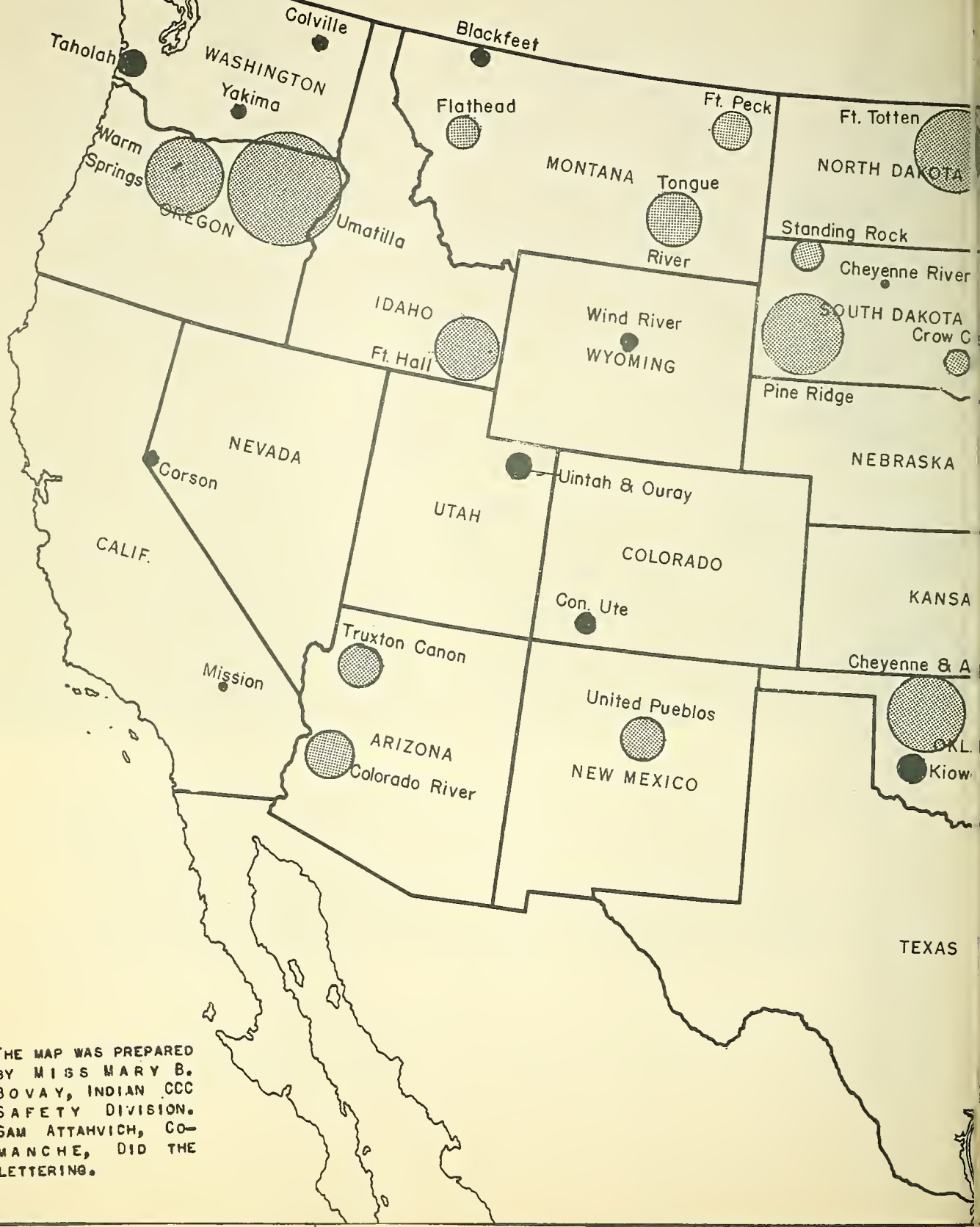
This year the course will be open to those of junior standing and will not require previous preparation in anthropology. A discussion group on the Problems of the Modern Indian will also be conducted by Dr. Macgregor for advanced students and those who have had experience in Indian administration.

A course in social anthropology for students of junior or higher standing will also be given. This will examine the culture and social organization of modern communities and of primitive peoples of the world.



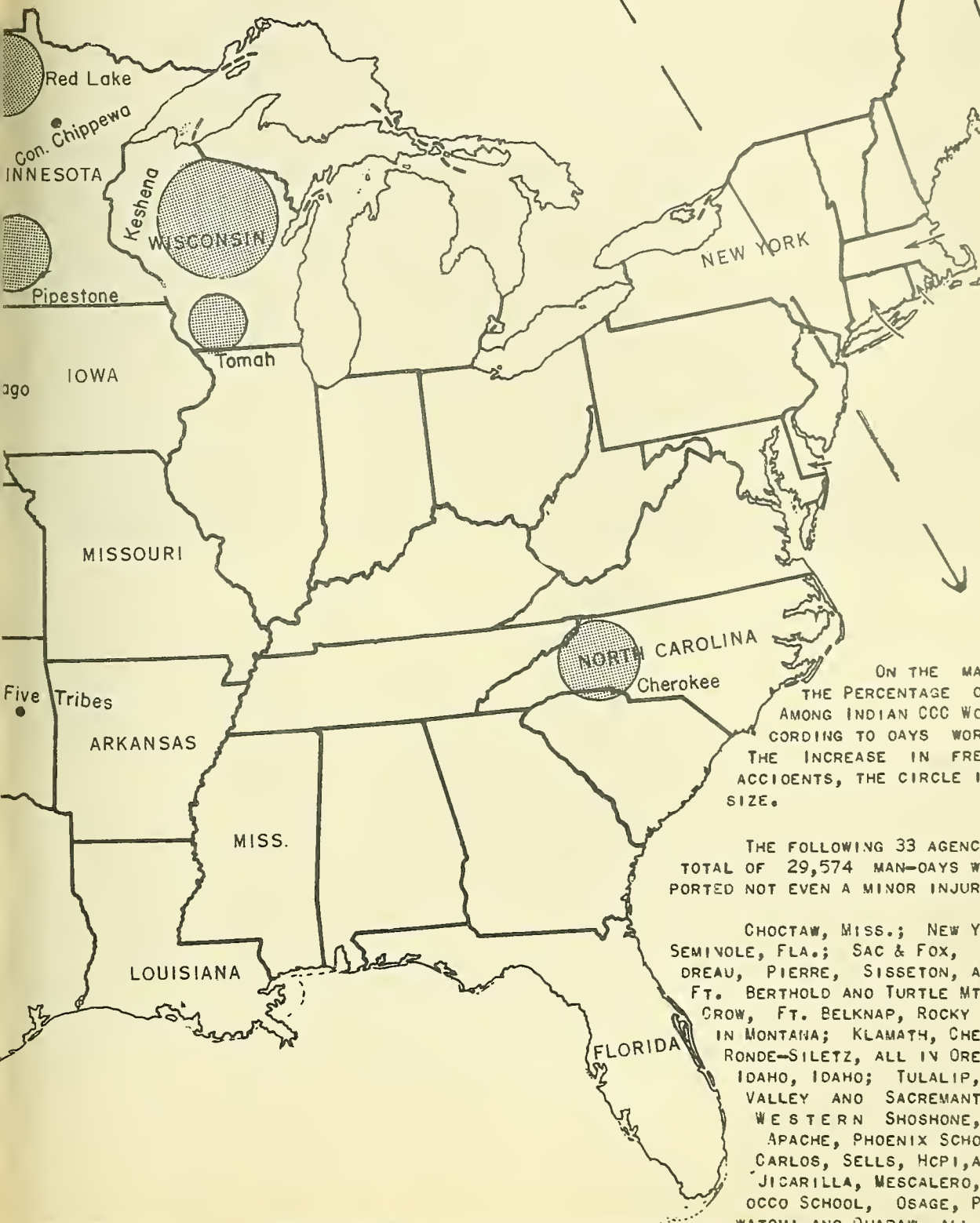
Many Navajo Indians, having heard much about the war, thought the call for registration was a call to fight for their country. After bidding their families a fond farewell, they came to headquarters on horseback and equipped for immediate military service with food, packs, and sometimes guns, as shown above. The field radio transmitter was used to report registration progress to the Navajo Agency at Window Rock, Arizona.

33 INDIAN AGENCIES IN 15 STATES



THE MAP WAS PREPARED BY MISS MARY B. BOVAY, INDIAN CCC SAFETY DIVISION. SAM ATTAHVICH, COMANCHE, DID THE LETTERING.

AGENCIES MAKE CCC SAFETY RECORD IN JANUARY

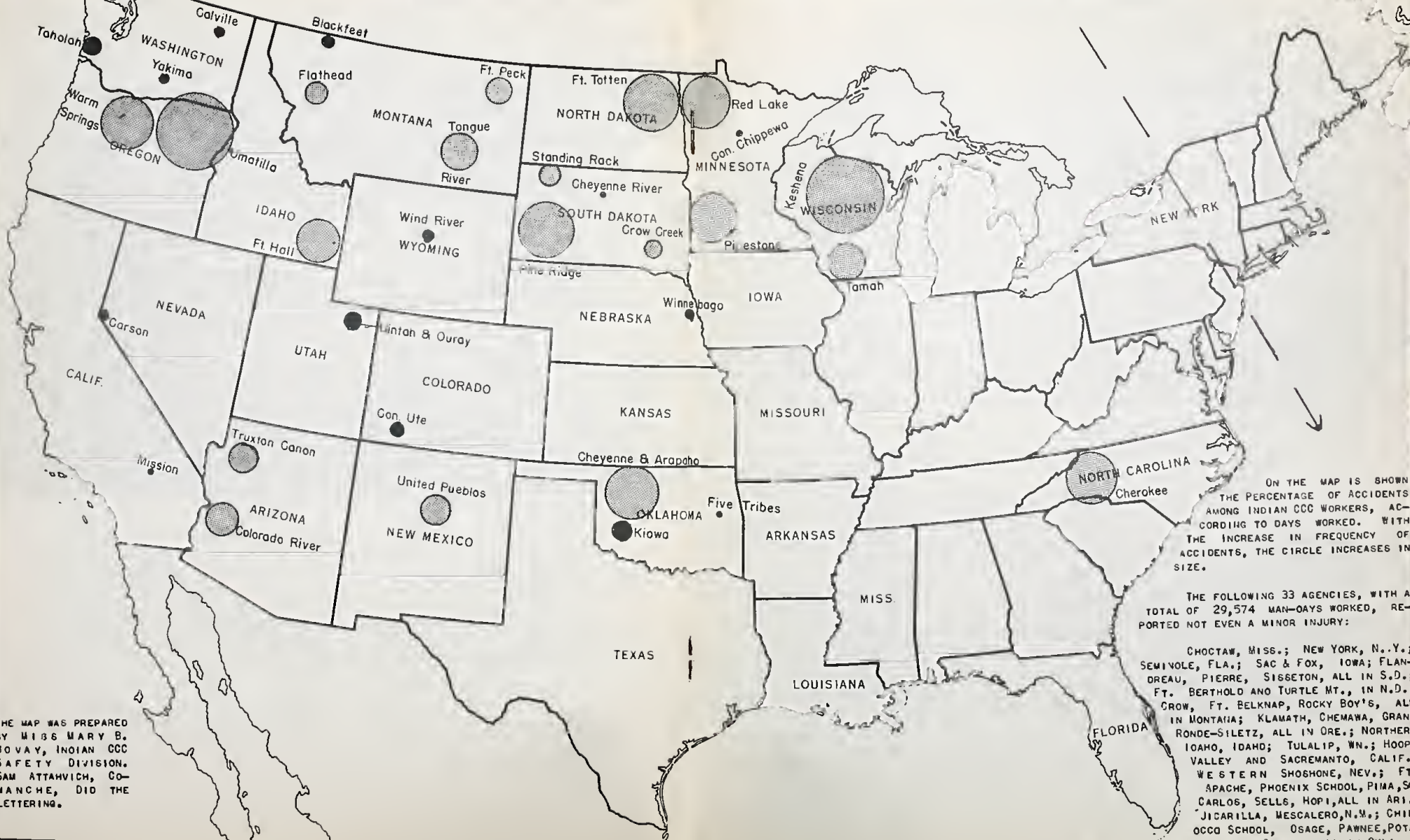


ON THE MAP IS SHOWN THE PERCENTAGE OF ACCIDENTS AMONG INDIAN CCC WORKERS, ACCORDING TO DAYS WORKED. WITH THE INCREASE IN FREQUENCY OF ACCIDENTS, THE CIRCLE INCREASES IN SIZE.

THE FOLLOWING 33 AGENCIES, WITH A TOTAL OF 29,574 MAN-DAYS WORKED, REPORTED NOT EVEN A MINOR INJURY:

- CHOCTAW, MISS.; NEW YORK, N. Y.;
- SEMINOLE, FLA.; SAC & FOX, IOWA; FLANDREAU, PIERRE, SISSETON, ALL IN S. D.;
- FT. BERTHOLD AND TURTLE MT., IN N. D.;
- CROW, FT. BELKNAP, ROCKY BOY'S, ALL IN MONTANA; KLAMATH, CHEMAWA, GRAND RONDE-SILETZ, ALL IN ORE.;
- NORTHERN IDAHO, IDAHO; TULALIP, WN.;
- HOOPA VALLEY AND SACRAMENTO, CALIF.;
- WESTERN SHOSHONE, NEV.;
- FT. APACHE, PHOENIX SCHOOL, PIMA, SAN CARLOS, SELLS, HCPI, ALL IN ARI.;
- JICARILLA, MESCALERO, N. M.;
- CHILCOCCO SCHOOL, OSAGE, PAWNEE, POTAWATOMI AND QUAPAW, ALL IN OKLA.

33 INDIAN AGENCIES IN 15 STATES MAKE CCC SAFETY RECORD IN JANUARY

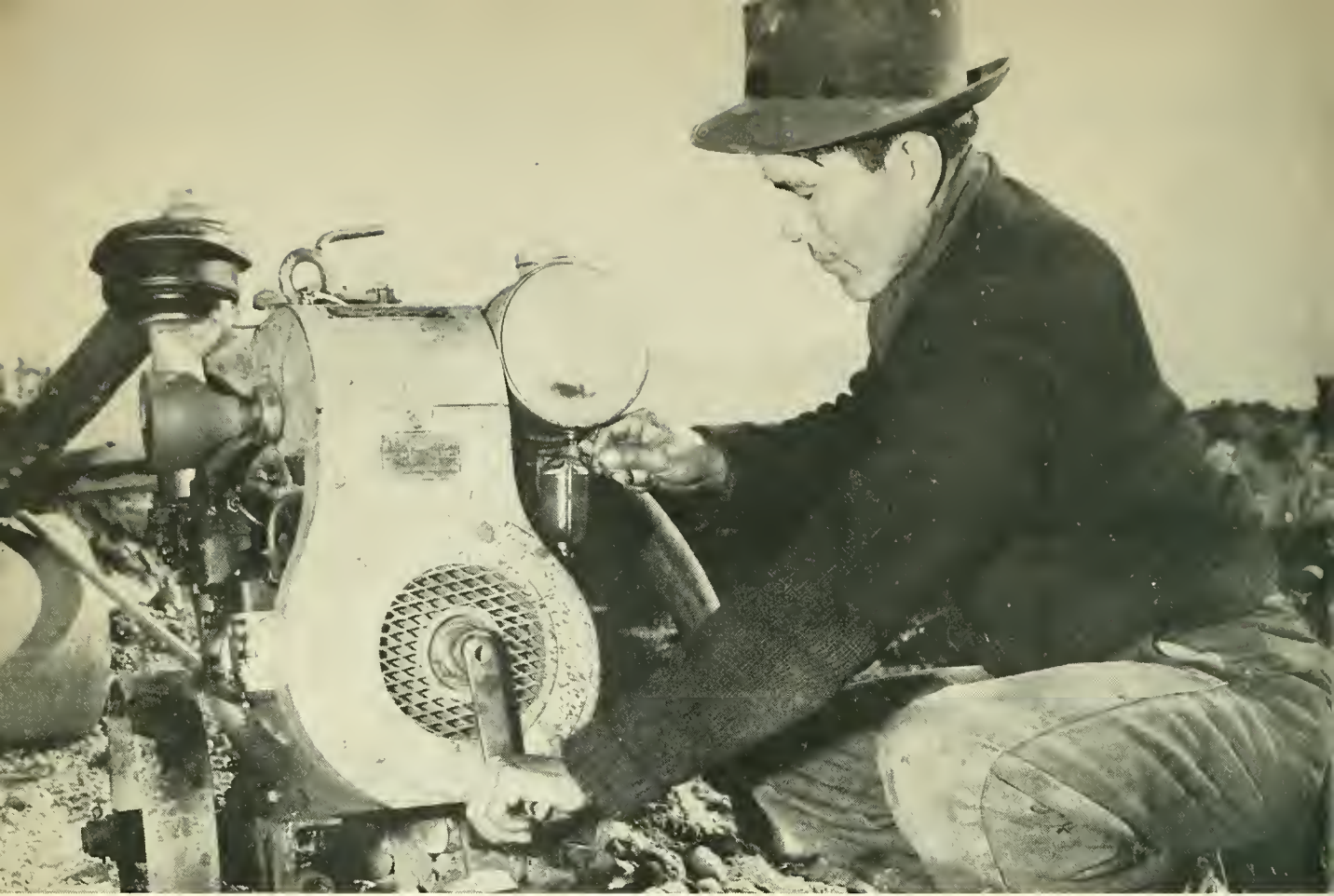


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- VALLEY AND SACRAMENTO, CALIF.;
- WESTERN SHOSHONE, NEV.; FT.
- APACHE, PHOENIX SCHOOL, PIMA, SAN
- CARLOS, SELLS, HOPKI, ALL IN ARIZ.;
- JICARILLA, MESCALERO, N.M.; CHIL-
- OCOCO SCHOOL, OSAGE, PAWNEE, POTA-
- TATOMI AND QUAPAW, ALL IN OKLA.

THE MAP WAS PREPARED BY MISS MARY B. BOVAY, INDIAN CCC SAFETY DIVISION. SAM ATTAHVICH, COMANCHE, DID THE LETTERING.



DETAILED FIGURES ON INDIAN ENLISTMENTS SHOW EXTENT OF THEIR DEFENSE EFFORTS

Surprisingly large percentages of Indians are volunteering in defense of their country and many others are being trained in civilian skills of potential military value, according to field reports received by the Office of Indian Affairs. Indians are exhibiting some remarkable mechanical and technical skills, these reports reveal.

Although the formation of special training battalions for non-English-speaking eligibles has been deferred, leaving a large segment of the Indian population without the opportunity of enlistment, figures from 26 out of a total of 80 Indian jurisdictions scattered throughout the country attest to the Indian's patriotism.

Montana Reservation Holds Record

On the basis of these figures, the Fort Peck Sioux-Assiniboine Reservation in northern Montana seems to hold an all-time record. Almost one-half of the number eligible for selective service have already volunteered in the armed forces of the nation. Of the 252 Fort Peck Indians registered for selective service, 113 have volunteered for Army service, including five Indians who were employed on the staff of the Fort Peck Indian Agency.

According to reports from 26 agencies, the number of Indians who have volunteered is about 15 times greater than the number inducted through the draft.

State Figures Are Listed

By March 1, 98 young braves had left the Consolidated Chippewa Agency in Minnesota, to join the Army; 60 had enlisted from the peaceful tribe of the long-haired Pima in Arizona; 55 Sioux had left the Rosebud Reservation in South Dakota, including 23 Indians employed on the staff of the Rosebud Agency; and 28 out of a possible 262 eligible for selective service had enlisted from the North Carolina Eastern Cherokee Reservation.

In addition to the above, reports came from the following agencies: Blackfeet Indian Agency, Montana; Colorado River Agency, Arizona; Haskell Institute, Lawrence, Kansas; Keshena Agency, Wisconsin; Kiowa Agency, Anadarko, Oklahoma; Mescalero Agency, New Mexico; Mission Agency, Riverside, California; Osage Agency, Pawhuska, Oklahoma; Red Lake Agency, Minnesota; Rocky Boy's Agency, Montana; Sequoyah Training School, Tahlequah, Oklahoma; Shawnee Agency, Oklahoma; Sherman Institute, Riverside, California; Sisseton Agency, South Dakota; Taholah Agency, Hoquiam, Washington; Tongue River Agency, Lame Deer, Montana; Truxton Canon Agency, Valentine, Arizona; Turtle Mountain Agency, Belcourt, North Dakota; Western Shoshone

Agency, Owyhee, Nevada; Winnebago Agency, Nebraska; Yakima Agency, Toppenish, Washington.

The number of Indians registered for selective service at these 26 agencies is 7,407; 574 have volunteered for military service and 37 have been inducted. Hundreds of additional Indians who have volunteered or who are in National Guard units in different parts of the country, particularly Oklahoma, which has the largest Indian population, are not included in the above figures. For example, many Oklahoma Indians are in the 180th Infantry of the Army, which has for its motto a phrase from the Choctaw language, "Tanap manaiya kia alhtaiyaha", which translated freely means, "Ready, in Peace or War."

The Army reports that in addition to the hundreds of Indians mobilized in National Guard units and the small number of Indian selectees, 670 Indians were enlisted in the regular Army throughout the country during the six months from July 1, 1940 to January 1, 1941.

Ancestors Were In Custer Battle

The Sioux who left the Fort Peck Reservation to join the U. S. Army are descendants of the band led by Chief Gall, one of the leaders in the Battle of the Little Big Horn, which resulted in defeat and annihilation of General George J. Custer's Seventh U. S. Cavalry.

Many of the Indian CCC camps were greatly depleted when word of Uncle Sam's defense needs began to spread through Indian country. The skills Indians have acquired through the Civilian Conservation Corps are being utilized by both the military forces in defense training and the civilian forces in the construction of defense projects. Particularly is the CCC Indian's ability to handle a truck through rough and timber country considered an asset in Army camps. The CCC Indian men are thoroughly schooled in the rules of safety and from their past training demonstrate a keen sense of responsibility in the hauling of men or materials.

Klamaths Vote Defense Contribution

An example of Indian patriotism, probably unparalleled in white communities, comes from the Klamath Tribe in Oregon, which won a judgment against the United States in 1938 for past wrongs perpetrated on the tribe. The Klamath General Council voted to donate \$150,000 to the Government on the condition that it establish a defense training school at the Klamath Agency, Klamath Falls, Oregon. The training school as planned by the Council would be under direct supervision of Army officials and would train young Indians in aviation and forest fire control, with particular emphasis on training connected with national defense. The Klamath Indians are especially interested in having Army officials construct an airport and provide training planes for young Indians. Withdrawal of the money from the tribal fund requires the approval of the Congress.



Indians are volunteering in the armed forces of the United States in increasing numbers. Jesse McNeVins, Cherokee; Corporal Tommy Hattensty, Choctaw; and Sergeant Douglas Burris, Chickasaw, members of Company H, 179th Infantry, Oklahoma National Guard, were among the representatives of twenty-eight Indian tribes found among the troops assembled for Third Army Maneuvers in Louisiana.



INDIAN HISTORY IN THE MAKING

By Rosella Senders

There was a time, and not so long ago, when a discussion of the future of the American Indian might have begun and ended with the words "he hasn't any." The Indian had a past - quite an interesting one - and a poor sort of present, but his future was considered to be something that he would probably not live to see. Indians of the United States languished on reservation land, or crowded in unsightly and unwholesome shack settlements at the edges of towns and cities. Anthropologists and sociologists said they were a doomed race, and Government administration of the 19th century strengthened this belief.

Only as recently as the 1920's, Government policy began to be liberalized, to be planned for the Indian instead of for the white man. Now the future that "didn't exist" is interesting enough to bring scientists and administrators together from all over the country to make diagnoses and prognostications.

Indian Population Growing Rapidly

Indian population is expanding so rapidly that some population experts predict that its present figure - 361,000 - will be doubled by 1980. In a country that has no geographical frontiers left, an expanding minority gives rise to social and economic problems that call for planned action. Realizing, along with other leaders of thought, that the so-called vanishing American is reappearing with startling speed, Oliver La Farge, President of the American Association on Indian Affairs, decided that the time had come to look ahead. With the cooperation of the Office of Indian Affairs and the Museum of Modern Art, he planned a four-day Institute on the future of the American Indian, and invited scientists, administrators, Indians, and laymen to take part in discussions of the major objectives of present-day Indian administration. The meetings were held the week of March 3rd in the Museum in New York City, where the current exhibition of Indian art of the United States offered proof of the Indian's vitality in at least one respect.

The principal speakers at the opening meeting were Indian Commissioner John Collier and Mr. La Farge. Leaving the details of the future to the special discussions which were to follow, they spoke in general of the Indian's vitality, of his spiritual resources, of the great tradition of "local democracy" which no amount of adversity has ever smothered. Indian administration has become increasingly scientific in recent years, and Indians are more and more eager to take advantage of the cultural and social opportunities which are offered them.



Indian Masks On Exhibit At Museum Of Modern Art

The Indians who were present at the meetings did not look like members of a dying race. Representatives of several tribes took active part in the smaller discussion groups and had much to contribute. At the opening and closing sessions, eight Tewa Indians from Tesuque Pueblo in New Mexico performed the Eagle Dance, Buffalo Dance, and Snow Bird Dance in authentic costume and make-up. Their leader, the Governor of Tesuque Pueblo, acknowledging the applause which followed the dances, was friendly and humorous.

In the numerous group discussions, all the questions raised about the future could not be finally answered during this four-day meeting, nor can they be answered this year or next. But the discussions were thought-provoking and should eventually bear fruit - particularly if the Institute becomes an annual event.

More Indians Require More Land

Indian lands present an immediate problem. More Indians mean more land and better use of presently owned land. After reviewing the tragic history of Indian lands under the allotment system, specialists agreed that an increase in the land base is urgently needed and that the leasing system must be abolished. Indian lands must be used by Indians. Much has already been accomplished under the Indian Bureau's conservation policy. Erosion is checked by the control of grazing exercised by livestock associations on the reservations; tribal funds and Indian Office revolving credit funds (with excellent repayment records on the latter) are being used increasingly for land purchases; competent technical services have been made

available. Papers on this subject were read by Dr. Ralph Linton, Director of Anthropology at Columbia University, and by Ward Shepard, Walter V. Woehlke, and Allan Harper of the Indian Office.

The old policy of forced assimilation into white culture has given way, according to Willard W. Beatty, Director of Indian Education, to training directed toward a better reservation economy and a gradual adjustment, through reservation life, to the life of the country at large. Dr. Gordon Macgregor, anthropologist in the Education Division, reported that surveys of the graduates of industrial training schools show only one-third employed in the fields for which they were trained, and most of these are in temporary Government service. The majority of this school group have returned to the reservations, where there is little or no opportunity for using industrial training. Today agricultural training for boys is receiving new emphasis in Indian schools, and Indian girls are given home economics training which is adapted to reservation conditions. Learning for use is the trend of all modern education, and Indian schools are in the vanguard.

New Written Language For Indians

Dr. Edward Kennard of the Education Division told of progress in developing and teaching written native languages to the Navajo and the Sioux. Adults absorb the new technique with surprising rapidity, and their greater language facility makes possible a more accurate transmission of new ideas - vitally important, for example, to the success of a soil conservation program. He indicated that children who have learned written Navajo learn English more easily.

Dr. Beatty outlined his hopes for establishing a school to develop Indian leadership - a two-year course of junior college grade. Selected students would study problems of racial and cultural differences and gain a thorough command of English under a carefully chosen faculty, and would then complete their college work in different universities. These young Indians would have a foundation for assuming constructive leadership in later life.

Discussions of the place of Indian religion in the modern world touched upon the values that Indian religion might have for whites, with its dynamic philosophy of love of the land and of natural resources. Papers on Indian religion were read by Dr. William Duncan Strong and Dr. Ruth Bunzel of Columbia University, and Mrs. Alice Corbin Henderson, who has spent most of her life in the Pueblo country.

What Is An Indian?

Both Dr. Frank Lorimer, Director of Population Studies at American University in Washington, and Dr. Harry Shapiro, Assistant Curator of the American Museum of Natural History, felt that the expanding Indian minority is first of all an economic problem, with reservation lands increas-

ingly inadequate. They stressed the difficulty of defining a racial Indian. Dr. Shapiro said that the Indians themselves judge a person's Indian-ness by "blood, residence and recognition", and warned that care must be taken that Indian privileges are enjoyed only by those really entitled to them. Dr. James G. Townsend, until recently Director of the Government's Indian health program, summarized that program, which has been an important part of the resurgence of Indian life.

In the Museum setting, no one could doubt the brightness of the future of Indian arts and crafts in spite of the temporary effects of the tourist trade which were described by Rene d'Harnoncourt, General Manager of the Arts and Crafts Board. Mr. d'Harnoncourt presented this picture: When the Indians made moccasins to be worn and blankets for the purpose of keeping warm, quality was all-important, because the articles had to fill a practical need; but a traveler seeking souvenirs of his trip is not so much interested in quality. A conflict arises between the skilled producer, who wants to be proud of his work as well as to make a living out of it, and the buyer, who wants to get out of it as cheaply as possible. The demand for quantity rather than quality brought about careless workmanship. The net result was that the Indian lost faith in the white man's taste. The Arts and Crafts Board has tried, with outstanding success, both to educate the buying public and to restore the Indian's confidence in it. Mr. d'Harnoncourt believes the American Indians are the outstanding, if not the only, producing group in the country who still have a feeling for tools, for materials, and for traditional design. He indicated, therefore, that if there is to be a general revival of arts and crafts, Indian arts and crafts should lead the movement.

The last session of the week was a meeting for children from New York private schools - future citizens who will share the Indian's future. In the worst snowstorm of the year, scores of children poured into the Museum to see moving pictures of Indian life on the reservations and real Indians doing ceremonial dances. Perhaps these future Americans will have a better understanding of Indian life as a result of even this brief and pleasant contact with Indians.

(Many of the papers presented will be printed in "Indians At Work" in coming months. The Editor.)

Indian Service Extension Worker Dies

Word has just been received of the untimely death on March 21 of Miss Elizabeth Hart, Home Extension Agent for the Pima Jurisdiction in Arizona, who for many years gave invaluable service to the Extension Division.

William Crowe, one of the twenty-eight Eastern Cherokees who recently enlisted in the armed forces of the United States. Before enlisting, he made his living on the reservation in woodwork, specializing in making bows and arrows. His father, Ute Crowe, was with the 31st Division in the World War, and was decorated for heroism by saving the life of a captain while under heavy fire in No Man's Land.



Indians In the News

Eleven Indian agencies in Wyoming and neighboring states will share in the disposal of 175 Yellowstone National Park buffaloes. The Indians will use the animals for meat and hides. Agencies designated by Park officials to receive shipments include the Wind River in Wyoming; Fort Belknap, Crow, Blackfeet and Tongue River in Montana; Fort Hall in Idaho; Fort Berthold and Standing Rock in North Dakota; and Rosebud, Pine Ridge and Cheyenne in South Dakota. Cheyenne, Wyoming. The Tribune. 2/22/41.

Resplendent in ceremonial dress, a Chippewa Indian caught the fancy of officers and men when he appeared recently at headquarters "to give my son to white man's Army." Chief Little Cloud to his tribe and Charles W. Burnell to his pale-face friends at Ball Club, Minnesota, the 70-year-old Indian presented a dramatic picture as he entered the "wigwam" of the Great White Father to bid farewell to "Little Samson", his eldest son, who will be known in the Army as Private John Burnell. Both father and son are proud to be of service to Uncle Sam. The father seemed pleased for several reasons. "It's about time he gets out into the world to see what it is made of," he said. "He should come back big and strong." Duluth, Minnesota. The News-Tribune. 2/23/41.

Young Indian men and women from widely scattered reservations in Oregon, Washington, Montana, Wyoming, Utah and Idaho assembled at Chemawa for the first rural life and Indian youth conference in the history of the region. Paul T. Jackson, Superintendent of the Chemawa Indian School, was in charge of the meeting. United States Indian Service and State 4-H Club officials led discussions on training in agriculture, home and farm mechanics and homemaking. Formation of a Service-wide organization similar to the Future Farmers of America was considered. Portland, Oregon. The Oregon Journal. 2/17/41.

A new reservation for the Temoak Bands of the Western Shoshone Indians has been established in Nevada by order of Under Secretary of the Interior A. J. Wirtz, acting on the recommendation of the Indian Bureau. 9,548 acres of land in Elko County have been set aside. The order stated that pending adoption of a land-use code by the Indians, use of the lands was to be subject to rules to be prescribed by the Secretary of the Interior for the protection of the soil and its proper utilization and development. Salt Lake City, Utah. The Desert News. 2/28/41.

Chiefs, leaders and members from 22 Oklahoma tribes were delegates to a recent State inter-tribal council. Resolutions for the passage of a law by Congress setting up a special Indian claims commission were scheduled for discussion. Scattered among those attending were men and women whose names have been known in Oklahoma State Indian affairs for many, many years - W. A. Durant, Floyd Maytubby, Albert Noon, Ben Dwight, Roley Canard and several others. Oklahoma City, Oklahoma. The Oklahoman. 3/1/41.

On March 15 the Stearman Division of the Boeing Airplane Company was scheduled to turn over to the United States Army the 1,000th plane and to the United States Navy the 1,001st craft which the Wichita plant has built in the national defense effort. High Army and Navy officials participated in the ceremony. Included in the several thousand employees now on the Stearman payroll are 25 or 30 Indians from Oklahoma and other southwestern states. "They will have a special place on the program, as the efforts of the original American citizens in building airplanes during the national crisis is decidedly unusual." Kansas City, Kansas. The Kansas City Star. 3/12/41.

A permanent organization of "Fort Peck United Projects" has been completed by twenty communities between Great Falls and Williston, Montana. James L. Long of Oswego,

a Fort Peck Reservation allottee, is a member of the executive committee of this newly formed association. The purpose of the organization is to obtain recognition by the Federal Government of facilities at the gigantic Fort Peck Dam for use in the national defense program. Development of irrigation and power facilities through use of water behind the Dam will be urged along with the use of the living facilities at the site as a training center for the Army. Great Falls, Montana. The Tribune. 2/20/41.

Ben F. Mitchell, Secretary of the Klamath Indian Tribe, died March 10 from injuries received in a fall. As secretary of the council and chairman of the tribal loan board, Mitchell was regarded as the leader of the Klamath Tribe. The Associated Press. 3/11/41.

Critics have had plenty to say about the treatment of the American Indian by the white invaders and conquerors of this continent. Lately, it is admitted, a more enlightened policy has been in operation, and the Indian population has begun slowly to attain a self-supporting and self-respecting position in American life.

Even so, it will come as a surprise to find that anyone is studying this Government's Indian policy with a view to using it to improve the lot of another group of people. King Ibn Saud of Saudi Arabia has sent a representative to study our methods and see whether they may be applied to the solution of his country's Bedouin problem.

The representative is to study particularly the conservation of land and water resources and preservation and development of native arts and crafts as a source of income. At present, the chief source of income of the Bedouins is the cash spent by pilgrims who pass through the country on their way to Mecca. Minot, North Dakota. The News (Editorial). 3/11/41.

Navajo Tug-Of-War At A GCC Anniversary Celebration



INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.

Yakima (Washington) Indians Help To Save Lives

That CCC-ID trains Indians to meet emergencies was dramatically revealed a few months ago at the Yakima Indian Reservation when quick assistance was given to the victims of a disastrous gas explosion at Toppenish. The violent explosion shattered windows eight blocks distant; killed seven persons, injured fourteen others, and destroyed a large warehouse and several stores. The Mayor of Toppenish requested help from the Yakima CCC-ID organization. Every available man was rushed to the scene by truck. Because of the fire resulting from the explosion fast work was needed to save those who were trapped but still alive. The Indian CCC workers from Yakima completely measured up to the emergency. City officials of Toppenish have expressed the highest praise "for the efficient and effective manner in which these men worked against time to do all that was humanly possible to save human lives during this terrific calamity."

Learning The Mysteries Of The Telephone, Radio And Telephone School, Chemawa, Oregon



Wisconsin Reservation Stages Unusual Ceremony

J. C. Cavill, Superintendent of the Great Lakes Indian Agency, Wisconsin, submits the following excerpts from an article in "Northern Light", monthly publication of Northland College in Ashland:

"President Brownell reports an interesting and gratifying experience last summer at the Indian village of Odanah, ten miles east of Ashland. Under the direction of the Civilian Conservation Corps - Indian Division, of the Great Lakes Indian Agency, courses of study covering 8 grades of grammar school have been conducted during the winter. Twenty-six Indian men, under the direction of Eric Enblom of the CCC staff at Great Lakes Agency, completed the course, took the state examinations and were qualified for 8th grade diplomas. President Brownell was invited to give the commencement address and present the certificates."

The graduates were all Indian men ranging in age from 19 to 65. As each one was called to the platform, President Brownell presented him with the diploma and a word of congratulation. The intense interest, the eagerness and pride in their eyes, indicated how much this simple recognition meant to these "real Americans."

President Brownell remarked afterward that he had given many more advanced degrees to successful candidates, but never had he felt a thrill comparable with his participation in this unique ceremony. He said, "Northland wishes to commend and congratulate the Indian Service upon this unique accomplishment under heavy handicaps."

Eight Oklahoma Indian Workers Get Good Jobs

One of the many specific examples of the value of the training program of the CCC-ID presents itself in Oklahoma. Eight former CCC-ID workers are now gainfully employed in jobs which pay not less than \$125 a month. These young men were all trained in engineering and construction activities of the CCC-ID at the Five Civilized Tribes Agency, Muskogee, Oklahoma. Their names and their present connections are given here:

James Brown, Choctaw	- Engineer Draftsman, U. S. Indian Roads Division, Vicksburg, Mississippi.
Robert Cochran, Cherokee	- Sub-surveyman, U. S. Engineering Division, Arkansas River Flood Control, Wagoner, Oklahoma.
Ross Crittenden, Cherokee	- Instrumentman, U. S. Engineering Division, Lawton, Oklahoma.
Cullen Jones, Cherokee	- Chairman, Oklahoma State Highway Department, Oklahoma City, Oklahoma.
Hillis Mayes, Cherokee	- Sub-surveyman, U. S. Engineering Division, Arkansas River Flood Control, Webber Falls, Oklahoma.

Ewing E. Markham, Cherokee - County Engineer, Adair County, Oklahoma.

Tom McPherson, Cherokee - Field Engineer, Continental Oil Company, Ponca City, Oklahoma.

Kenneth Scott, Cherokee - Engineer Draftsman, U. S. Engineering Division, Muskogee, Oklahoma.

Accomplishments Of CCC-ID In New York State

Under the supervision of the New York Indian Agency at Buffalo, conservation work has been undertaken on six reservations in the State of New York. An average of 60 Indian enrollees is employed in this work of improving reservation lands of each of the Six Nations - Senecas, Tuscaroras, Mohawks, Onondagas, Oneidas and Cayugas.

Work on the Allegany Reservation consists of truck trails, forest stand improvement and channel control on the Bay State Creek. All material, dead trees, and so forth, removed by the enrollees in forest stand improvement is made available to the Indians for fire wood.

Florida Seminoles Build A Community Shower Building



At the Cattaraugus Reservation, the building of truck trails has been a major project. A fire break is being constructed along the boundary lines of the reservation.

On the Tuscarora Reservation, a drainage project has been completed which will make available a large area of previously water-logged farm land and also eliminates a potent breeding ground for mosquitoes. A timber type map of the Tuscarora Reservation has been completed.

At the Tonawanda Reservation an extensive program of spring development has been carried out, also a program of forest stand improvement, clearing out dead and dying trees, and making them available for use by the Indians, deepening the channel on the Tonawanda Creek for flood control and improvement of truck trails.

On the Onondaga Reservation, projects similar to those on the other reservations are being carried out, and in addition these Indians have renovated and landscaped the Indian village at the New York State Fair Grounds.

At the St. Regis Reservation, a forest tree nursery has been established and planted by the enrollees. In connection with this project, there is an interesting development. The Fish and Wildlife Service is constructing a storage reservoir as a part of the Montezuma Migratory Bird Refuge. This necessitated the clearing of approximately 500 acres of timber. A survey of this timber indicated that from 15 to 25 per cent of the trees which were to be removed consisted of black ash. When the Indians heard of this, they were very much interested because black ash splints are used in the making of utility baskets.

With the approval of Superintendent C. H. Berry, Senior Foreman George A. MacPherson made arrangements with the Wildlife Service to permit the Indians to take the selected black ash logs. The first suggestion was that these logs might be transported to the Indian Reservations, but the Indians had a better idea. They suggested that inasmuch as the bark and center core of the trees would not be used in making splints and that only selected logs would provide perfect splint material, it would be more economical to assign expert Indian splint makers from the St. Regis and other reservations to go to the Montezuma Refuge and salvage this material. Arrangements were made to billet the men in the CCC camp, and thus the basket-making industry of the New York Indians has been supplied with a great quantity of perfect black ash splints which would otherwise have been wasted or used for fire wood.

*FEDERAL COURT IN UTAH UPHOLDS THE AUTHORITY
OF SECRETARY ICKES IN NAVAJO GRAZING CASES*

Authority of the Secretary of the Interior to regulate the use of reservation range; to protect the land from waste and unfair monopolization by individual Indians was again upheld by The Honorable Tillman D. Johnson, judge in the U. S. District Court.

By oral decision of the U. S. District Court rendered at Salt Lake City, February 14, 1941, in and for the District of Utah, the court in effect upheld an earlier unreported decision by the U. S. District Court at Phoenix, Arizona, (U. S. vs. Bega) which established the authority of the Secretary to so regulate the use of the Navajo range in Arizona. The substance of the Utah Court decision follows:

THE COURT: With the continued and continuing increase in the number of the Navajo Tribe and the limited area of the reservation, and the consequent limited grazing capacity of the reservation, it is evident that the existing conditions there challenge the farsightedness and statesmanship of every responsible agent of the Government charged with the duty of maintaining and promoting the well-being of these Indians.

There are two alternatives, with a possible third, if future disaster is to be avoided, either the continued enlargement of the grazing area of the reservation, or the development of the agricultural resources of the reservation, or both. A third alternative is the possible receipt of royalties from the development of the mineral and oil resources of the reservation, if any such exist.

Of course there is always this alternative: any Indian on the reservation who owns livestock in excess of the number allowed by the regulations may remove this excess stock from the reservation and own and maintain them in competition with his white neighbors.

I have permitted you Navajo witnesses who have testified in these cases to freely express your views and detail your grievances, in order that I may better understand the situation, but not for the purpose of formulating a policy for the Government agencies who are charged with that duty. I have no such power.

It is conceded by your counsel that the Act of Congress authorizing the Secretary of the Interior to establish regulations is valid, and that the regulations established pursuant thereto are valid and within the authority delegated by Congress to the Secretary of the Interior. The manner and time of the enforcement of these regulations, or any one or more of the regulations, are administrative questions within the fair discretion of the Secretary of the Interior and his agents acting under him.

The program now being enforced by the Secretary, and sought to be enforced against the defendants in these four suits, is clearly within the authority of the Secretary of the Interior and his agents. This court is without authority to modify or change the regulations, or to stay their enforcement. These matters are all executive and administrative, and are not subject to judicial review. The only function of this court in these cases is to prevent interference with the carrying out of the program outlined in the regulations.

The Tribal Council has approved by resolution the regulations requiring reduction in the livestock of the defendants and others similarly situated. The members

of the Council were elected by a majority of the adult members of the tribe residing on the reservation. This Council represents the Navajo people. Its voice is the voice of the Navajo people. The defendants, and others similarly situated, should hear that voice and cheerfully obey it. This is the democratic way of life in this country.

I shall be very sorry if any Navajo hereafter shall interfere with the agents of the Government in carrying out these regulations.

If these defendants, or any one of them, shall hereafter interfere with the agents in carrying out the provisions of the regulations, it will be my duty to send for him and bring him to Salt Lake City and keep him here in jail until the work of the agents has been completed. You do not want that to occur. It will be your duty and privilege to be present with these agents and join in the selection of the stock to be removed from the reservation, and to select that stock which you are authorized to keep on the reservation.

The Secretary of the Interior and his agents are your friends and are anxious to promote the best interest of the Navajo people.

If after a trial of the regulations now in force it shall appear to be in the interest of the Navajo people to change the regulations, I have no doubt the Secretary of the Interior will consider the matter fully, when it is properly presented to him by you. There is the proper place to present your grievances, and the Secretary is the proper man to consider them.

When you defendants return to your homes I hope you will remember what I have said to you today. You must all remember that I am your friend.

Young Wisconsin Chippewa Indian Wins Acclaim For Rescuing Illinois Men From Drowning

Some one of the many young Indians whose college education is being financed by Indian Office educational loans this year can thank John St. Germain, 19-year-old Chippewa of Lac du Flambeau, Wisconsin, for having made his studies possible. Last spring John was granted an educational loan by the Office of Indian Affairs, so that he could learn to be a mechanical engineer at the University of Wisconsin. He had proved himself to be a good student, as well as a fine athlete in high school, and was well recommended by his teachers. A few months later he wrote the Indian Office that he would not need the loan after all because he had been given money as a mark of appreciation for a heroic rescue.

It all happened as the result of a motorboat ride John took one day on Big Crawling Stone Lake, with three Illinois state officials. They were John J. Hallihan, then State Director of Registration and Education; Martin J. O'Brien, public administrator; and Arthur P. O'Brien, secretary to the late Governor Horner. About half a mile from shore the boat tipped over, spilling John and the three men into the cold choppy water. John was the only swimmer in the group, but by making three trips to shore through icy water, he brought the men to safety.

Unfortunately Martin O'Brien collapsed when he reached the shore, and later died. A group of O'Brien's friends, in recognition of John's bravery, got together and made it possible for him to receive a scholarship of \$300 at the University of Wisconsin, where he is now enrolled as a freshman. He was also awarded a bronze medal by the Carnegie Hero Fund Commission. The first thing John did upon receiving the scholarship was to turn his loan back to the Indian Office so that some other student might use it.

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