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Keywords

George P. Decker, Chief Deskaheh

Disciplines

Indigenous, Indian, and Aboriginal Law

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The Six Nations

Vol. 3

JANUARY, 1929

No. 1

SOLVING THE NEW YORK INDIAN PROBLEM

An address by Arthur C. Parker

Delivered before the New York State Indian Welfare Conference, held in the city of Buffalo, N. Y., October 26, 1928, at the Grosvenor Library.

For many years there has been termed "the Indian Problem." Sometimes the term "Indian Question" is used. But, whatever be the name, the fact stands that the Indians of America constitute a subject of debate.

Now, why is there a problem or a question? Just what is meant by these terms? Certainly it is fair to have the problem stated in plain words if there is ever to be a solution. Yes, we repeat, it is fair to know the elements of the problem, but neither the Indian nor the white man has wanted to be fair about it. Each, in turn, has wanted his own special side of the question regarded as the right one. Each has built up a set of premises and drawn a conclusion favorable to himself alone. For example let us state the white man's syllogism. He says in effect: A conquering race has the right to the land it conquers and is entitled to treat the natives of the earlier occupancy as best suits its own desires, regardless of theirs. The white race has conquered America. Therefore it has the right to take and use the country and to dispossess the Indians or to treat them as it wishes.

On the other hand, the Indians argue differently. They say: "Every race has an inalienable right to have and to hold its native soil and to live upon it in accordance with its own customs and desires. The Indian race owned and occupied America before the pale invader, all uninvited, came to wrest it from him. Therefore, the Indian people of today have the right to the country and the right to live as best suits their wishes.

Who is right in this argument, and who is wrong? I'll tell you; neither one is right and both are wrong. The premises are both faulty, and they are faulty because both white and Indian do not fairly look at the real heart of the question. Pride, perversity and a desire to appear justified lie at the bottom of the whole matter, and at the tap root is a dollar sign.

Let us discuss our own Empire State and our own Six Nations Indians. What is the Indian problem here? There is but one answer, which is that it consists

of how to bring about a righteous adjustment of the Six Nations people to the facts and conditions of life as they exist today, and will be tomorrow

We may talk about the Canandaigua treaty of our Iroquois history and of the white man's perfidy until we die, but looking backward for present-day hope and achievement is poor business. We live now and we are facing the twentieth century.

The white man's problem is now to fulfill every just promise he ever made the Six Nations and to pay every cent of his obligated responsibilities. Nay, because the white race has profited much and at the same time all but destroyed the Indians, he must go further and seek to bind up the wounds he has caused.

The Indian's problem is to meet the world of today, four square, to learn how to meet the white race and every race on an even footing. He must show by actual achievement that he can play the white man's game of life. Any Indian who has polished his brains, cultivated his manners, trained his hands and then gone out into the world and done something worth while will tell you that he has no problem at all that the white man does not have. Ability counts the world over. The Indian's problem, then, is how to achieve competence. The very fact that reservation conditions are constantly under scrutiny is evidence that there is a form of tribal incompetence that spells misery for reservation people. It may be inquired, just what that incompetence consists of and from what it springs

The answer is simple, though the remedies may be complex. The New York Indian reservations are sub-normal places, socially, morally and economically because of ignorance, ill health, and poverty. A well-educated, healthy and self supporting people of lofty ideals would never be as our reservation people are, taken by and large. Reservations are places of stagnation and not spots of normal civic life. They never have reacted to bring out the best in Indian character. Segregation always makes for ultra-conservatism and stagnation. As an Indian contemplates this statement, it may be a bitter dose to swallow, but facts are facts, unpleasant as they are, and we can never, never, find truth and relief until facts are brought out into the open.

Now I submit that there can be no

solution of the New York Indian problem until the sovereign State tries to look at the Indian's side of his historic situation. It will be said that the people of the state have often looked at the Indian's side, but I doubt that many have done so in order to effectively bring about redress. The trouble is that both eyes and ears must be used. A man may see without hearing, and he may hear without seeing.

"I saw a reservation," writes an investigator for a state department "Yes," asks someone, "but what did the Indians say?" "Oh I never stopped to listen!" is the exclamation. That's the trouble: they do not stop to listen, to feel, to think. They follow old grooves and ancient platitudes and seldom get a working idea.

The Indian on the other side, generally speaking, both sees and hears. The white man's world is a sort of talking movie to him. He hears the radioed message and sees the shadows of the players, but he is silent, seated spectator of a world drama in which he has no part. It proceeds regardless of him. Indians must do more than be spectators of progress, they must become a part of it, whatever may be their woes and complaints. They must do so as groups, as tribes and nations, if they are to have the respect of the world and its effective sympathy.

Not many hustlers in the affairs of the world live on reservations, but it must be admitted that many very good people are to be found there. However this is another question. It is not only a matter of being good individually, it is a question of having the bulk of the people made good, active, happy, and productive by the conditions around them.

If we admit that these statements are even generally true, we may seek remedies and apply them. First, we have mentioned the matter of ignorance. Let it then be said that the New York Indians must have more and better schooling. They must desire education as one of the most valuable tools in life. They must see that their children get all the education possible. The Indian's duty, then, is to seek the elimination of ignorance.

Manifestly, under present conditions, the New York Indians are not able to finance their own schools. Schools must be provided by the state. The school is one of the state's greatest contributions to the repayment of its debt to the Indians for the vast territory it took by trade or treaty from the red men. But, these schools ought to be specially good schools and have specially good teachers.

I thoroughly believe that consolidated schools are needed on our reservations. To their curricula they ought to add cultural influences that will educate the

taste and desires of impressionable young people. Splendid work along these lines has been done at the Thomas Indian school. Even better work can be done. The State must continue its support of Indian schools and continue its program at the Thomas school. It would be a crime to curtail its appropriations or hamper its future. For many years it has been a fine influence in matters beyond the mere teaching from books.

The second consideration is health. Indians with tuberculosis, scrofula, syphilis, organic diseases and poor teeth can scarcely be expected to hustle with the members of a healthy world. Health education is most important. Sick Indians make other Indians sick, and they are dangerous in a white neighborhood.

Facing facts, therefore, the state is morally obligated to relieve the sick and to bring about preventive measures. Sick people are not generally able to care for themselves. I believe that there should be two or three public health nurses on every reservation and that the Indian councils should pass regulations for their encouragement.

Another consideration is pauperism. Not many Indians are paupers, but there are some who receive town and county aid, for which these agencies are reimbursed by the State Department of Charities. Poverty is caused largely by ill health and intemperance. Cheap booze is sold on the borders of reservations and the boot-legger seldom caught. Money that should have gone into the homes goes to the seller of poison. Hunger, nakedness and lack of shelter and warmth stare women and children in the face, as a result, and sober people supply the need. Not all Indians, by any means, use liquor. The Iroquois Temperance society is the oldest in existence. Strong drink, nevertheless, ruins all too many. It is best to let it alone. Alcohol is the vomit of hell to the red man, and it has brought whole tribes to the dogs of perdition. Poverty, misery and death follow in the wake of rum.

One more consideration concerns the solution of the Indian problem in New York. It may lie at the bottom of the whole complex question and be the final nut to crack. This is the matter of annuities and land claims. Our Indian people have been chasing rainbows so long that it has become a habit. There can be no settlement of reservation problems until the state and the government assist in every way in helping determining all just claims. Instead of holding back, the Government must press forward and deal with its wards as an honest, faithful guardian.

Annuities constitute a feature of the problem of adjustment. They are vicious

things that enslave people and make them both poor and mean. Often they bring about acute poverty. Let me expand this statement.

In the West it was found that when annuities were paid at the agencies whole families left their homes and stock to spend several days coming to and from the places where annuities were paid. A family of five would spend three days, let us say, collecting five dollars each. Meanwhile a hundred dollars worth of damage had been done to the farm, not to mention the time lost. With the money in hand the Indians went home, only to be beset by peddlers and vendors of cheap trinkets, and to give up their government cash for baubles.

Annuity funds should be capitalized and paid off once and for all. Otherwise the annuity system will be the tribal drag anchor that will prevent progress and good citizenship. Both the state and the nation should understand this and close their books to further installment payments.

Now to come to a plain statement of the whole problem. It is simply this: To bring the Indian of New York into normal adjustment to the world in which he lives.

The Indian is no longer making a living as his ancestors were. His whole economic outlook is that of the white man's world. He cannot make a living hunting and fishing.

All races that live in health and progress must fit into the economic life that sustains them. This is what I mean by adjustment. Reservation conditions as they exist are below normal, they are conditions of maladjustment.

To overcome this the entire departmental resources of the State must be brought into play. To get the facts a state wide Indian survey is urgent. Facts must be collected and definite conclusions based upon these facts must be drawn.

Citizenship has come, and with it the Indian has certain responsibilities as a citizen. Among these responsibilities is that of helping himself to the larger life of America. Opportunity lies at his door; the world is his if he will but equip himself to take it.

Rights are things to fight for of course, but until the Indians of New York struggle as strenuously to do their full duty to the world as men and women, their full rights will always be denied them. The world admires and respects the producer, the man who gets there, who achieves in the face of discouragement and obstacles. Nothing so wins the world to ones side as doing all the tasks of the common life that duty demands.

The Indians of our reservations owe it to themselves to make the most of their

educational privileges, to farm their lands, to keep their houses and barns in a state of repair, to live clean moral lives and to contribute to the life of the United States of America and to civilization, stalwart men and women who are capable of doing the world's work.

This then, is the problem that faces the red man. The white man cannot perform his duty fully until the Indian proves that the red race is too valuable longer to ignore. Indians must understand to the bottom of their souls that valuable men in the world get their rights

This Indian problem must be solved from both ends. It is a you and I problem. The white man and the Indian as citizens and co-partners must step and walk side by side, for there is no white man's path and Indian's path alone. There is but one path and that is the road to life, liberty, enlightenment and the pursuit of happiness. On it all nations may walk. Only those who are intelligent, healthy and capable of producing good things ever find it. When the Indian understands this there will be no problem. He then will concern himself most with his practical present, rather than his romantic past. He will then be a conquerer of the earth rather than a discarded by-product.

The alarm call sounds Today is here. Awake!

NOTES OF THIRD ANNUAL CONFERENCE OF SOCIETY

The annual conference of the Society for Propagation of Indian Welfare in New York State convened at the Grosvenor Library, Buffalo, N. Y., October 26-27, President William B. Newell, presiding. A number of distinguished friends of the Indians, together with forward-looking Indians representing all the reservations in the state, attended the conference.

Dr. Arthur C. Parker, Director of the Rochester Municipal Museum, and Warren K. Moorehead, a senior member of the U. S. Board of Indian Commissioners of Andover, Massachusetts, shared the Friday evening session. Dr. Parker's address is printed in full elsewhere on the pages of this publication.

Mr. Moorehead, who is a staunch friend of the Indian people has on various occasions visited and studied the Indians of New York state. His remarks carried a note of encouragement, goodwill and confidence. "The New York Indians," he said, "have an admirable heritage. They have reason to be proud of their history and those of us who have their interest at heart have reason to be proud of the wonderful strides they have made

toward progress through many vicissitudes."

Mr. Moorehead was of the opinion that the Indians of the great Empire state need to be let alone, enough investigations have already been made of them, and the problems which loom large now will in time prove themselves. He charged the friends of the Red man to be patient with the different elements, or seeming division of interests manifesting themselves within the ranks of the Six Nations of Indians. In a challenge to the Indians themselves he appealed to them to continue their march toward a higher type of life and happiness, that they seek to establish a united front with which to safeguard themselves against any encroachments that may be at work for the complete disintegration of the last remnants of the once powerful and influential "League of the Iroquois."

At the Saturday morning session, the society decided that its magazine, the "Six Nations," a publication dedicated to the best interests of the Indians of the state, would again be issued in January, April, July and October, with W. David Owl as editor in chief.

The noon luncheon was held at the Statler Hotel, where Miss Bertha M. Eckert of the Indian Department of the National Board of Young Women's Christian Association, spoke of the work with Indian girls throughout the country, especially in the government Indian schools. Her message left the feeling that an important field of Indian energy is being tapped. Certainly future mothers of any race need contact with high ideals in their youth, hence such contacts are ingeniously being made with girls of other races through the scattered Indian groups, Y. W. C. A.'s and Girl Reserves under her direction.

The afternoon was devoted to a discussion of reports made by members of the society. The splendid health report of the Rev. Leslie F. Chard of Gowanda, N. Y., gave valuable insight to the people of medical and remedial service rendered the children of the Cattaraugus Reservation. It is a compliment as well as inspirational to know of the untiring efforts of Mr. Chard, who has given both time and money that some good of a permanent nature might be accomplished.

The report on education by Mr. W. D. Owl, of Irving, N. Y., was received with enthusiasm. It was a delight to learn that more than sixty Indian boys and girls from the six reservations in the state attended local High schools last year. This eagerness for advanced training is a hopeful sign for the future. Mention was made also of an arrangement made with the Indian office at Washington, D. C., for the enrollment of New York In-

dians in Federal schools in the West at government expense. Ten students entered Haskell Institute, Lawrence, Kansas, and two enrolled at Mt. Pleasant, Michigan. It was a pleasure to note further that ten Indian students are attending advanced schools in and out of the state which gives ample evidence of ability and resourcefulness.

Miss Mabel Powers, of Chautauqua, N. Y., gave an interesting account of the activities of schools and other agencies celebrating American Indian Day on September 27. Further information may be found on another page of this magazine.

New Officers

President, William B. Newell, Bemus Point, N. Y.

First Vice President, John L. Snyder, Irving, N. Y.

Vice Presidents, Mrs. E. B. McKenna, Buffalo, N. Y.; Miss Mary Maulthrop, Rochester, N. Y.; George G. Fryer, Syracuse, N. Y.

Secretary-Treasurer, Frank C. Sherman, Rochester, N. Y.

Departments

Health—Rev. Leslie F. Chard, Gowanda, N. Y.

Education—W. David Owl, Irving, N. Y.

Christianity and Morals—Rev. Louis Bruce, Hogansburg, N. Y.

Indian Antiquities—Dr. Arthur C. Parker, Rochester, N. Y.

Agriculture—Russell Hill, Akron, N. Y.

Legislature—John L. Snyder, Irving, N. Y.

Membership—Clinton Rickard, Sanborn, N. Y.

American Indian Day—Mabel Powers, Chautauqua, N. Y.

RESOLUTIONS

Adopted by the Society for the Propagation of Indian Welfare in N. Y. State at the Third Annual Conference

WHEREAS: The power and usefulness of a people depend upon the health and strength of its individual members; and that the educational and vocational training of the children and youth are of vital importance; and that the preservation of the best of Indian life (past and present) and the union of all factions and the elimination of religious differences and misunderstandings are greatly to be desired; the New York state Conference on Social Service has extended an invitation to this society to send representatives to their annual conference to be held at Rochester, N. Y., on November 14th, 1928; the non-Christian Indians of the state of New York have a religious system of a high moral content and recognize the one true God under the title of "the Great Spirit" and the appellation of "pagan" which is so frequently applied to them is derogatory and a misnomer; the obser-

vance of American Indian Day is being carried out very extensively in many other states in the union; be it

RESOLVED:

1—That this society commend the health work now being accomplished by the state of New York under the direction of Rev. L. F. Chard and urge the appointment of a state nurse for every Indian reservation.

2—That the society commend the increasing efficiency of Indian school and the efforts of the director to raise them to the standard of efficiency prevailing among schools outside the reservation.

3—That the society endorse the recommendations recently made by the Institute of Government Research viz "that educational workers consider the desires and wishes of individual Indians; those who wish to merge their social and industrial life into that of the white man's civilization should be given all including greater occupational training, more vocational guidance and adequate employment service. On the other hand those Indians who wish to remain as Indians and live according to their own culture should be aided equally in so doing.

4—That this society accept the invitation proffered by the New York State Conference on Social Service and appoint representatives from each reservation to attend this conference.

5—That this society deprecate the use of the term "pagan" as applied to the people of the Long House and further that the word "pagan" be expunged from the printed proceedings and publications of this society.

6—That greater effort be made to observe Indian Day on the Fourth Friday of September, 1929.

MRS. E. B. MCKENNA,
Chairman of Committee.

**AMERICAN INDIAN DAY IN WESTERN
NEW YORK**

By Mabel Powers (Yehsennohwehs)

The Buffalo Indian Day Committee, Dr. A. L. Benedict, chairman, and Augustus P. Underhill, secretary, arranged a meeting for September 28th with Dr. Arthur C. Parker, director of Museum, Rochester, as speaker. The committee also endeavored to arrange an exhibition of Indian products from the various reserves near, on the site of the old Seneca Mission, with games, dances and other Indian features.

Indians of Grand River, Ontario, some forty representatives of the Six Nations in Canada came to Buffalo to observe the day on the twenty-eighth. An impromptu council was held at the Grosvenor Library with the representatives of the Buffalo Committee, Chief Martin of the Mohawks speaking. Other chiefs accompanying

were Chief George Johnson of the Cayugas, and Chiefs Chauncey Garlow and Leonard Hill of the Mohawks. After the council, the party took a sightseeing trip about the city.

A meeting was held at the Grosvenor Library. Dr. Parker gave an excellent address that was both scholarly and illuminative. It was greatly enjoyed by those present but was worthy of a much larger audience. Dr. Parker closed his address with the statement that "the greatest contribution to the red race was its own men and women."

My own Indian Day work was done entirely through the schools. This year the Chautauqua school put through a study program in all the grades and the High school. Jamestown and Westfield schools were interested and will do more another year. I personally spoke for the following groups of students. The State Normal school of Fredonia (700 students), Hutchinson High school of Buffalo (two assemblies of 1700 and 1500), the Lafayette High (1800), Bennett High (2800). Great interest and enthusiasm was manifest in all these large student bodies in the subjects discussed—the discipline and training of the Indian mind and body in the building of character, the gifts of the Indian to the white race, the early Indian occupation of western New York, and glimpses of its great chieftains. Miss Harrie Butler, director of Primary schools of Buffalo, gave fine co-operation in excellent study outlines on Indian life and early history covering some week's work with thirty thousand children. Study programs were carried out with the children of the reservation schools. Necessary equipment seemed to make it impossible. To strengthen the Indian from within, it is essential that the children today gain a definite knowledge of the noble heritage and achievements of their race as a background for true racial pride and self respect. This requires teachers who appreciate ideals of the ancient civilization and some knowledge of the contribution that has been made—also material for study. I sincerely hope there may be some material available next year.

1929 ANNUAL CONFERENCE

It was decided at our recent Annual Conference to accept the cordial invitation of the Hon. Lockwood R. Doty to hold our next Annual Conference at Geneseo, N. Y., under the auspices of the Livingston County Historical Society.

It was the opinion of the society that this would be the appropriate place to meet next fall because at this time the 150th anniversary of the Sullivan Campaign will be observed by all the villages and cities along the route taken by Sullivan to reach the Indian Country.

ORIGIN OF THE INDIAN IS WRITTEN IN AN EAR OF CORN

(The following article was written by John Madden and appeared in *The American Indian*, Tulsa, Okla.)

Many scholars have given us their ideas on the origin of the Indian. The common idea is that he came from Asia before the Bering Strait severed the North American Continent from that of Asia.

This idea has been quite generally accepted by compilers of physical geographies, without giving the matter serious thought. A study of the fauna and flora of Asia which they attempt to give, ought to be sufficient to refute a time-honored myth.

Men lived by bread a million years ago as they do now. Wheat, rye, oats, barley, rice, and millet are common to Asia, as the kafir corn is to Africa. These formed the bread supply of the primitive man from the vast valleys of China, the desert of Mongolia, the plains of India, and the alluvial plains of old Chaldea to the ancient lands of Egypt, Tripoli, and Morocco.

The Greeks and Romans got their supply of grains from Asia and northern Africa. In time all became a part of the agricultural development of Europe, and these grains are now indigenous to the soil.

Burbank says it took 20,000 years to develop an ear of Indian corn. That is a long time, as we compute history. Grains of wheat have been found in the pyramids of Egypt, and in the ancient burial mounds of China, India, Babylon, Greece, and Rome. No one has found a grain of maize or Indian corn in any of the ancient lands of Asia, Africa, or Europe.

In the storage vaults of the Incas of Peru, and temples of Yucatan and Guatemala, Indian corn has been found, but no grains of wheat, rye, oats, barley, rice or millet. Indian corn was never raised in Asia, Africa, or Europe until after its discovery in the New World.

Now fields of corn may be found in China, and on the lower Danube in Europe, but the original seed was imported from America. The Indian always had the maize. It was his bread, and he carried the seed with him in all his migrations.

Had he come from Asia he would have brought wheat, rye, oats, barley, rice, and millet. He could not bring corn as Asia had no corn, and he never knew the other cereals until the white man came. Maize or Indian corn was indigenous to the soil of the two Americas, and the Indian relied upon it for bread. The Spaniard found corn in Peru, Mexico, Arizona, and New Mexico. The early English settlers of Jamestown and Plymouth bought it

from the Indians to prevent famine. De Soto found the Choctaws cultivating fields of maize, and seized corn for his men and horses.

From where the corn came, there came the Indian. The original home of the corn was his home. It was, and is, indigenous to Peru, Central America, and Mexico. If corn was indigenous to these countries, so was the Indian.

He came into being where the maize grew. He carried the seed for planting to his new home in the north. To sprinkle the sacred meal of the corn in the pueblos was to secure the favor of the Gods who gave bread to men.

The Indian came from the south, not from the north. He migrated north and brought with him the maize. Asia has no place in the background of the race for the very obvious reason that it had no corn, and the other cereals common to Asia were unknown to the Indian.

If he came from Asia, and "bread is the staff of life," then he failed to provide against hunger, and would have perished, as his primitive weapons of the chase were insufficient to provide meat. He could bring no seed corn for bread, as none was there.

He brought no wheat, rye, oats, barley, rice, or millet, all of which belonged to that continent. Hence, we must assume notwithstanding the claims of anthropologists that the migration through Bering Strait is a mere guess. If true the Indian would be a fur-wearing race.

The Eskimo is not an Indian. He belonged originally in Labrador, and is of the Finnish stock of Greenland and Northern Europe. He is the aboriginal of North America, and was displaced and driven north and west by the conquering tribes of Indians from the south. The fact that he is a meat eater, and does not depend on grain proves that he is not of the same stock as the Indian.

Even in the invasion of the North, the Indian stopped at the lines where grain ceased to grow, and left to the Eskimo the frozen spaces within the Arctic Circle. The divisions of the tribes and differences in dialects are only matters of environment growing out of a patriarchal system and migration.

Siouan, Algonquin, Iroquois, Muscogean are merely relative terms applied to tribes and nations of kindred stock, and affinity of dialects common to the same original environment. A more correct classification would be Yaqui, Mayan, Toltec, and Aztec, for all came from the south carrying the corn, to plant their fields, for bread in the new environment of thousands of years ago.

The history of the Indians of the two

Americas is written in an ear of corn. Their temples, crypts, burial urns, and community houses prove this fact. They kept no written records in their northern migrations, any more than did the Celts, Teutons, and Slavs in their successive waves of migration into Europe, before the dawn of history.

The Irishman, German, and Bohemian know no more of their history than the tribes of American Indians. When they obtained letters from Greece and Rome they began to build history. They came perhaps from the highlands of Asia, and brought with them the cereals of that continent, and upon this fact they built up the traditions of their origin.

The Indians have received letters, and are now writing their history. They brought the maize from Central America where it was indigenous, and upon this fact they can build the tradition of their origin.

To summarize, the Indians are not Asiatics, but Central Americans. The ear of corn is the basis of their tradition. That belongs to the soil of Yucatan, Guatemala, and Honduras, but not to Asia. In their migrations north they drove the aboriginal race—the Eskimos—from Labrador into the Arctic Circle. The Plains, West, and Northwest Indians are Yaqui.

The Indians of the Gulf interior, and Atlantic seaboard are Mayan and Toltec. The Indians of Arizona, New Mexico, and California are Aztecs. The white man found them in a wild land of forests, plains, and mountains, living in villages more or less temporary, as they followed the chase and cultivated the corn.

They were simple, hospitable, and kindly in their dealing. They were free from the vices of drink, cleanly without disease and virtue was the standard. Wronged, they fought for family, home and tribe, which is very human, and consistent with all the virtues. The land was theirs, and they tried to hold it but failed.

Now the Indians are honored for their valor, and are merging into the great life around them. They gave to us two of the sustaining foods—the potato and In-

dian corn. Without either, or both, we could not have built the brawn and sinew that made us a great people.

The origin of the Indian is written in an ear of corn.

CHRISTMAS AT THOMAS INDIAN SCHOOL

On Christmas Eve at 7:45 the young people of the Thomas Indian school presented the Christmas pageant of "The Holy Grail," by W. Russell Bowie.

The large audience was thrilled by the fine way in which the characters played and spoke each part. The costuming was appropriately planned in order to bring out the maximum effect of each scene and the moral of the pageant was laid bare with each move.

The three scenes were made exceedingly vivid and impressive of the accompanying music, rendered by the large Christmas choir and by the school orchestra. Indeed, it was a source of real satisfaction to see Indian boys and girls perform so splendidly and sing and play so beautifully. They are to be congratulated.

The three scenes and characters are as follows:

I—King Arthur's Vision

II—The Knights' Quest

III—The Holy Grain Returns to Camelot.

The cast of characters follow:

King Arthur	.....	Foster Sundown
Launcelot	.....	Allison Printup
The Page	.....	James Patterson
Joseph	.....	Harry Greene
Mary	.....	Adelaide Barattini
Leading Angel	.....	Eunice Mericle
Angels—		Bertha Jones, Helen Jones, Leah Deere, Lucy Garrow, Isabelle Cusick, Genevieve Bucktooth
Wise Men—		Paul Halftown, Chester Tallchie, James Cogbill.
Sir Bedivere	.....	Wm. Pierce
Sir Tristram	.....	Robert Winnie
Sir Gareth	.....	Carl Altman
Sir Percival	.....	Clyde Cole
Sir Modred	Lawrence Luke
Galahad	Henry Wade

THE SIX NATIONS

Vol. 3 January, 1929 No. 1

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Irving, New York
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Published Quarterly at Irving, N. Y.

Membership in the Society for the Propagation of Indian Welfare, including The Six Nations, \$2.00 per year, or \$1.00 per year for a subscription to The Six Nations only.

SIX NATIONS AND THE NEW YEAR

The Six Nations magazine wishes all its readers A Happy New Year.

During the three years of its life Six Nations has found a welcome audience in and out of the state of New York. Acknowledgement is made to the editors of reprints from its pages; letters of commendation frequently come from appreciative readers expressing, with thanks, the light and encouragement it spreads concerning the history and aspirations of the New York Indians. It is our hope that this spirit of service may continue with even greater vigor and wisdom, until Six Nations will find many more devoted supporters, yea, consecrated workers for the cause it proclaims.

It will be necessary, with this issue, to strike from our list of subscribers those who are in arrears with their dues. One dollar sent to Frank C. Sherman, 442 Meigs St., Rochester, N. Y., brings the magazine to you four times a year. Send your subscription in today.

NEW YORK INDIANS AND THE FRANCHISE

Only a small per cent of the Indians of the state of New York exercised the right of franchise in November, granted them by the Federal government, and by the state of New York in an opinion rendered by former State Attorney General Ottinger.

The general act authorizing the secretary of the Interior to issue certificates to Indians approved June 2, 1924, is as follows:

'Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That all non-citizen Indians born within the territorial limits of the United States be, and they are hereby declared to be citizens of the United States: Provided, that the granting of such citizenship shall not in any manner impair or otherwise affect the rights of any Indian to tribal or other property.'

A number of national elections will doubtless come and go before all the Indians of New York state will feel free to go to the polls. A beginning has been made, which is an indication that a spirit of unrest and venture is at work. The feeling that they are apart of a great nation, appreciative of the benefits derived, is causing the awakening.

EASTERN CHEROKEES DENIED FRANCHISE

In the southern highlands, principally in the great smokies of western North Carolina, live three thousand peaceful Cherokee Indians. Some years ago a Federal Court said: "It is urged with great force that the state of North Carolina recognizes the Cherokee Indians in that state as citizens; that they vote, pay taxes and perform all the duties of citizens." For nearly fifty years, and up to seven years ago when a portion of the Indian vote was contested, this decision was the spirit of the people. The question of citizenship went from bad to worse.

The Indians conceived a remedy. Consequently a bill for the allotment in severalty the lands of the Eastern Cherokees became an Act of Congress on June 4, 1924. In order to make this division it was necessary for the lands to be ceded to the United States in trust, that upon completion of the allotments and the recordation of deeds they shall be citizens of the United States and of the state. Two days before, on June 2, 1924, an act of Congress automatically made the Cherokees citizens of the United States.

Accordingly, with the purpose of testing the real position of the cherokees, a

number of the Indians presented themselves for registration on October 6, 1928, which was denied under the opinion of the state attorney general on the ground that they were not citizens of the United States. The state of North Carolina holds that the special Act of Congress, deeding the Cherokee lands to the United States supersedes the General Citizenship act and, therefore, the Cherokees will not become citizens until completion of the allotments and recordation of deeds as provided in the subsequent act.

In North Carolina the Indians desire to be citizens and cannot. The developments and decisions affecting these Eastern Indians will be watched with interest during the next administration. The Indians are human and want as much as anything else, to know their place in the sun, and it is hoped that depriving them of their long established practice of voting is only temporarily.

INDIANS ATTEND SOCIAL SERVICE CONFERENCE

A delegation of twelve Indians representing the various reservations attended the state Social Workers conference held at Rochester, N. Y., from November 13 to 15. On Wednesday afternoon of the conference a round-table discussion on Indian Welfare aroused considerable interest and debate.

Dr. Arthur C. Parker, director of the Rochester Municipal Museum, presiding, opened the discussion in a brief statement saying that a very real opportunity exists for constructive work. A reservation is a segregated place, and tends to be stagnant. It needs to be utilized by new standards of living. Our reservation Indians need the inspiration of advanced leadership to pull them up and out of the quicksands. Nurses, teachers, and social workers could do much to bring the Indian upward to present day standards. Before any serious attempt is made, however, he believed that a social survey should be undertaken. Fifty families on each reservation be studied, with facts at hand—a real diagnosis could be

made and intelligent remedies applied.

The subject of "Law and Order" on the reservations received a share of attention. In the opinion of Indians themselves, and workers responsible for the welfare of Indians, adjustment and centralization of authority loomed as paramount. Under present conditions, the contention is, minor crimes, misdemeanors, and various offenses against high standards of society go unchallenged, creating within the territorial limits of the reservations a situation sure to result in stagnation and remorse, leaving moral and social life unfiltered by definite legal advice and control.

While no official action was taken, the suggestion that representatives of the various state agencies already at work with the Indian the Department Charities, the State Board of Health, the Department of Education, the Attorney General's Department, the Federal Indian office, together with official representatives of the tribal governments, plan for conferences to bring to pass such reforms and restatement of law and order affecting the Indians as may seem advisable for the present and future welfare of the Indians of the state.

After a discussion of health and social conditions among the Indians, a resolution was adopted, appealing to the conference to petition the State Board of Health and State Board of Charities to consider ways and means for the appointment of health nurses on each of the reservations. In the opinion of those familiar with present needs this resolution embodies an appeal, the spirit of which is remedial to many of the ills of social life and health situations among the Indians.

The Indian delegates who attended the conference are as follows: Rev. W. David Owl, Mr. Lewis Pierce and daughter, John L. Snyder and wife from Cattaraugus Reservation; Russell Hill, Tonowanda Reservation; Clinton Rickard and brother, Tuscarora Reservation; Howard Gansworth, Buffalo, N. Y., and Dr. Arthur C. Parker, Rochester, N. Y., Chairman of the Indian program.

DEATH OF SALEM MOSES

Salem Moses, born in Versailles, New York, November 16, 1883, died on July 24, 1928, aged 45, at the Ryburn King hospital, Ottawa, Illinois.

Salem was a full blood Seneca Indian from the Cattaraugus Reservation. He attended school in New York state during his boyhood and later was enrolled at Carlisle Indian school.

He enlisted in the United States Army in 1917 and was stationed at St. Albans, West Virginia, as a member of the bridge guards. Later he was transferred to Officers Training School and was commissioned as a Second Lieutenant of Infantry in 1918.

Moses was assigned to the 113th Infantry and went to France in August, 1918. He served with the 113th Infantry until November, 1918, and was then transferred to the Army of Occupation, and assigned to the Quartermaster's Department.

Returning to the United States in November, 1919, he was discharged and went into business at St. Albans, West Virginia. In June, 1923, he was entered at the Edward Hines hospital at Maywood, Illinois, and remained there until June, 1926, when he went to Ottawa, Illinois, to serve as handicraft instructor in a Boy Scout camp.

He liked Ottawa and his new friends so well that he chose to remain there, and did, until death called him.

Salem was a member of the Baptist faith, a true Christian, a real friend and a loyal citizen. He leaves no relatives to mourn, but a host of friends, who will miss his smile and his handclasp.

His one great wish was to live his life as the Great Spirit would have us live.

Into the Land of the Setting Sun,

He sailed, in his birch canoe,
His task completed, his mission done,

He would rest with Manitou.

The American Indian.

AMERICAN INDIAN DAY IN ILLINOIS

by Marion Gridley, Sec'y.

American Indian Day in Illinois, established in General Assembly in 1919 as the fourth Friday in September, was celebrat-

ed on September 28th, at 8 o'clock in the evening, by the Grand Council Fire of American Indians, the exercises being held at the Chicago Historical Society, 632 North Dearborn street.

There was a large Indian attendance with many Indians from out of town in the audience, and many notables among the Palefaces, including the personal representative of the Superintendent of Schools, presidents of leading clubs and patriotic societies, judges, artists and writers, as well as city officials, William J. Kershaw, Menominee, successful attorney of Milwaukee, (who just won the Democratic nomination for congress from his district) who is noted for his silver-tongued oratory, delivered a brilliant address on the Redman and his status today. Miss Ella Petoskey, granddaughter of Chief Petosegah, of the Ottawas, rendered songs from Hiawatha in a sweet soprano voice. Miss Petoskey was formerly a teacher at Carlisle Indian School. George C. Peake (Little Moose) Chippewa, another Carlisle graduate, gave readings by Lew Sarrett, Last but by no means least Tsianina, Cherokee, Grand Opera singer, who happened to be in the city, graciously favored the audience with a group of Indian songs, delighting them with her glorious voice. The program was opened by a pipe ceremony, followed by dances, and closed by a dance, the following Indians participating: Albert Lowe (White Eagle), Winnebago; Thomas Quinn (Lone Eagle), Sioux; George C. Peake (Little Moose), Chippewa. Robinson Johnson (Whirling Thunder), Winnebago; A. Roi (Clearwater), Ottawa; A. W. Barnard (Bold Bear), Mohawk. On Wednesday evening preceding the meeting, the following Indians broadcasted a special program over WLS, to arouse interest in the meeting: Mamie Wiggins (O-Me-Me), Chippewa; Albert Lowe (White Eagle), Winnebago; George C. Peake (Little Moose), Chippewa.

The schools, through the interest of Superintendent William J. Brogan, gave splendid co-operation this year, the children themselves taking hold and rendering special programs that entailed special study and preparation.

American Indian Day in Illinois was a great success.

SHORT COURSE FOR INDIANS AT CORNELL UNIVERSITY

One of the annual events of great worth arranged for the Indians of the state is the short course in Agriculture at Cornell University. This year a delegation of several of the leading farmers from each reservation took advantage of the opportunity offered by the Extension Division.

During the period, all too brief, practical methods of farm work are demonstrated. Poultry raising is stressed, different breeds of cattle are examined, together with discussions of marketing produce, give the Indians valuable information and encouragement.

The pursuit of Agriculture is the principle source of livelihood for the Indians of the state. Notable achievements are attained each year by a number of individual farmers in fruit growing, dairying, raising of grapes, tomatoes, berries and potatoes.

Fertility of soil, climatic conditions, nearness to ready markets are definite considerations and inducements favoring the New York Indians who seriously engage farming as a measure of self support. There is, however, room for even a greater number than is already given full time to this wholesome and independent way of making a living.

SENECA NATION ELECTS PRESIDENT

On November sixth, while the citizens of the country were selecting their choice of candidates, the legal voters of the Seneca nation of Indians, of the Cattaraugus and Allegheny Reservations were engaged in electing their officials.

Every two years, for a period of thirty-five years, the government of the Seneca Nation has changed hands within a small but veteran group of officials. Ex-Presidents William C. Hoag and Frank Patterson, deceased, whose names are familiar to every Seneca, have during the years exercised much influence for the good of this nation within a nation! The names of Walter Kennedy and Theodore Gordon appear frequently upon the official roster of this veteran group, who, through

periods of national favor and disfavor, have assisted in directing the affairs of the Seneca Nation of Indians to the position it now holds. A word of appreciation is registered here in behalf of these and other officials of the "Old Party," who for a long time have rendered faithful service to their people.

The elections in November ushered in a new and younger party of officials, the People's Party. Raymond Jimerson, of the Cattaraugus Reservation was elected to the presidency, thereby, acquiring the highest honor accorded a Seneca Indian.

Mr. Jimerson is a former student of Hampton Institute in Virginia and while there graduated with honors from the agricultural department. Since his return to his home he has given his whole energy with unusual success, to intensive farming.

The Seneca Nation is to be congratulated upon the election of President Raymond Jimerson, a young man, who has already commanded the respect and support of his people.

He and his party will give of their best to the people, in judgment and honesty; the people must give back to him and his associates, as much, in confidence, loyalty and cooperation.

The officers and councillors in power are:

President, Cattaraugus, Raymond Jimerson.

Clerk, Cattaraugus, Adlai S. Williams.
Treasurer, Allegheny, Sylvester Crouse.

Allegheny Reservation Councillors

Franklin John
Edison Crouse
Sylvester Titus
Dwight Jimerson
Clinton Redeye
Leland John
Webster Lee
Harry Shongo.

Cattaraugus Reservation Councillors

Sherman Pierce
Harry Twoguns
Jonathan Johnson
Franklin White
Solon Jones
Warren Kennedy
Phillip Jones
Charles Conklin.

LOGAN

By Frank C Sherman

The object of this article is to give a brief and accurate sketch of the life of "Logan." To do so it has been necessary to consult many old histories, Stone, Howe, Drake, Doddridge, etc., and while all accounts do not agree, it has been possible to obtain a fairly accurate line on the main events in his life.

Logan was the son of Shikellimus, a distinguished Cayuga Sachem, who had removed from the particular location of his own tribe to Shamokin or Canestoga, Pa., (1742) where he was principal chief of the tribes in this locality on the Susquehanna. He was a man of consequence and humanity and one of the earliest to encourage the introduction of Christianity by Count Zinzendorf. He was a great friend to the celebrated James Logan, who accompanied William Penn on his last voyage to America, hence the name of the famous son of Shikellimus.

While still living in Pennsylvania, some of Logan's kin were killed by the whites. Just how close the relationship was, it is impossible to state—or how many. However, this butchery was overlooked by Logan and he continued as a friend of the white man and an ardent advocate of peace. The circumstances which transformed this good and just man from a sincere friend into a bitter foe are as follows:

In April or May, of 1774, a party of land-jobbers engaged in exploring lands near the Ohio river, pretended to have been robbed of a number of horses by the Indians. The leader of these land pirates was Captain Michael Cresap. Affecting to be alarmed at this depredation upon their property, Cresap and his party determined to make war upon the Indians. On the same day, falling in with two Indians, Cresap and his men killed them. Hearing of a larger party of Indians encamped at some distance below the site of the present town of Wheeling, W. Va., the white barbarians proceeded thither and after winning the confidence of the Indians by pretended friendship, fell upon and slaughtered several of their number, among whom were a part of the family of the white man's friend—Logan.

Soon after this atrocious affair, another followed, equally flagitious. There was a white settlement on the east bank of the Ohio, about thirty miles above Wheeling, among the leading men of which were one named Daniel Greathouse and another by the name of Tomlinson. A party of Indians, assembled on the opposite bank of the river, having heard of the murders committed by Cresap, determin-

ed to avenge their death. Greathouse was warned of their intentions by a friendly squaw. He then crossed the Ohio with thirty-two men, intending to fall on them, but finding their numbers too great, he changed his plans, recrossed the river and with a show of friendship, invited them over to an entertainment. Not suspecting treachery, the Indians accepted the invitation and while drinking—some to a state of intoxication—they were set upon and murdered in cold blood. Here again, fell two more of the family of Logan—a brother and sister. The Indians who had remained on the other side of the river, hearing the noise of the treacherous attack, flew to their canoes to rescue their friends. This movement had been anticipated, and sharpshooters, stationed in ambuscade, shot numbers of them in their canoes and compelled the others to return.

These dastardly murders were committed on the 24th of May and were soon followed by the cowardly murder of an aged and inoffensive Delaware chief, named the Bald Eagle. At the time of his murder by a white man, he was alone, paddling his canoe. After tearing his scalp from his head, the white savage placed the body in a sitting position in the canoe and set it adrift down the stream. At about this time occurred the murder of Silver Heels, a favorite chief of the Shawnees, who had in the kindest manner undertaken to escort several traders across the woods from Ohio to Albany, a distance of nearly five hundred miles.

Logan took no part in the old French war, which ended in 1760, except that of peace-maker, and was always the friend of the white people until the base murder of his family, to which has been attributed the origin of Dunmore's war.

The immediate result of these repeated outrages by white barbarians was the commencement of an Indian war, the first leader of which was Logan, who declared he would "kill ten for every one of his family murdered." Logan with a small party of eight warriors made a sudden and altogether unexpected descent upon a Muskingum settlement with complete success and during the summer of 1774 took thirty scalps and prisoners. Logan, however, though smarting under a keen sense for his own wrongs, set his face against the practice of putting prisoners to the torture. An instance of Logan's humanity is shown by the following. On July 12, 1774, Major Robinson was in a field with a Mr. Colburn Brown and Mr. Helen, pulling flax, when they were surprised and fired upon by a party of eight Indians, led by Logan. On the first alarm Mr. Robinson started and ran.

When he had got about 50 yards, Logan called out in English, "Stop, I won't hurt you!" "Yes, you will," replied Robinson, in tones of fear. "No, I won't," rejoined Logan, "but if you don't stop, by _____ I'll shoot you." Robinson still continued but stumbled over a log and was made captive. Logan immediately made himself known to Robinson and manifested a friendly disposition to him, told him he must be of good heart and go with him to his town, where he would probably be adopted in some of their families. When near the Indian village, on the site of Dresden, Muskingum county, Ohio, Logan informed him that he must run the gauntlet, and gave him such directions that he reached the council-house without the slightest harm. He was then tied to the stake to be burnt, when Logan arose and spoke long and with great energy. This was followed by other chiefs in opposition, and rejoinders from Logan. Three separate times he was tied to the stake to be burnt, the councils of the hostile chiefs prevailing, and as often untied by Logan and a belt of wampum placed around him as a mark of adoption. His life appeared to hang on a balance, but the eloquence of Logan prevailed and when the belt of wampum was at last put on him by Logan, he introduced a young Indian to him, saying, "This is your cousin, you are to go home with him and he will take care of you."

Shortly after this, Logan requested that Robinson write a letter for him, and after three attempts wrote the following: "Captain Cresap:

What did you kill my people on Yellow Creek for? The white people killed my kin at Canestoga, a great while ago and I thought nothing of that, but you killed my kin again on Yellow Creek and took my cousin prisoner. Then I thought I must kill, too, and I have been three times to war since; but the Indians are not angry; only myself.

July 21st, 1774 Captain John Logan."

This note was afterwards found, tied to a war club, in the cabin of a settler who lived on or near the north fork of Holston River

In August, 1774, Lord Dunmore collected a force of 3,000 men to punish the Indians, and after a bloody battle with the troops under Col. Andrew Lewis, the Indians were defeated, October 10th, 1774. The loss to the Indians is unknown, but must have been large. The whites lost two colonels, four captains, many subordinate officers and between fifty and sixty privates, besides a much larger number of wounded. After the battle, the Indian chiefs sent Cornstock to make terms of peace. In the meantime the other chiefs being called, terms were finally arranged but as Logan was not present,

Lord Dunmore sent a messenger, Colonel John Gibson, to him, to ascertain whether he would accede to the articles of peace. Logan did not dissent from the terms but told Gibson of the wrongs he had suffered. His conference with Gibson took place in a solitary wood and at its close, he charged him with the celebrated speech to Lord Dunmore—

"I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat, if he ever came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the white, that my countrymen pointed, as they passed, and said 'Logan is the friend of the white men.' I had even thought to have lived with you but for the injuries of one man, Colonel Cresap, the last Spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace, but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Thomas Jefferson stated that "this is one of the greatest speeches ever made."

The following will prove that Logan harbored no malice toward the white race. Simon Kenton (in later years General Kenton) was captured by the Indians in 1778 and after a very severe time, through running the gauntlet and being harshly treated, was condemned to death. The place of his captivity was Chillicothe. He had been caught red-handed, stealing horses. The Indians decided to have him killed at Sandusky where a large body of Indians were living. He was taken on his way to execution by five Indians, who on their journey, passed through a small village on the river Scioto where Logan was then living, and stayed over-night at his wigwam. During the evening Logan entered into conversation with the prisoner and the next morning told Kenton that he would detain the party over the day as he had sent two of his young men off the night before to Sandusky to speak a good word for him. Logan, great and good, succeeded in saving Kenton's life.

Logan was murdered about 1780. He became very much depressed over the wrongs he had suffered and yielded himself to habits of intoxication. The last years of Logan were truly melancholy. He wandered from tribe to tribe, a solitary

and lonely man; broken-hearted by the loss of his friends and the decay of his tribe. He was at last murdered near Detroit. He was at the time sitting with his blanket over his head before a camp-fire, elbows resting on his knees and his head upon his hands, buried in profound reflection, when an Indian, who had taken some offense, stole behind him and buried his tomahawk in his brain. Thus perished the immortal Logan the last of his race.

This account of Logan's death was given

by Good Hunter, an aged Mingo chief and a familiar acquaintance of Logan.

In Fort Hill cemetery at Augurn, N. Y., is a rustic stone monument about 60 feet high, erected to the memory of Logan. There is a legend that he was born here as this part of the country was once the home of the Cayugas. This monument was erected in 1852. There is a marble marker on the monument, several feet from the ground, inscribed with his own sad and heart-torn cry, "Who is there to mourn for Logan? Not one."

THE SIGN LANGUAGE

Forty years ago, on the edge of the Sioux Reservation in Dakota, a poor boy by the name of Bill Tompkins worked on a cow ranch. When he was not doing chores he was learning the Sioux tongue or learning to throw a rope or to stick on a horse. The Indians liked him and they named him "Sunka Wakan Wah-togla," meaning "Wild Horse." In the winters he did some interpreting in the Indian trader's store. For a time he was a scout with the United States Infantry.

During the last of his many years on the range Sunka Wakan Wahtogla made a business of trailing lost cattle and horses. He would do a 600-mile ride with nothing but a horse, a slicker, a six-shooter and two boxes of cartridges, and "lived off the country."

That was the way Bill Tompkins learned that there were about 66 different spoken Indian languages, each as different from the other as English is from Chinese, and about 224 dialects. He also noticed that visiting Indians from other tribes, such as Arapaho, Cheyenne, Comanche and Blackfeet, all talked a sign or gesture language, talked with the hands.

As "Wild Horse" couldn't learn to speak the 76 Indian languages, he started to learn the signs, but while the Indian would freely teach the spoken words he was averse to teaching signs, and so the little scout of 40 years ago, scouting alone before our great modern movement was thought of, had to get the sign language one word at a time, often from the children. One of his best teachers was the little daughter of a deaf mute Indian. On many occasions she would put up her little hands and freely talk with her father. It took "Wild Horse" 10 years to corral the sign language.

Since then as a hobby for 30 years Tompkins has gone on studying Indian sign and picture writing, or pictography, checked it with dozens of different tribes of Indians, and finally for the use of the Boy Scouts of America he wrote a book on the subject entitled "The Universal Indian Sign Language."

The first introduction of this language

to Scouting was in September, 1926, when Tompkins went to the Hot Springs Conference and taught it to 400 Scout executives. Indian sign language was then adopted as a second class and first class Scout requirement, alternative in signaling. His home is in San Diego, Calif., but he has more friends among the Scouts of that State than almost any other man, because he has taught large groups of Scouts over 200 times in California since he attended the conference at Hot Springs.

He has recently, this summer, spent 40 days in 19 Scout camps in Pennsylvania, where he taught, qualified, examined, and gave certificates to 1,200 Scouts, thereby making the third region the "sign talking region" in all the East.

Tompkins says that the Indian sign language is one of great antiquity, is probably the first American language, and is the world's first and the only American universal language. It may be the first universal language of any people. It is an Indian language of early America and possesses a beauty and imagery that can be found in but few other languages. It is the foremost gesture language the world has ever produced. The language is of intense and electrifying interest to all young people because it furnishes not only a most interesting study and a diversion, besides being a cultural attainment, but it also develops keenness of perception and rapid and accurate thinking.

The book, "Universal Indian Sign Language," said to be the only one in print today containing Indian sign language and pictography, was written by William Tompkins, 342 West C Street, San Diego, Calif. Sign talking is an accomplishment that should appeal to young people generally and especially to Indian young people.

The Indian Leader.

TUSCARORA BAPTIST CHURCH

Chaplin J. W. Welch, of Buffalo, N. Y., long in the service of the Buffalo and Erie County prisons has been engaged by the Tuscarora Baptist church as its pastor for 1929.

INDIAN WILL HAVE PART IN SULLIVAN SESQUICENTENNIAL OBSERVANCES

Latest reports from the State Historian, Dr. Alexander C. Flick, advise that Indians from the New York reservations will have a part in the general observances to be held in the Genesee Valley and along the Sullivan trail this fall.

Evidently there are four sides to this historical campaign, the Indian, the Colonial or American, the Tory and the British. An effort is to made to have Indian speakers present the Indian version of the story and other authorities the other three sides.

This is going to be a fine opportunity for our Indian speakers to bring out facts

regarding the Indian's position in the Revolutionary War. If there are any Indians in the state who are up on the historical background of this historical event and who think they would like to speak it behooves them to prepare themselves because we are led to believe that there will be a demand for Indian speakers.

Furthermore, if there are any Indians in the state that would like to know more about this Historical Campaign we advise that they get in touch with our President Mr. William B Newell at Bemus Point, N. Y., or with Dr. Arthur C. Parker, Municipal Museum at Rochester, N. Y, who may be able to suggest books and sources of information that will help in preparing a speech.

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