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1924

## New Mexico, Pueblo Missions, 1924

William M. Hughes

*Bureau of Catholic Indian Missions*

Bureau of Catholic Indian Missions

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MISSIONS-40  
NEW MEXICO  
PUEBLO MISSIONS  
1924

0236

44-37

Laguna, N. Mex., January 4, 1924.

Rev. Wm. Hughes, Director,  
Bureau of Catholic Indian Missions,  
Washington, D.C.

Dear Father Hughes:

I had intended writing a nice, although belated, Christmas and New Year letter this week, but, alas, I must make it a business letter. The enclosed is a copy of a letter that I received yesterday from Mr. Marble. Before answering it I want your advice.

In the first place, I am wondering why the Indian Office desires information "regarding the missionary activities of the Catholic Church among the Lagunas." There is a question in my mind whether it is the Indian Office at Washington or the Indian Office at Albuquerque that desires this information. The reason of this doubt you will see later on in this letter.

Regarding the Catholics at each of the seven Laguna villages I have never made a house to house count. I know who is Catholic and I can gather the number from the census roll, although I expect there will be quite a dispute about some because the Presbyterians have some, undoubtedly, on their list who never were Protestant; besides, quite a few who in the past had been going to Protestant services have returned to the Catholic Church, although there was no formal ceremony connected with this change.

The Indian Office wants to know when the Missions were established at Paguete, Mesita and Encinal. Mr. Marble evidently means when the chapels were built at those villages, because as a mission they are very old and they have been visited by priests many years ago.

With regard to the chapels built there I have no written agreement and no title. The chapel at Mesita was built in December 1915; Paguete, Fall of 1919 and Spring of 1920 and Encinal, Fall of 1920. The chapels at Mesita and Paguete were built during the superintendency of Mr. Lonergan. To be exact I should state that plans for Paguete had been made before Mr. Lonergan resigned, but actual work began after his he had left the office. The chapel at Encinal was built during Mr. Crane's time. Both superintendents knew of the proposed chapels; I had spoken to them about it, but neither advised me to make formal application or suggested any legal formalities. The Pueblo land is held in common, as you know. If any land is set aside for any purpose it must be done with the consent of the Pueblo. Now I will tell you just how I went about it, building those chapels.

At Mesita the Indians offered me a building that at one time had served as a school before the Indian Office built the new school in the valley. As the Presbyterians were working hard at that time and trying to get an opening at Mesita, to protect myself, I made an agreement in writing that the building was to be used for a church or for charitable or educational purposes, and in the event that it would no longer be used for one of those three purposes, the building would revert back to the Indians. I had a little difficulty in getting them to sign it because an Indian is absolutely averse to signing anything because he is always suspicious.

At Paguate and Encinal the local Indians unanimously declared in favor of a chapel. They ~~xx~~ themselves selected the piece of land; I left the choice entirely with them and did not even indicate where I wanted it. They did the work on the chapel, under my direction, of course. At both those villages all the men who were physically able helped with the work. At Paguate (I am not sure about Encinal) I put in a claim for the church property, or rather the ground on which the church stands, under the "small holding claim" at the time of the Joy Survey. I was advised to do this, but I forget who gave the advice. I think it was Mr. Lonergan, but I am not écertain.

I know that on an Indian reservation application must be made for any building, but I did not think such was necessary in an Indian Pueblo which is incorporated and where the land is held in common. Neither was I advised by any government employees, who knew of the building, to do so. As the Indians were unanimous and as there was no opposition and as the church building is for their own benefit I did not think that any legal formalities were necessary. At Zuni Father Anthony had to make application because Zuni is a reservation and not a Pueblo grant. Besides, there was opposition.

At Seama I already have the chapel under roof. It is the same story. The Indians were unanimous and had selected the site. At none of these three villages, Paguate, Encinal and Seama was I present when the Indians decided in favor of a chapel or when they selected the site.

In my answer to Mr. Marble I intend to explain the situation just as I have explained it to you in this letter, provided you think it wise. I will here remark that at Encinal and Mesita all the Indians are Catholic; at Paguate there are a few Protestants left; at Seama the Presbyterians always claimed the whole village, but half are still Catholic and of the other half many are inclined to the Catholic Church.

Now I will give you my reasons why I suspect a "nigger in the woodpile". Before I took charge of the Laguna Indian missions the Presbyterians, who have a mission at Laguna, claimed the whole tribe and Msgr. Ketcham had repeatedly urged our Fathers to take charge of these Indians before the whole tribe was lost to the Church. When I came here the most influential men were a certain Mr. Marmon, American, who with his brother years ago had married into the tribe, and the Presbyterian preacher. Mr. Marmon is very bigoted anti-Catholic. I soon succeeded in gaining the confidence and good will of these Indians and became very popular and prominent in pueblo affairs. The preacher and his followers lost out completely. These latter have for years schemed and planned and used all sorts of devices to break my influence with the Indians. Quite often they resorted to tactics of the "Menace" class. For years I had to fight for every inch of ground, but I always won out. When I built the chapel at Encinal the remark was made: "There are too d----- many Catholic churches here; there wont be another." Seama was always claimed as their stronghold and now that I have succeeded in building a chapel there, it has filled them with rage and chagrín. I suspect (it is only a suspicion) that Mr. Marmon and his gang are at the bottom of this inquiry. This gang stands in with Fall,

Bursum and the anti-Indian crowd of New Mexico, and whilst posing as friends of the Indians, have never done anything to help them; on the contrary, they have opposed measures that were for the good of the Indians.

Perhaps you can find out more about this information that is wanted of me at the Indian Office. At any rate, I will await your answer before I answer Mr. Marble's letter. I do not want to let him wait too long, therefore I would appreciate an early reply.

If I lose possession (???) of these chapels I will take the next boat to China !!?!?

With all good wishes I remain

Sincerely yours,

*D. Fridolin Schuster Sr.*

*P.S. Some time ago I received clipping from Linn's Home Journal regarding Pueblo Land bill from Nev. Mr. Buffum, and from Oklahoma. I would like to thank you, and do not know this address. If you write me, I will be glad to hear from you.*

5099#23

Copy

Southern Pueblos  
Albuquerque, New Mexico

40-37

January 2, 1924.

Reverend Fridolin Schuster  
Laguna, New Mexico.

Dear Father Schuster:

The Indian Office desires certain data regarding the missionary activities of the Catholic Church among the Lagunas. This I find myself unable to supply for the reason that agency records appear incomplete upon the subject. It becomes necessary, therefore, for me to ask your assistance, and I trust you will be able and willing to supply the information called for below.

In what years were the missions at Paguate, Mesita and Encinal established, and were these buildings ~~erected~~ erected under authority of the government or simply through consent of the Indians. Has your society title to the land? If so, of what nature? Indicate the approximate number of Indians who have co-operated at any one point or village in the establishment of such missions. Indicate the approximate number of communicants of your church at each of the various Laguna villages at the present time. Indicate the various points within the Laguna district where Catholic cemeteries are located, with approximate extent of each tract so used.

In this connection, it is understood that steps are being taken at this time to erect a church building at Seama. The Indian Office desires information as to whether this is to be upon community or privately owned land, and whether inside the Laguna grant or upon executive order lands. The Office further states that if common lands are to be set apart for such uses there should be a formal petition from the Indians in each village who wish to attend such church or believe its erection will be beneficial to the community. If it is planned to erect such a church at Seama, I trust you will have prepared and submitted to me the sort of petition indicated above, being careful to see that each signature by mark is witnessed by two persons.

Thanking you for early attention to these matters, and with the season's greetings, I remain

Very respectfully,

(Signed) H.F. Marble,

Superintendent.

Carbon to Indian Office.

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

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Night Message	Nite
Night Letter	N L

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DA145 50 NL

RECEIVED 1/10/24  
ANSWERED \_\_\_\_\_

1924 JAN 10 AM 7 07

LAGUNA NMEK 9

BUREAU OF CATHOLIC INDIAN MISSIONS

FOLLOWED

358  
2021 H ST NORTHWEST WASHINGTON DC

SUSPICIONS AS EXPRESSED IN LATTER PART OF MY LETTER CONFIRMED STOP  
PARTY AT LAGUNA WITH NO INTEREST IN ANY OF THE OTHER VILLAGES TRYING  
TO MAKE TROUBLE STOP AM WILLING TO GIVE INDIAN OFFICE ANY  
INFORMATION BUT CARE NOT TO SATISFY LOCAL UNWARRANTED INTERFERENCE  
AND OPPOSITION STOP AWAITING YOUR ADVICE

FR FRIDOLIN SCHUSTER.

51270

5-1100

40-32

REFER IN REPLY TO THE FOLLOWING:

ADDRESS ONLY THE  
COMMISSIONER OF INDIAN AFFAIRS

DEPARTMENT OF THE INTERIOR

OFFICE OF INDIAN AFFAIRS

WASHINGTON

Y122-10

*Y122-10*  
JAN 11 1924  
C. H. Lusk  
JAN 11 1924

Mr. Charles S. Lusk,  
Secretary of Bureau of Catholic Indian Missions,  
1121 "H" Street, N.W.,  
Washington, D.C.

Dear Mr. Lusk:

In compliance with your personal request there are  
inclosed copies of letters addressed on December 29, 1923, to  
Mr. Robert O. Vernon, Laguna, New Mexico, and Mr. H.P. Marble,  
Superintendent of the Southern Pueblo Agency, concerning the re-  
ported erection of Catholic chapels on one or more of the Laguna  
tracts.

Sincerely yours,

*Chas. H. Burke*

Commissioner.



Land-Sales.  
7422-10  
20803-23  
30000-25  
FIP

DEC 22 1923

Mr. H.P. Marois,

Supt. Southern Pueblo Agency.

Dear Mr. Marois:

Search has been made in our tract book records and office reference indexes to ascertain whether at any time has been given by the Secretary of the Interior for the location of buildings on the Snake tract for Catholic purposes; and any notes in the three Laguna villages of Hecita, Pajuta and Encinal.

For the reason that the Pueblo Indians have largely handled among themselves their internal land affairs, our records contain little data of Church sites. It is understood, however, that there is a prevailing Protestant element resulting from Presbyterian efforts begun about 40 years ago. It is understood also, however, that there are some Catholic families among the Lagunas. If they desire the ministrations of a Priest this office would have a right suggestion to discourage the establishment of Catholic churches in the location of Churches; it is to justify this Office in recommending the setting apart of any of the common lands for such uses there should be a formal petition from those Indians in such village who wish to attend such Churches or who believe that their petition will be beneficial to the community. It is possible that some buildings about which Mr. Marois speaks in a letter addressed to Supervisor Peaire have been erected on tracts occupied by Catholic Indians individually.

It is requested that you ascertain where in the various villages any missions, either Catholic or Protestant, have been established; when and under which authorities, if any, such buildings have been erected -- that is, whether with the cooperation of any considerable number of Indians at any one point; and what lands have been used for Church or chapel purposes or for parsonages, either denominational or common.

Please make a report as to each village, submitting there with a rough sketch showing school sites as well as mission. For your information there is inclosed a copy of a letter addressed to Mr. Robert O. Maroon.

Sincerely yours,

(Signed) Chas. L. Burke  
Commissioner.

RFP

~~Letters~~ 40-32

Land-sales.  
7432-10

27613

60903-33  
FIP

DEC 22 1923

Mr. Robert O. Harmon,  
Laguna,  
New Mexico.

Dear Sir:

Your letter of November 15, addressed to Supervisor Peairs, has been forwarded to me.

It is noted that four Catholic chapels or churches have been erected in the Laguna villages, including Soama; that the great majority of the Indians are of the Protestant faith, and that you do not understand why the Catholic missionaries should now enter this field.

Our records and correspondence contain no information as to any of these activities. Superintendent Marble has been asked to ascertain definitely the location of any Catholic buildings in these Pueblos and to report under what authority they were erected.

The policy of the Government is very properly, to abstain from any interference with the religious preferences of Indians either individually or in communities. Although the large majority of the Lagunas as understood here are Protestant, still if there be those properly residing within the Pueblos who wish the ministrations of the Priest they are entitled to Catholic facilities. As to whether any of the common lands should be set apart for religious purposes, that must depend upon the will of the community. When churches of any denomination are to be erected on an Indian reservation the Office requires evidence, in the form of a petition, that there are Indians who will avail themselves of the benefits which that denomination is ready to give. There is nothing now before me on this matter other than that contained in your letter. When Superintendent Marble's report is received the whole situation will be carefully considered. A copy of the letter...

Sincerely yours,

RFP

*(Signed) Chas. E. Burke*  
Commissioner.

40-37

January 12, 1904.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Fether Fridolin:

Your letter of January 4 to Father Hughes, enclosing copy of Superintendent Marble's letter of January 2, and your telegram of January 10, concerning the missionary activities of the Church in Laguna, were duly received.

The enclosures - letters of Commissioner Burke to Robert C. Marmon and Superintendent Marble, of December 22, 1903 - make clear the reason for Marble calling on you for this information and show that he did not initiate the matter. He is simply carrying out instructions from his superior.

Your answer to Mr. Marble, which of course you should give, should be along the lines of your letter to Father Hughes. I think, however, that there should be no allusion made to Mr. Marmon. Please furnish us with a copy of the reply.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

Laguna, N. Mex., January 16, 1924.

Rev. Fr. Hughes, Director,  
Bureau of Catholic Indian Missions,  
2721 F St., N. W.,  
Washington, D. C.

RECEIVED 2/11/24  
AND ENCL 2/13/24 W. H.  
FOLLOWED \_\_\_\_\_

Dear Father Hughes:

I am just in receipt of ~~xxx~~ copy of your letter to Father Adrian Kohl regarding the stations of the Way of the Cross offered by Mrs. Blamigan. If Father Adrian has no use for the stations I will be glad to receive them (getting something for nothing; that is either the Jew or the missionary in me). I can make use of them either in the church at Laguna, which is not fully repaired, or in the new chapel at Seama which will be finished this spring.

It was very thoughtful of you to remember me and I deeply appreciate this consideration.

I am anxiously awaiting your reply with regard to the letter sent me by Supt. Marble of Albuquerque. Within a few days I will send you more dope about the Lenroot bill. The Lagunas are satisfied with that bill, but of course would like to have the amendments inserted that were proposed by Attorney Wilson. They fear, however, that some Indians might go to Washington or that someone might try to compromise the Indians and therefore the Lagunas request that you keep watchful eye on that bill.

With all good wishes I remain

Respectfully yours,

Fr. Fridolin Schuster O. F. M.

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Night Message	Nite
Night Letter	N L

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*Miss P. L. B.*  
*1/21/24*

AA18 50 NL

LAGUNA NEX 20

RTV WM HUGHES

*X 21*

RECEIVED

BUREAU CATHOLIC INDIAN MISSIONS 2021 H ST NORTHWEST WASHINGTON DC  
HEARINGS PUEBLO BILL TWENTY THIRD WILSON IN WASHINGTON BRING TO  
LENROOTS ATTENTION THAT MYSELF OTHER FRIENDS OF INDIANS AND  
LAGUNAS LARGEST MOST PROGRESSIVE PUEBLO FULLY ENDORSES WILSON  
AND HIS PROPOSALS WE DID NOT SUBSCRIBE COLLIER'S RESOLUTIONS WE TRUST  
LENROOTS FAIRNESS JUSTICE SHOWN LAST YEAR HEARINGS TO BRING ABOUT  
JUST SOLUTION

RTV FRIDOLIN SCHUSTER.

*Laguna Chapels*

40-37

RECEIVED  
FOLLOWING

Laguna, N. Mex. Jan. 24, 1924.

Mr. Chas. Lusk, Secretary,  
Bureau of Catholic Indian Missions,  
2021 N. St. N. W.,  
Washington, D. C.

Dear Mr. Lusk:-

I deeply appreciate your kind interest in my work among my Indians. I have put you to some trouble recently and it might appear like an imposition, but I know your willingness. The letters that you procured from Commissioner Burke regarding Chapels among the Lagunas is quite an indictment of the bigots at Laguna. I shall treat them confidentially. I shall answer Marble's letter shortly and mail you a copy.

I suppose the hearings on the Pueblo Indian Bill will be tame compared to last year's affairs. I feel confident, however, that a just solution will be found. God grant it, that this perplexing problem be solved. I suppose you will attend the hearings again. I have written to Father Hughes for a copy if the hearings will be ~~permitted~~ printed.

With deep appreciation and sincere gratitude, I remain,

Sincerely yours,

*J. Franklin Schuster*

RECEIVED  
1/24/24  
18/8/24

Laguna, N. Mex. Jan. 24, 1924.

Rev. Wm. Hughes, Director,  
Bureau of Catholic Indian Missions,  
2021 H. St. N. W.,  
Washington, D. C.

Dear Father Hughes:-

Undoubtedly you have met Mr. Wilson and I feel confident that you will agree with his proposed amendments to the Pueblo Indian Bill. I feel sure that you will lend all assistance possible.

John Collier has been visiting the pueblos again. Returning from Zuni last Sunday he stopped at Laguna to see me. Our conversation was brief. Against advice he is taking ten Indians to Washington, but all ten are from the northern pueblos. I hope the Committee will ignore him. I would appreciate a report on the result of the hearings and a COPY of same, if they will be permitted. The Lagunas are solidly with Wilson. *Printed.*

Another matter. Isleta is hopelessly split and the feeling between the two factions is more pronounced than ever. The losing faction is contending the election of the governor and officers. I am told that Pablo Abeyta is at Washington or is going there. We fear that he will bring the factional fight to Washington and create a big stir which perhaps will result in rulings by the Indian Office destroying the government of the pueblos. The Indians fear this. Therefore, they request me to use my influence to counteract Pablo's pernicious agitation. If you have an opportunity, do you mind talking over this matter with Commissioner Burke? Pablo's faction has lost in the election at Isleta. He should be forced to abide by the decision of the Superintendent.

Owing to work in connection with the hearings I have not been able to answer Superintendent Marble's letter regarding chapels, but will do so shortly and send you a copy.

Sincerely yours,

*Fr. Fridolin Schuster.*

*Maria Fern*

Laguna, N. Mex., January 27, 1924.

Hon. I. L. Lenroot,  
Senate Office Building,  
Washington, D. C.

My dear Senator:

Since writing to you last week I have come into possession of more information touching upon the Pueblo Indian Bill that might be of interest to you.

Last week another meeting of the so called "All Pueblo Council" was held at the Pueblo of Santo Domingo. However, only fourteen pueblos sent delegates; four of the largest pueblos, Taos, Laguna, Acoma and Zuni, were not represented. I have been told that at that meeting Mr. John Collier flourished a copy of his Indian bill, as he calls it, and succeeded in having the Indians present endorse it without explaining its provisions or details, alleging that it contained the matters to which the Pueblos had agreed at their meeting in August, 1923. Therefore it is not true if John Collier claims that he represents all the pueblos or that all the Pueblos have endorsed his bill.

John Collier is on his way to Washington with twelve Pueblo Indians. These Indians are from the northern pueblos only and the southern pueblos are not represented on that delegation. Thus again John Collier is sailing under false colors if he maintains that he has representatives from all the pueblos.

I have been further told that John Collier made the statement (I was not present at the meeting) that he does not want educated Indians, but Indians who can sing and dance well; that they are to do the dancing and he (John Collier) will do the talking. If this be true, it seems that Mr. Collier is taking the Indians to Washington for the sole purpose of arousing sentiment in their favor and for the purpose of propaganda. I am strongly opposed to this, as I was last year, and for that reason neither Mr. Wilson nor myself took any part whatever in the Indian dances and rallies that were staged last year. If Mr. Collier uses such methods I am of the humble opinion that he deserves little consideration from your Committee. We fear that by such methods Mr. Collier will only injure the Indian cause.

Together with the Laguna and other Indians and others interested in a just and equitable solution of this problem I would like to see the statute of limitation extended, if possible, making it longer than twenty and thirty years. But we are even more interested in having a compensation clause inserted in the Bill so that in cases where either the Indian or the settler loses land through no fault of his, he receive some compensation. Mr. Francis C. Wilson who is now in Washington will explain these matters in detail.

With the highest personal regards, I beg to remain

Respectfully yours,

Rev. Priscilla Schuster.



CHAIRMAN  
ELLWOOD HENDRICK  
119 EAST 400 STREET  
NEW YORK

TREASURER  
PERCY JACKSON  
41 CEDAR STREET  
NEW YORK

SECRETARY  
MISS A. E. WHITE  
115 EAST 400 STREET  
NEW YORK

RECEIVED 2/4/24  
ANSW

**EASTERN ASSOCIATION**  
ON  
**INDIAN AFFAIRS**

COMMITTEE  
MRS. T. W. STEVENS, PENNSYLVANIA  
MRS. H. K. ESTABROOK, MASSACHUSETTS  
MISS MARY HULKLEY, CONNECTICUT  
STEWART CULIN, NEW YORK  
MISS GERTRUDE ELY, PENNSYLVANIA  
DR. PLINY E. GODDARD, NEW YORK  
WM. LAUREL HARRIS, NEW YORK  
MRS. PERCY JACKSON, NEW YORK  
BRIDGHAM CURTIS, NEW YORK  
MISS MARGUERITE NOTT, NEW YORK  
MRS. ELSIE CLEWS PARSONS, NEW YORK  
MRS. DOUGLAS ROBINSON, NEW YORK  
HERBERT J. SPINDEN, MASSACHUSETTS  
ROBERTS WALKER, NEW YORK  
MISS M. R. WHITE, NEW YORK  
HERBERT K. STOCKTON, NEW YORK  
MISS JANET RICHARDS, WASHINGTON, D. C.

January 30, 1924.

Referring to the Pueblo Indian Land Bills, S. 726 and S. 2015:  
For the information of those who do not know the entire story,  
S. 726 is the Lenroot bill plus the Jones rider, which passed the  
Senate last February; S. 2015 is the bill of the American Defense  
Association, drafted probably by Mr. Berle. S. 726 endeavors to  
provide rules of law that will accomplish a settlement of disputed  
questions. S. 2015 proposes a sort of investigating commission which  
will endeavor to persuade the Indians to surrender, voluntarily, the  
disputed portions of their lands "not needed for their communal life."  
The latter bill also would evict settlers notwithstanding rights that  
they may have acquired under the statutes of limitations prevailing  
in New Mexico.

Representatives of the various organizations arrived in Wash-  
ington last Tuesday; on Wednesday we met the Senate Committee on  
Public Lands and Surveys, which bade us agree on a bill if we could;  
and on Thursday and Friday the various interests conferred. The  
Senate sub-Committee will probably hold hearings next Wednesday, the  
30th.

The basis of the conferences has been a bill drafted by Mr.  
Wilson which contains all the sections of S. 726, together with six  
additional sections. The Jones rider is omitted, but a part of it  
is taken care of elsewhere in the bill. There are other changes of

substance. The additional sections are believed to make the bill as fair as possible, within the rules of law to which the whole situation is subject, for the Indians. The spirit of the bill is that due process of law is not enough for the Indians. They must have something higher and more generous than due process of law.

Before the Senate Committee, Mr. Barle stated that Section 4, which relates to the statute of limitations, was the only part of the bill to which he had any reservations. In conference with him, this was also his principal battleground. He wrote to Senator Adams, chairman of the sub-Committee which is to hold the hearings, under date of January 25th, as follows:

"The attorneys representing the various parties interested in the Pueblo land legislation referred to your subcommittee in of the Committee on Public Lands and Surveys have been in conference and have substantially harmonized their views. Since some desire to take up the resulting draft with their respective clients, they wish the hearings postponed until Wednesday, January 30th, and this is to confirm my telephone conversation with your office that such a date will be agreeable to you."

We trust that this spirit of harmony will continue and that we may be able to get the Senate to adopt the modified Lenroot bill prepared by Mr. Wilson. What sort of a fight may develop in the House, will then remain to be seen. The membership of the House Committee has very considerably changed, and it is impracticable to foretell the course of events there.

Truly yours,

A. E. WHITE.

(Letter prepared by our Legal Committee.)

Miss P. H.

February 5, 1922.

Right Rev. Mgr. John P. Chidwick,  
141 E. 43rd Street,  
New York City.

Dear Monsignor Chidwick:

I am taking the liberty of writing you concerning Mr. John Collier and his presence in New York with a delegation of Pueblo Indians. Mr. John Collier is very well intentioned but he is like the Irishman in the parade who was the only one in step. His principal concern is not so much that the reform be accomplished as that it be accomplished by his particular method, however impracticable it may be. Mr. John Collier is the greatest little beam-spiller that I know. Jean is a most likeable fellow and most persuasive.

I enclose copy of the letter of Father Fridolin Schuster, O. P. M., missionary at Laguna, New Mexico, addressed to Senator Lenroot. This letter covers the position of Father Fridolin, Attorney Wilson and the progressive Indians. Father Fridolin is the best informed man in the country on the needs of these Indians. His judgment is excellent.

Mr. Francis Wilson is endorsed by the Catholic Missionaries among the Pueblo who are in the best position to judge the Indian's needs. Mr. Wilson is endorsed by the Eastern Association on Indian Affairs of New York as well as by the New Mexico Association on Indian Affairs. Mr. Wilson is in favor of the Lenroot Bill.

Yours fraternally,

Rev. William Hughes,  
Director.

WH/S.

44-34

Laguna, N.Mex., February 8, 1924.

Rev. Wm. Hughes, Director  
Bureau of Catholic Indian Missions,  
2021 H St., N.W.,  
Washington, D.C.

Dear Father Hughes:

Allow me to congratulate you on the improved appearance of the Sentinel. It looks pretty and attractive in its new make-up. I hope it will increase its subscription list at least tenfold. You can justly be proud of the January number. I wish all numbers could be made as interesting as the January number. I am willing to contribute my mite. I fear that I did not fully appreciate the youthful features and handsome face of faithful Mr. Lusk sufficiently when I was in Washington last year. I will make amends when I come again and hover near his desk. You will pardon my smile when, knowing you as well as I do, I look at your serious expression as you kneel before the grave of the Indian. Keep up the good work; you are well qualified. Our Archbishop likewise was taken up with the appearance of the Sentinel, as he wrote to me, but he wants to know why I am holding the Indian girl by the faja (belt). I suppose I will be in for some teasing on that account and on account of the corona, but, well-----I should worry. At that I think I look handsome???????

As stated in the short note enclosed in my last letter I have no recollection of the photos that I sent you. I requested that you return them to me with some suggestions as to the article wanted and I shall try to satisfy "yer Riverince." A bottle of the grape juice that we used to kill would do fine now; a bottle of that precious fluid would just about put me in the proper spirit for writing. When will those days return!

I have not yet answered the letter regarding the chapels that I built. I have an idea (I do get ideas sometimes) to let the Indians answer Mr. Marble's letter. I will have them state that they have unanimously decided to build the chapels; that it was their own wish for they believe that they can erect any house of worship that they want on their own land and that they have not surrendered any land or any title to any land. Anyway, I will have the Indians write in that strain. That will settle all arguments and disputes and prevent further correspondence. I have not told anyone of this plan. I don't want anyone to get wise lest they cross me. I am telling you this confidentially. I would have had the letters written only for the fact that the governor of Laguna has been away. I will speak to him and have him propose it to the Indians. Then when it is duly signed by the governor and Principales there won't be any come-back.

According to word that I have received from Washington it appears that everybody is in favor of Wilson's plan for a settlement of the perplexing Pueblo question. God grant that a just and equitable settlement be made.

Wishing you the very best of success in your grand work for the Indians I beg to remain  
Sincerely yours

*Fr. Fridolin Schuster O.M.*

February 8, 1904.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

Father Hughes has turned over to me for attention your letter of January 24.

Father Hughes and I made a short call on Senator Jones of New Mexico this morning. The Senator told us that the Pueblo Land Bill that would be reported by the Committee would be, he had every reason to believe, satisfactory to all parties interested. I gathered from what the Senator said that it would be reported in the near future.

I will see that a copy of the Bill, of the Committee's Report, and of the Hearings are sent you as soon as they are printed.

I have just had a talk with Assistant Commissioner Meritt in regard to Pablo Abeita. I read to him that part of your letter concerning Pablo and the conditions at Isleta. Mr. Meritt said that the Indian Office was fully aware of the situation and was giving it very serious consideration. The Office is awaiting a report from the Superintendent. He assured me that the Office would not permit Pablo's activities to result in any injury to the Government of the Pueblos. I shall keep in touch with this matter and let you know of any developments as they arise.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

2/15/24. Vera Williams, M.C. 40-32  
2/10/24

Rev. & Dear Father Hayes:

Just  
Rec'd your note and enclosed  
check of \$1,000. Many thanks  
for your kindness.

With best wishes to you

I am sincerely

Yours,  
W. C. Brown, C. J. W.

February 15, 1924.

Rev. Fridolin Schuster, S. J.,  
Leguns, New Mexico.

Dear Father Fridolin:

Your letter of February 8 to Father Hughes has been received. He is, of course, very much gratified, as all of us are at the Bureau, that you are so much pleased with the last number of THE INDIAN SENTINEL. It is unnecessary to say that we will be only too glad to have contributions from you to the future numbers of our little magazine.

Father Hughes thinks, and I fully agree with him, that you should answer Superintendent Marble's letter regarding your chapels. This should be done if for nothing more than as a matter of courtesy. Moreover, he seeks the information for which he asks by direction of the Commissioner of Indian Affairs. Your answer, as I suggested in my last letter, should be along the lines of your letter of January 4 to Father Hughes. The furnishing of this answer will not prevent your putting in execution your idea of having the Indians also write to Mr. Marble.

There seems to be no doubt that ~~everyone~~ interested in the Pueblo land matter are agreed as to the kind of Bill that should be passed by Congress. Whether there will be any legislation this session is a question. Assistant Commissioner Meritt seems to think it is very doubtful. He is inclined to think there will not be much done in Congress in the way of legislation beyond passing the Appropriation Bill.

Very sincerely yours,

Charles E. Lusk,  
Secretary.

L:L

February 15, 1924.

Rev. Fridolin Schuster, O. F. M.,  
Luzma, New Mexico.

Dear Father Schuster:

Father Adrien Kohl informs me that he needs the new  
stations donated by Mrs. F. J. A., but that there is a  
second-order set recently arrived at Gallup which he will  
either send you or which he will save for the new mis-  
sion at Tuba City.

Yours fraternally,

Rev. William Hughes,  
Director.

WHL/s.





10-35

February 19, 1924.

Rev. Joseph Pajot,  
Chamite, New Mexico.

Dear Father Pajot:

Your letter of February 16 to Father Hughes was duly received. I am glad to be able to say that the item of appropriation for the bridge in the San Juan Pueblo has been placed on the Department of the Interior Appropriation Bill by the Senate Committee. I think that there is no doubt this item will be agreed to by the Senate when the Bill is taken up for consideration, which will probably be within the next day or two. If such action is taken, we will do all we can to induce the conferees of the House of Representatives to agree to the item.

The item in question is as follows:

"For the construction of steel bridges across the Rio Grande within the Mochiti and San Juan Pueblo Indian grants, New Mexico, under the direction of the Secretary of the Interior, \$82,200 (reimbursement)."

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

Dear Sir,

Washington, D.C.  
Dear Mr. Hughes:

2/27/24

I am glad to hear that you are well and hope you are enjoying the winter season. I have not much news to write at present. The weather here is very pleasant and we are all well. I have been thinking of you often and hope you are all the same. I have not much news to write at present. The weather here is very pleasant and we are all well. I have been thinking of you often and hope you are all the same. I have not much news to write at present. The weather here is very pleasant and we are all well. I have been thinking of you often and hope you are all the same.

Yours truly,  
John J. Hughes

February 25, 1904.

Gov. Joseph Pajot,  
Santa, New Mexico.

Dear Father Pajot:

In further reply to your telegram, I beg to say that the item of appropriation for the construction of bridges across the Rio Grande is contained in the bill introduced by Sen. John Bush on the Senate side in amendment to the bill in the Interior Appropriation Bill. This amendment will, of course, be considered by the Conference Committee of the Senate and House after the bill has passed the House and will probably be withdrawn at that time.

I would suggest that you should be notified by the House conference and urge upon them to consent to the Senate amendment. This should be accomplished, by wire.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

Archives and Institutional Repository - Bureau of Catholic Indian Missions

February 27, 1944.

Rev. Jerome Dease, C.F.M.,  
Benevolence, New Mexico.

Dear Father Jerome:

In reply to your letter of February 13 to request  
I am sorry to inform you that the item of appropriation  
for the purchase of the land in the San Juan and  
the proposed, has been placed in the department of the  
Interior Appropriation Bill by the Senate. This item will  
be made an amendment by the conferees of the House  
and Senate. The Board of the House conferees are  
at this time in contact to see if it can be retained in  
the bill.

I am sorry to hear that the representative from  
New Mexico, who I am going to see you have written about is  
not there, will do his part towards securing favorable action by  
the House conferees.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

3/17/54 <sup>100</sup> Justo - via <sup>100</sup> <sup>100</sup>  
(San Juan P.O. Feb. 24 1954)

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Put, on your suggestion  
I have now to trouble you  
with a interesting note  
to send a telegram  
to Mr. Morrow and tell  
him to urge the House  
Conference to consent to  
the Senate amendment.  
This telegram is  
I hope may help us  
a great deal.

Thanking you again  
I beg to remain

Yours very sincerely  
W. P. C.

43-37

March 5, 1924.

Hon. Charles Curtis,  
U. S. Senate,  
Washington, D.C.

My dear Senator Curtis:

Bishop Dwyer of Santa Fe, and several of our missionaries among the Pueblo Indians, are extremely anxious that the following amendment, placed on the Department of the Interior Appropriation Bill by the Senate, to wit:

For the construction of steel bridges across the Rio Grande within the Pecos and San Juan Pueblo Indian Grants, New Mexico, under the direction of the Secretary of the Interior, \$22,200 (reimbursable) --

be retained in the bill.

From the statements in the enclosed telegram from Mr. Joseph P. Foy and letter from Rev. Jerome Dwyer, it would appear that there is crying need for these bridges.

On behalf of this Bureau, I have taken the liberty earnestly to urge that you will give your support to the amendment when it is under consideration by the conference committee.

Very sincerely yours,

Harold G. Lusk,  
Secretary.



WESTERN UNION TELEGRAM

Chamita, New Mexico,  
February 16, 1924.

Rev. William Hughes,  
Bureau of Catholic Indian Missions,  
2021 H Street, N.W.,  
Washington, D.C.

Appropriations for bridge in San Juan Pueblo rejected by Committee of House of Representatives. Please do all you can to get us this bridge. Parishioners on both sides of river. Old bridge going to pieces rapidly. Archbishop Daeger has advised me to take this matter up with you.

(Signed) REV. JOSEPH PAJOT.

Pena Blanca, N.M.,  
February 23, 1924.

Rev. William Hughes, Director,  
Washington, D.C.

Rev. and dear Father Hughes:

It's a favor we would like to ask of you. Probably you are aware that the budget contained an item providing for \$80,000 to build a bridge across the Rio Grande near Chiti, and another one near San Juan.

Mr. Grandall, Superintendent of Northern Indian Pueblos, told us that this part had been thrown out. Hence these lines. Said bridge is not a mere commodity, it's a necessity, for people really risk their life crossing the river in a boat or hanging on a cable; and yet this is the only way to get across during the flood season in spring. We have written to our Congressman and Senator, and are living in hope that our longing of some six years' standing will at least be realized. Kindly assist us in our endeavors insofar as you are able and accept in advance our sincerest thanks.

With best wishes to you,

Yours in Christ,

(Signed) FATHER JEROME BESSE, O.F.M.

March 7, 1944.

Mr. Louis H. Fajot,  
Cherita, New Mexico.

Dear Father Fajot:

I have your letter of February 29 and am very glad to be able to report that the Senate amendment providing for the 1944-45 fiscal year, as we agreed to by the House conference, consequently the appropriation will be available after the first of July.

We, of course, saw our friends on the Senate and House committees. Finally they looked very favorably on the retention of the amendment on the Appropriation Bill, and we largely, perhaps entirely, to Mr. Morrow's energetic efforts, the thing went through all right.

I have just 'phoned Mr. Morrow my congratulations on the result, and I think it would be well if you and Archbishop Daeger would express your appreciation of Mr. Morrow's good work.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

C.S.L.

P.S. You do me too much honor when you address me as "Rev." and "Father". I am a father, but of the "earthly" kind.

Laguna, N.Mex., March 12, 1924.

Rev. Wm. Hughes, Director  
Bureau of Catholic Indian Missions,  
2021 H St., N.W.,  
Washington, D.C.

Dear Father Hughes:

At last I am sending you copies of my correspondence with Mr. Marble regarding the Catholic chapels in the different Laguna villages. I had answered Marble's letter earlier explaining the reason why I delayed so long in answering. The reason was that our Father Provincial appointed me as his delegate to collect the material of the Indian missions to be sent to Rome for the International Mission Exposition. This required visits to our Indian missions to consult with our various Indian missionaries and make definite plans. I considered that of greater importance than answering Marble's letter. I did not give Marble any detailed explanation; I merely stated that I had some extra duties imposed upon me by my superiors which could not be delayed, but that I would give him the information requested at the earliest opportunity.

I will admit to you that my delay was planned for a definite purpose. Knowing these Indians as well as I do and understanding their mental attitude as well as a white man perhaps can, I wanted these Indians to have ample time to discuss this matter. My plan succeeded, for the more the Indians reflected on this matter and the longer they discussed it, the stronger they resented this agitation against the Catholic chapels. The matter was debated in their local councils which are held in each village and all were favorable to me; even the staunchest Presbyterian Indians spoke in my favor. The outcome of the whole affair is this that I have gained in prestige among these Indians and the Presbyterians have lost in proportion. Mr. Peairs of Haskell passed thru here last month and visited with the very parties who started this whole agitation. I know not and therefore will not say that it was his advice, but since his visit the same parties have drawn up a petition opposing the chapels that I have built. However, they cannot get any Indians to sign it. We know the attitude of Mr. Peairs towards Catholics.

The Indian Office has been given the impression that virtually all the Lagunas are Protestant. The figures that I have quoted will open their eyes provided they are not blind with prejudice. The Office can send out an inspector, if it will, to verify my statements and figure on the ground.

Today we received definite notice that Mr. Marble is transferred. I am not surprised and I have heard no regrets. I only hope that we get an able and efficient superintendent. My choice would be Mr. McCormick of Sells, Arizona. He is not only a staunch Catholic, but also a very able man. The supt. among the Pueblos ought to be a Catholic, for only a Catholic can really and fully sympathize with these Indians and understand many of their traits and peculiarities. Even ex-Comm. Sells appreciated and admitted this and that was his alleged reason for appointing Mr. Crane and Mr. Johnson. Everybody

here has expressed, as tho' by common accord, that Mr. Lonergan might be appointed superintendent, but that is out of the question.

Mrs. Otero-Warren is one conscientious inspector and has won the universal confidence of the Indians. She is, however, not a persona grata in the Indian Office for two reasons. Firstly and mainly, because she is a Catholic and on that account she has found much opposition; and secondly, because she is too persistent. When she sees a wrong ~~xxx~~ she wants it righted and neither politics nor personalities can influence her. I wish she had more like her in the Service.

#### Indian

The delegates who John Collier took back east have returned home and I have been told that they are telling their people how they settled the Indian question and had the Pueblo Indian bill passed in Congress. I have a suspicion that ~~xxx~~ they have been coached by Collier to make this report. As a matter of fact neither the Indians nor John Collier were present during the hearings on the Bursum Bill. Can you any information whether the hearings have been printed? If so I would like to have a copy.

Our Province has accepted a new mission at Beeville, Texas. As the mission is among Mexicans two Fathers from New Mexico who speak Spanish were sent to Beeville. That caused many changes out here and in the place Fr. Benabas, who has been at Jemez about 20 years has ~~xx~~ changed. Also an additional Father was sent to St. Michaels. For me, however, there seems to be no hope and I suppose will have to spend the rest of my life among the Lagunas.

With kind regards to all, especially Mr. Lusk, I remain

Sincerely yours,

*Fr. Franklin Schuster O.S.A.*

[E. C. C. J. S.] 37-1  
Laguna, N. Mex., Feb. 11, 1900

Mr. H. A. Noble,  
Dept. Pueblo Indian Agency,  
Albuquerque, N. M.

Dear Mr. Noble:

Father Fredolin Schuster showed us the letter which he received from you and he asks us to state the actual facts with regard to the Catholic church buildings in the Laguna village of Mesita, Encinal and Seama.

The matter was discussed in council in the different villages and it was decided that we would answer to your letter to Father Schuster in a general council at Laguna by the officers and principal men and representatives from the different villages.

We wish to say that in the villages of Mesita, Encinal and Seama, in every one of these villages, the council had unanimously decided in favor of the church building. The people decided that it would be proper to have a building for Catholic services and that it would be of good influence for the people and so they decided to build the churches for Catholic services.

The council of the villages of Mesita, Encinal and Seama set aside the land in their respective villages for the church building and all the men joined in the work on the building. We feel that we are within our rights to erect any building on our land in which the people wish to worship.

We have not given away any land nor any title to any land. The land still belongs to the Pueblo, but the building is to be used by the Catholic missionary for Catholic services. The Catholic church or its ministers have no claim upon the land or the buildings except the use of the buildings for Catholic services.

We are writing this letter to avoid any misunderstanding and any future trouble or conflict, and in witness of the facts stated in this letter the following officers and Principales, whose name is attached below, have signed this letter, and wish to remain

Respectfully yours,

*Pablo Johnson*

Copy

Laguna, N. Mex., April 7, 1904.

Mr. H. F. Marble, Capt.,  
Pueblo Indian Agency,  
Albuquerque, N. Mex.

Dear Mr. Marble:

I regret the delay of my answer to your letter, but the reason for the delay was given in my note of February 10.

There are Catholic chapels in the Laguna villages of Esita, Tamarate, Incinal and Ceana, the latter needing only inside finishing.

The chapel at Esita was erected, or more correctly, the old school building was converted into a chapel in November 1915. Prior to that time services had been held in the government school building. As this building is located at some distance from the village it was inconvenient for many Indians to attend services and for that reason I presented to the Indians the advisability of having a chapel in the village. The Indians discussed the matter and of their own accord offered the old building in the village that at one time had been used for a school building, provided, they said, it would be suitable. I accepted their offer and converted the building into a chapel and made an agreement with the Indians, a copy of which is enclosed. That agreement was made in writing for the sole purpose of avoiding a recurrence of an incident that happened at Laguna, when the minister at that time in charge of the Presbyterian mission held services in the old church at Laguna, an incident that was strongly resented by the Indians of Laguna and caused much bad feeling.

The church building at Tamarate was begun in September, 1910, and finished in May of the following year, no work being done from the end of December, 1910, until the end of April, 1911.

At Incinal no began work in August, 1911. After working two months no discontinued work until August of the following year, when he completed the chapel.

At Ceana the chapel was built in November and December, 1911.

At these villages of Esita, Tamarate, Incinal and Ceana the local Indians at their respective council meetings decided unanimously in favor of the chapels. The matter was also discussed at their general council at Laguna. I was not present when the decision was made. The Indians themselves selected the piece of land on which the chapel was to be built. I left the choice entirely to them and did not even indicate where I would prefer to erect the chapel. At all three villages, Tamarate, Incinal and Ceana, all the men who were physically able helped with the work.

It never occurred to me that it be necessary to make application for a chapel site in an Indian Pueblo which is incorporated and where the land is held in common especially since the Indians were unanimous in favor of the chapel and there was no opposition, and since neither the church as a corporation nor any of its ministers were seek-

7. article, and, 1904.

in or claiming or obtaining any title to any land, and since the church building was for the benefit of the Indians themselves. For these reasons I did not think that any local formalities were required.

Furthermore, the superintendents in charge and all the local field employees at the time were aware of the building, yet none ever requested or ever advised that I run a application for a permit.

I have presented your letter to the Laguna Council with the request that the members of the Council state the time and actual facts regarding these chapels. I am enclosing the statement of the Council. Their statement and mine can be verified on the ground by anyone who cares to investigate the matter further.

Regarding cemeteries the Catholic Church has no separate or distinctive burying place. Members of the Catholic Church are interred in the common burying place of the respective village where they lived.

By looking up the baptismal record and the census I find that the number of communicants or members of the Catholic Church in the different Laguna villages are as follows:

At Laguna all the Indians living in the ancient pueblo (that is, the old pueblo built around the church) are Catholic. As the dividing line between the old pueblo and the later addition I would designate an imaginary line run just south of the old ~~church~~ depot.

at Mesita all are Catholic with the possible exception of one widow and her three children;

at Arcinal all are Catholic;

at Parate there are 400;

at Paraje there are 177;

at Soana there are 100; and

at Casa Blanca there are 5.

At Parate the site for the chapel had already been selected when Mr. Joy made his survey of the Laguna Indian lands. Mr. Joy told me that he would have to survey that site and that he would mark it as a small holding. I paid no further attention to that, nor do I know if he did make that survey, for I could see no reason for that as nobody ever put in a claim for that piece of land.

Trusting that this letter will give the Indian office the information requested, I remain

Respectfully yours,

Rev. Indolin Schuster





San Francisco, California  
7/20/24  
March 17, 1924

Mr. C. W. V. [unclear]  
2021, 4 St. Washington St.

Dear Mr. [unclear]

I have received  
your letter of March 7  
announcing that the  
amendment providing  
for the Co-sponsors Law  
which was agreed to  
by the House Congress  
and recently seen the  
legislation sent [unclear]  
I hope to see [unclear]  
I want to tell you  
that we appreciate the

1

Letter of the Catholic  
Indian Bureau and of  
Mt Morrow in getting  
that letter, got us,  
and want to thank  
you, in my own name,  
and in the name of  
all my parishioners.

As for your sugges-  
tion, we have written  
to Mt Morrow, explai-  
ning to him that  
Archbishop  
Lacroix had no time  
to write him, since he  
left for New York a day  
or two after receiving  
his telegram. This

was on his way to the  
Atlantic.

Thanking you again  
for your kindness to us  
and to remain

Very sincerely yours  
Fr. J. J. O'Connell

P.S. One hour after  
my last letter was mailed  
I saw my mistake in  
addressing you as "Rev.",  
when I looked in the Catholic  
Directory I saw your name.

Laguna, N.Mex., March 18, 1924.

Rev. Wm. Hughes, Director  
Bureau of Catholic Indian Missions,  
Washington, D.C.

Dear Father Hughes:

As you already know Mr. Marble, supt. of Southern Pueblos has been transferred to North Dakota. De mortuis nil nisi bene, still I will say that his has been the most inefficient administration that I have seen out here. I have heard no regrets excepting from some of his pets. He had a mania for ~~xx~~ writing letters and an uncanny ability of placing the responsibility on others, but never was any action taken. My greatest regretment was the fact that he rid his jurisdiction of all Catholics (and some were very efficient) with the exception of the teacher at Encinal and I have proofs that he was trying to have her removed.

I am very much interested in Marble's successor. Supervisor Ferris will be temporarily in charge. I never met that man and know nothing of or about him. It is of vital importance that a strong man a man of ability and action, and if possible, a man acquainted with the Pueblos be appointed as Marble's successor. I would like to see Mr. McCormick of Sells appointed, but in my opinion there is no chance. There is only one other man, whom I know, that I would like to see appointed as supt. and that is Mr. Leo Crane. This will perhaps surprise you, but I will give you my reasons.

Mr. Crane is a very able man and a man of action. He has courage and will not be dominated by politicians. He has shown his ability when he was supt. here. He understands the Indians, the needs of the pueblos and is thoroughly in sympathy with them. He is not afraid to take action when action is needed. He had good order in the pueblos and had practically put a stop to this free love business that has become rampant owing to Marble's inactivity. If Crane had remained here the trouble at Isleta would in my opinion have been cured. As stated in a previous letter, the supt. of the Pueblos ought to be a Catholic. Crane is a Catholic, although dad to say not a real practical one, but he has never forgotten his early Irish training and is completely in sympathy with the Catholics. This is the reason why he was so bitterly opposed by the Presbyterian mission and the half-breed bigots at Laguna. Under Crane this trouble about the churches that I built in the Laguna villages would never have come up.

Some say that Crane is a crank. He is peculiar, but to know him is to like and appreciate him. At first the Pueblos did not like him, but later as they became acquainted with him and his methods, they appreciated him and there was much regret when he left. We need a strong man particularly at this time when the Pueblo Indian question is so much to the fore and will be settled in the near future. If the Pueblo Indian bill is not passed at this session of Congress there will be brought a great pressure on the next Congress.

My first letters to the Catholic Indian Bureau are not very flattering to Mr. Crane, but at that time I did not fully understand him well. My later letters have a different tone.

After writing all this I would like to know if you would be willing to endorse Mr. Crane as Marble's successor. Commissioner Burke will never reappoint Crane to the Southern Pueblos, but I happen to know that the matter will be taken up with the Secretary. I also have reasons to believe that Marble's transfer did not come from Burke, but from the Secretary. Crane was removed from here because he had incurred the animosity of ex-Secr. Fall for the reason that he would not pay Fall's daughter a regular salary ~~xxx~~ merely for visiting Crane's office whenever it pleased her. Fall had her appointed as financial clerk in Crane's office. She came and worked when it pleased her. Crane expected her to be on the job regularly; another clerk really had to do her work. This incurred him Fall's hostility. An additional reason was the fact that the infamous Bursum bill was to be put through and Fall well knew that Crane would not be silent, as the latter knew the Pueblo situation too well. For these reasons he was summarily transferred with a great injustice to him.

Nothing is farther from my mind than to dictate to you, Father. However, I am wondering if it would embarrass you or your relations with the Commissioner if you approached Senator Curtis of Johnson or some other Senator whom you know and who stands in with the Administration with the request that they or he endorse Crane with the Secretary. Or perhaps you could speak to Senator Curtis and inquire if he has been approached regarding the appointment of Crane, and if he has you could possibly tell him that the Catholic Bureau has no objection. Personally I would like to see Mr. Crane returned here. In the first place, there would be the great advantage of getting a man thoroughly acquainted with the situation because it always takes a new man several years to get all things well in hand. Secondly, I know his ability, his methods and tactics and therefore say that it will be for the benefit of the Indians themselves and also for the good of our Catholic missions. Anything that you can do and are willing to do to have Mr. Crane returned will be deeply appreciated by me because I have had my fill of this anti-Catholic spirit.

With highest personal regards I am

Sincerely yours,

*F. Fridolin Schuster O.S.A.*



Very Truly Your Indian friend,

Pablo Ibeita

4 - 2  
March 25, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

Your letter of March 18, in regard to the appointment of Crane as Marble's successor at the Southern Pueblos Superintendency, has been received.

At Father Hughes' request, I saw Senator Curtis this afternoon and told him of your desire in regard to Crane. The Senator said that he did not know Mr. Crane and that it had sometimes happened in the past, when some Government official had gotten into trouble, that they had sprung the fact that Curtis had endorsed him. However, he said that he would, of course, be glad to oblige you in this matter, and suggested that I should send him a statement. This statement goes off in tonight's mail to the Senator, and a copy is herewith enclosed for your information.

Senator Curtis did not indicate what, if anything, he would do in the matter, but I assume he will take some sort of action.

The Hearings on the Pueblo Land Bill have not yet been printed. I understand they are likely to be at an early date. The Clerk of the Public Lands Committee has promised me to send you a copy of the Hearings as soon as they are in print.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

4 2/2  
March 25, 1904.

Hon. Charles Curtis,  
U.S. Senate,

My dear Senator Curtis:

In regard to the filling of the vacancy in the position of Superintendent of the Southern Pueblos Superintendency, about which I spoke to you last afternoon, I beg to submit, for your consideration, the following statement:

In a letter to Father Hughes, Rev. Fridolin Schuster, missionary at Laguna Pueblo, says he is very desirous of having Mr. Leo Crane fill the vacancy in question. He says:

"I am very much interested in Verble's successor. It is of vital importance that a strong man, a man of ability and action, and if possible a man acquainted with the Pueblos, be appointed as Verble's successor. There is one man I would like to see appointed and that is Mr. Leo Crane. Mr. Crane is a very able man and a man of action. He has courage. He has shown his ability when he was here. He understands the Indians, the needs of the Pueblos and is thoroughly in sympathy with them. He is not afraid to take action when action is needed. He had good credit in the Pueblos. Some say that Crane is a crank. He is peculiar, but to know him is to like and appreciate him. At first the Pueblos did not like him but later, as they became acquainted with him and his methods, they appreciated him and there was very much regret when he left. We need a strong man particularly at this time when the Pueblo Indian question is so much to the fore and will be settled in the near future."

Father Fridolin requests that we ask you to endorse Mr. Crane for the vacant superintendency, and this Bureau would be pleased if you could consistently comply with this request.

I should add that the appointment of Mr. Crane would be entirely satisfactory to this Bureau.

Very sincerely yours,

Charles C. Lusk,  
Secretary.

L.S.J.





Archives and Institutional Repository - Bureau of Catholic Indian Missions

J. Fridolin Schuster Ofr.

4 - 2  
April 8, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

Your letter of March 31, in regard to Superintendent Crane, has been received.

At the time of my last letter I was under the impression that Supervisor Ferris was placed at Albuquerque temporarily. I have since learned that his appointment as Supervisor in Charge of the Southern Pueblos Superintendency is permanent. It follows that, for the present at least, there is no chance for Mr. Crane being transferred to that superintendency.

I doubt very much if the charges to which Mr. Crane has brought your attention had anything to do with either the appointment of Mr. Ferris or the ignoring of Mr. Crane.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

7/11/24  
April 9, 1924.

Mr. Pablo Abeita,  
Isleta, New Mexico.

Dear Pablo:

I have received your letter of March 26, and, as is always the case with your letters, have found it most entertaining.

There is absolutely nothing that the Bureau can do, so far as I am able to see, that will bring about the appointment of Mr. Crane as Superintendent of the Southern Pueblos, at this time at least. Supervisor Ferris has been placed permanently in charge of that superintendency, and I suppose will be retained there as long as he makes good. I earnestly hope that the Pueblos will find in him a fairly wise, and capable superintendent.

The only bill of which I know relating to the Pueblos is the one lately reported out by Senator Breaux, and which I understand, in nearly all particulars, is satisfactory to the various organizations and individuals interested in the Pueblo land question. I learn, however, that Sections 6 and 7 are not altogether satisfactory and that it is expected in a few days that the Public Lands Committee will recommend that these sections be modified. I do not know of just what the modification will consist. As soon as I learn, I will let you know. I am enclosing a copy of the Bill - S. 2932, and will be glad to have any comments you care to make upon it.

I hope you keep well and are prospering, and that you will not fail to stop in at the Bureau on your next visit to Washington. You know you will always be welcome.

With all good wishes, and kindest regards, I am

Very sincerely your friend,

Charles S. Lusk,  
Secretary.

L:J

40-23

April 15, 1924.

Rev. Fridolin Schuster, S.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

The enclosed check for \$50, covers a donation received by us from the Marquette League for you. Miss Byrne says it is a donation for an altar which was promised to you.

Please send me, for forwarding to Miss Byrne, a letter of thanks for this donation. Include in the letter some news items about your mission.

Yours fraternally,

Rev. William Hughes,  
Director.

BUREAU OF CATHOLIC INDIAN MISSIONS  
2021 H Street, N.W.,  
Washington, D. C.

46-50

The enclosed attached check covers donation received by the Bureau through The I. M. S. SEMINARY up to and including March 3, 1924.

Archives and Institutional Repository Bureau of Catholic Indian Missions

*Dear Sir:*  
*Thank you for the check of \$100.00 received from the I. M. S. Seminary for the month of March, 1924.*  
*Very respectfully,*  
*John J. [Name]*

Franciscan Fathers

Cathedral of St. Francis  
Santa Fe, New Mexico

May 1<sup>st</sup> 1914

Dear Father [unclear]:

I am here at Santa Fe, conducting a series of  
lectures in the past weeks and every spare  
moment preparing lectures. Therefore my delay in answering  
your letter being thanks for checks for all the  
books and funds for subscriptions. I shall answer  
you better on next first opportunity. am leaving  
Santa Fe tomorrow with Father Hood for Indian  
conference at Santa Ana.

Sincerely yours,

F. Maximilian Schneider O.S.A.

RECEIVED MAY 10 1924

St. Vincent Sanitarium  
Santa Fe, New Mexico  
CONDUCTED BY  
SISTERS OF CHARITY

May 5th, 1924.

Reverend William Hughes,  
2021 Eighth St., N.W.,  
Washington, D.C.

Dear Father Hughes:

I am sending you a few pictures of the Missions of Tesuque, and Rio del Medio. Father Casey, Franciscan, attends these two Missions and also Tesuque Pueblos, which is a distinct mission from Tesuque. The picture of the chapel and picture in which the bake ovens appear, are taken from the Mission Tesuque. I had the pleasure of visiting nearly all the Indians in this particular Mission. They are all Catholic. The other picture, in which Father Casey appears with the three little Indian children, is taken from Rio del Medio Mission. I went with him on the morning that these little children received their First Holy Communion, and one gathers in a small degree the difficulties that these zealous men of God undergo in behalf of the welfare of these poor Indians.

Rio del Medio is situated up in an impassable mountain, twelve miles northeast of Santa Fe. The way is treacherous and very dangerous, and Father Casey tells me that during some of the winter season, he is compelled at times to walk several miles over the more difficult places to administer to these poor Indians.

If you care to receive a particular account of his labors for the Indian Sentinel, I am sure he will be glad to communicate with you, or I myself, can write you a more detailed account for the next number of the magazine.

With very kind regards, I am,

*F. de la Cruz*  
1924



St. Vincent Sanatorium  
Santa Fe, New Mexico

CONDUCTED BY  
SISTERS OF CHARITY

May 5th, 1924.

Reverend William Hughes,  
2021 Eighth St., N.W.,  
Washington, D.C.

Dear Will:

I suppose you wonder why I am about these parts even at this date. One reason is that I awaited the return of Father Shuster and accompanied him to Santa Ana, to be present at a secret conference of the Pueblos.

Dr. Brown advised me not to leave before this date, and that is the only reason that I have remained here so long. I am leaving tomorrow morning and will be met by Father Shuster at Laguna, as he very earnestly urged me to spend a day or two with him to go over his Mission.

I might also state that I have visited the Mission of Bernalillo, Father Lambert, Pastor. They have a very beautiful plant in this town, and the Sisters of Loretto are in charge; even teaching the children in the public school.

I also visited La Bajada. This Mission being attended by a priest from Pena Blanca. I also was at Domingo; this Mission too, being attended by the priest from Pena Blanca.

Last Saturday I had the pleasure of attending the Indian dances at San Felipe. This of course, was a wonderful event and gave me a very good idea of what these Indian dances consist of. There is no question about it, they are the relics of paganism, because their antics and everything in conjunction with the dances are anything but Christian, as far as I could observe. This Mission of San Felipe is attended by a priest from Pena Blanca.

Some days later, I had the pleasure, at the invitation of Father Shuster, of sitting in at a conference held at Santa Ana Mission, by a group of Indians known as the Progressive Pueblos. They had representatives from all the pueblos along this valley, and their

St. Vincent Sanatorium  
Santa Fe, New Mexico

CONDUCTED BY  
SISTERS OF CHARITY

- 2 -

chief purpose of this conference was to find some way in which to free themselves from participation in these wild orges of Indian dances. The progressive group is entirely Catholic and they allege that after having received a Christian education, they hardly think it proper that their children should return home from Convent schools and government schools and be compelled to participate in these dances that the Indians hold at various times throughout the year. They claim that refusal to do same entails sundry kinds of punishments, upon themselves and their children. The conference lasted nearly all day and continued even to the evening of the next day. A complete stenographic report of this conference is to be given to me by Father Shuster, and as soon as I can secure it, I'll send a copy on to you.

Mr. Crandall, superintendent of the Pueblos in this district, also attended the conference. His presence was due to an invitation extended by the committee in charge. I came back with him to Santa Fe, at the end of the first days' conference, and I hardly think that he was very enthusiastic about the meeting. Of course, there were reasons for this, for the Indians had many complaints to make.

After I see Father Shuster at Ia/ua tomorrow, there will be other things that I can tell you that took place at the conference, which I am sure will be of interest to you.

I cannot think at the present time of anything else and hope in the course of the next few days to send you a report of the conditions at Zuni.

With very kind regards to yourself and everybody at the Bureau, I am,

Sincerely yours,



May 14, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Alamo, New Mexico.

Dear Father Fridolin:

Yesterday I mailed you a copy of the Pueblo  
Land Bill, accompanied by the report of the Committee  
on Public Lands and Surveys of the Senate, which passed  
the Senate yesterday just as reported.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

May 1, 1924.

Mr. Pablo Iboite,  
Islets, New Mexico.

Dear Pablo:

Yesterday I mailed you a copy of the Pueblo  
Land Bill, as amended by the report of the Committee  
on Public Lands and Surveys of the Senate, which passed  
the Senate yesterday just as reported.

Very sincerely yours,

Charles S. Cook,  
Secretary.

C-S

5/27/24 45-82  
11/7  
Rev. Wm. Hughes,  
2120 "M" Street, N.W.,  
Washington, D.C.

Dear Father Hughes:

In reply to your letter of March 7th, will state that I have gone over carefully every possible phase of the conditions amongst the Zuni Indians, at Zuni, N.M. Zuni is 42 miles South of Gallup, via Santa Fe R.R.

However, before I enter into detail, should like to state that there are certain things which one should be acquainted with in order to grasp correctly the condition of affairs that have existed among the Indians at Zuni. I say, that have existed, because at the present time I believe firmly if the Indians are left undisturbed by outside influences they will as Lonesio, a leading Indian says, "be able to have their families get acquainted again." The United States Government held an investigation of Zuni affairs by one Mr. Safford, and after having read most of that report I believe it is a correct report in every essential.

In the letter of Miss A.E. White, addressed to Mr. William Laurel Harris, New York City, in which she states that Father Anthony and Supt. Bauman, are the cause of the trouble at Zuni, <sup>That</sup> which statement is false in absolutely every detail. This was proven by the testimony of the Indian Chiefs themselves (high priests) mostly pagan, all under oath before competent witnesses, among whom were Mr. Bauman, Supt., Indian School at Black Rock; Mr. Matthew K. Sniffen of the Indian Rights Association, Philadelphia, Pa.; <sup>Mrs.</sup> Miss Otero-Warren, Inspector for Indian Service of the United States, Santa Fe, N.M.; <sup>Rev.</sup> John S. Woods, Bureau of Catholic Indian Missions, Washington, D.C.; and several

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other whites interested in Indian affairs.

There were four meetings of the Indians held and both factions were given a hearing separately. The last meeting, however, the Indians of both factions <sup>being</sup> present, at which also were <sup>John</sup> John Collier of California, and some of his friends and the persons whose names are directly mentioned above. The meeting extended far into the night, adjourning at <sup>One</sup> One A.M. and <sup>from</sup> from 8 P.M. till <sup>One</sup> One A.M., was there never a word about church or Mr. Bauman being the cause of their trouble.

It is true, there seems to be two factions; one faction made up of Indians who try to go about their affairs in peace, the other faction among whom are a few troublesome Indians, led chiefly by meddling outsiders, such as <sup>Dr.</sup> Dr. Hodge, <sup>and</sup> one Mrs. Lewis, <sup>John</sup> John Collier and Lorenzo Chavez, the last named a somewhat intelligent but untrustworthy Indian. As Miss White states, the Zuni are the gentlest and kindest of Indians. No doubt they would remain so were it not for <sup>Dr.</sup> Dr. Hodge and his colleagues endeavoring to make a religious issue, so as to disturb these same gentle and kind Indians. This same Scientist, working for the Heye Foundation, has given his solemn promise to the United States Government that, if he continues his archaeological explorations, he shall in the future refrain from meddling and instigating trouble among the Zuni.

Mrs. Lewis, I might state, is a Cherokee from Oklahoma, who married a Zuni, and was more or less a confidential advisor, <sup>so stated,</sup> so stated, to certain Indians. She was in employ of the United States Government but later lost her position. Mr. Bauman, in order to help her, gave her employment as a teacher from time to time. But as he says, "she proved herself so objectionable and inefficient, that she was

transferred." Later she became Field Matron at Panguate. She preferred charges against the superintendent of that place, and not being able to substantiate them, resigned. She returned to Zuni about 2 years ago, at which time confusion reigned and she had a ripe field to work in. At a later date she was appointed as Field Matron at Jacarilla, where she now is. This same Mrs. Lewis is a very intimate friend of Miss White of New York City. Mr. Safford gives a complete history of this lady in his report.

In order for ~~Miss White~~ to keep the affection of certain of these "kindest and gentlest" Indians, <sup>Mrs. Lewis</sup> sends them feathers and shells and clothes from New York City.

#### LORENZO CHAVEZ

Lorenzo Chavez is the mouthpiece for the Zuni of John Collier, being quite an intelligent fellow, he wields his power in influencing the weaker-minded, in opposing the constituted lawful authority. The Indians themselves say "they" do not think Lorenzo Chavez is an honest man - he stole a hat in Gallup; he stole a cow in the mountain; he stole corn from William's store." This short character description is given in order to make plain the people who are working in conjunction with Mr. Hodge. The Indians positively state that Mrs. Lewis, Lorenzo Chavez and their crowd, held secret meetings at night in order to "cook" up trouble against Mr. Bauman and Father Anthony - Coakamatsa (Indian) says "Mrs. Lewis and Lorenzo Chavez were acting for Mr. Hodge and told them Mr. Bauman, the superintendent at Black Rock, had nothing to do with the Indians."

#### REMOTE CAUSE OF TROUBLE:

The first trouble began about 8 years ago when Father Webber visited Zuni. He talked to the people and contemplated returning at a later day. When he had gone Mrs. Lewis spread the report that Father Webber was a Protestant Minister. This she did think-

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ing the Indians would repudiate Father Yabré, she well knowing that most of the Indians were Catholic. This, according to the sworn testimony of the Indians, was the beginning of the two factions, Catholic and Protestant, which blame Miss White would throw upon the shoulders of Father Anthony, who came upon the scene years later. The Protestant party was headed by Mr. Hodge.

IMMEDIATE CAUSE OF TROUBLE:

Everybody, except, of course, Hodge and his followers, know that the immediate trouble arose over the taking of Motion Pictures by Cattell Brothers. They were the acting agents for Hodge, the Ethnologist. In the first place the situation was misrepresented to the Indians. The Indians were under the impression that "still" pictures were to be taken, the Cattell Brothers claimed they had permission from the Governor.

Amongst the Pueblos they have a set of officers who rule over the Villages, each village has its own officers, namely, the Governor, the Caciques and Tenientes. The Caciques have the power passed to them by right of inheritance. They, the Caciques, in turn elect a Governor, who holds office in some Pueblos for 2 years, other places for an indefinite term, the length of time, however, depends altogether upon their good behaviour in office. To the Governor and officers are given canes, which are symbols of power. By reason of the fact that the Cattell Brothers tried to take pictures of the secret ceremonies of the Indian dances, called Shaloko, almost a riot was precipitated. An Indian jumped in front of the camera and shortly thereafter a mass of Indians climbed upon the roofs of the adobe houses until, as Mr. Lawhead, Supt. of the day school, says "there were several hundred present, threatening the Cattell Brothers." Mr. Lawhead, whose home is a short distance from the Plaza, where the dances were being held, saw the crowd upon the house and sensing danger, ran over and mounted the roof. He did his utmost to quell



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the disturbance, but the Indians would not hear him until after he had told them that he had telephoned Mr. Bauman at Blackrock, 3 miles distance, and that as soon as he came Mr. Lawhead said, "I am sure Mr. Bauman will adjust things to your satisfaction." When Mr. Bauman came, ~~and~~ realizing the danger of possible bloodshed, ordered the Cattells to decamp with their paraphernalia. The rejection of the movie operators and their trappings angered them and Mr. Lawhead stated he heard the Cattelle say ~~say~~ on that occasion to Mr. Bauman, "That they would get him." Mr. Lawhead, who is not a Catholic, believes this to be the origin of all of the trouble. In Mr. Safford's report, I believe it is stated that Commissioner Burke said "He never at any time granted permission to Hodge to have pictures taken, nor by the agents of Hodge." For certain pictures to be taken the Cattells and Hodge made false representations to the Indians.

They led them to believe that there were certain excitations going on in Washington, and that the Government was going to prohibit the dances. By taking these pictures, they said, they would prove to the Government officials that their dances, secret and otherwise, were clean and pure and wholesome.

By reason of the fact that certain officers had given permission for the pictures, Scowtewa, Chief Caelque, acting for his agent uncle, ordered the canes to be taken up. New officers were appointed by Scowtewa, John Nick, a Catholic, being made Governor. It was in appointing these new officers that new trouble arose, Chavez, Ondelacy, Lamy, Chaecco, Nyhoosewa, Tsactsana, claiming the election illegal and that their ancient tribal customs were violated. I will not enter into detail as a full report concerning this matter is included in Mr. Safford's report to the United States Government. At any rate, the Indians are willing to forget any differences, which fact has been proven that they all respond to the call of public works, such as ditch digging, cleaning up streets, etc.,

EXISTING THE RECORD

40-52

Mr. Hodge, they say, kept carefully away, realizing <sup>at</sup> the trouble might arise, and so after the storm had blown over, Hodge, Miss A. N. White and Lorenzo Chavez endeavored to make the Catholic fight appear as though it were a religious one. A report was circulated by Miss White, Mrs. Lewis, Mr. Fryling, the Protestant Minister, Lorenzo Chavez, that when the Catholic Priest would come he would do away with their ceremonials and when the Catholic officials got the Indian children in their school the Indian parents would be unable to see them again. The Indian (high priests) were asked under oath if there were any children in the Catholic school then without the parent's permission. They answered, under oath, that every child in the Catholic school was there with the permission of the Indian parents.

There are about 20 dissenters in the village opposed to the general good, and Lorenzo Chavez, under the tutelage of Mr. Hodge, is the chief dissenter. It was Chavez and Ondelacy who wrote to Washington protesting the grant of land for the Catholic church and school site. Lorenzo Chavez read 3 or 4 letters he wrote to the commissioner, and answers received respectively by him. These communications are in Mr. Sniffen's report, a copy of which will be forwarded to the Bureau when printed.

In the protest to the Government by the Protestant faction, 13 signatures were attached to the letter to the commissioner. To the Catholic communication there were 49. Their chief protest was that the grant of land to the Catholics was given without the permission or consent of the Indian officers themselves, (High priests pagan), and that when the Catholics came they did so without the consent of the Zuni priests, to a part of their reservation set aside for church purposes.

The letters of the Indian Bureau are on file and the United States Government stated that in their records, replying to the letters of Chavez, they found no registry of names when the Protestant church and school were established in Zuni; that the Government of the U.S. was for religious toleration and liberty, as guaranteed by the constitu-

0300

tion: that the Zuni Reservation was part of the United States Govern-<sup>L1</sup>ment and that the government could see no good reason why that part of<sup>V-2</sup> the land granted to the Catholics for church and school purposes was not in accord with policies hitherto followed out, and therefore it, the Government, would not rescind the order. One can easily conclude that the faction headed by Hodge and his followers were endeavoring to trump up trouble between the Indians and the Catholics.

Realizing that both sides of the controversy should be heard, the writer insisted on the Protestant minister being given an opportunity of presenting his view. My sympathy went out to Mr. Fryling for the only remarkable thing about him that I noticed was his general stupidity concerning the affairs at Zuni. The very characters that most of the Indians blamed their troubles upon, were lauded by Mr. Fryling, and Lorenzo Chavez was a God-fearing and Good Indian, according to him. When questioned about Father Anthony he answered that he had no complaint to make whatsoever about him, nor about Mr. Bauman, nor anybody else. He said he did oppose Father Anthony's coming to Zuni, for he believed that permission in the first place should not have been granted him to come to this village, but denied that Father Anthony or Mr. Bauman were responsible in any way for the trouble that existed, or that a religious strife was the cause of the trouble. Mr. Fryling belongs to the Hodge group and has been more or less led by Hodge in his opposition to the Catholic party. Mr. Hodge frequently signs his names when writing articles on Indian affairs "Tollulee." This is the Zuni name for Hodge. When the attention of Father Anthony was called to the fact that Mr. Fryling was giving instructions in the Government Day School, Father Anthony remarked to Mr. Lawhead, the Superintendent, "If he is doing any good for the Indian children, more power to him-". Later Mr. Fryling discontinued his services in the day school at the request of Mr. Lawhead because of his insistent demand to take children from classes at inopportune times, although some said Father Anthony was the cause

of it, Dr. Lawhead stated that it was he, himself, who had done it.

The information given in this document was given by John Mack, Governor, Sacaweta, Head Cacique, Conko Maitan, Cacique, Basilaa, Cacique and Napoleon, Teniente.

One reason why Hodge has a certain number of followers is, that in his archaeological explorations he employs about 30 or 40 Indians. With Miss White sending them clothes, feathers and shells from New York City, they manage to hold a certain following. Lonajo, a reputable Indian, claims that Hodge and other outsiders are responsible for all trouble amongst the Zuni Indians. The Indians have protested against the return of Hodge, three fourths of them resenting very much that their dead be disturbed by his explorations for the Hays Foundation, but if the Government permits him to return to prosecute his archaeological works, they will agree to it, but they do not want Hodge to return to Zuni, as they believe he is the instigator of a good many of their troubles. I might state, that his Prehistoric explorations are going on some 30 miles or so up the valley from the village of Zuni.

The Indians, for the most part, even the opposing faction at one time, are now for peace. They have promised to forget their difficulties and try and live in their peaceful pursuits. The question was asked the priests (pagan) "That, according to your customs and traditions, Sacaweta, the head Cacique, in selecting the new officers, acted according to the old customs, etc., and in so doing did not assume any of the powers of the first priest?" - Interpreter:- They say this is correct (the priests), and we accept them (officers) as we prefer to hold sacred our customs and laws.

The general feeling amongst the Indians is that, if left alone and free from meddling outside interests, such as Hodge and John Collier, they will very shortly forget past differences. I even had Lorenzo Chavez say he would be a good Indian and get his followers to fall in line with the others. Yet I am firmly convinced, personally, that

41-52

Chavez would swear you to anything in the morning and repudiate it the same afternoon.

John Collier has recently gone up and down the Pueblos, stirring the minds of these poor simple people to rebellion against their superior officers and the Government, which grievance exists more in the scatter-brain of Collier than amongst the Indians themselves. It is regrettable that some law cannot be made to keep such disturbers from the reservations. Hodge also can be included as well as Mrs. Lewis, Miss White and about 50 others in Zuni itself.

That Miss A. E. White should say "Father Anothony and Supt. Bauman are playing politics," which charge is absolutely false." That "Franciscan Mission is the storm center" is equally false.

The Indians say "they now know that Mr. Bauman is their friend and they have promised that in the future when trouble arises they will go to him and not first to Hodge and Chavez as had been their custom. Mr. Bauman is an estimable gentleman, and from what I could learn about him from every source, the answer was, he was fair and square to everybody, Catholic and Protestant alike.

Father Anthony is a hard, zealous, working young priest, and in 3 or 3 1/2 years of his mission in Zuni has worked a veritable miracle. He minds his own business, has never mingled nor interfered in any manner in the domestic or tribal customs of the Indians. Father Anthony has erected a beautiful school and chapel, and so far has devoted to the cause of the Zuni Indians 100% sacrifice. His abode is in the rear of the chapel, a room somewhat larger in proportions than an empty piano box; his wash stand, a tin basin, on a beautiful empty nail keg. Thus he has gone for 3 1/2 years and will go on, no doubt, years more without any immediate embellishments or adornments to this humble abode.

At the present time he has 3 sisters teaching in his school with an enrollment of 56 children.

179-52

The Government	Boarding School	115 children
" "	Day	140 "
" Protestant	Day	38 "
" Catholic	Day	56 "

There is a reservoir at Blackrock, <sup>the</sup> 3 miles from Zuni which irrigates 3000 acres of land; about 7000 acres are under cultivation with a total acreage of 300,000.

about 1000 head of cattle  
 " 40,000 head of sheep

The village of Zuni numbers about 2000

1/4 Protestants  
 3/4 Catholic

Respectfully submitted

*John Woods*

Archives and Institutional Repository - Bureau of Catholic Indian Missions

V. 27/22

AS. REC. \_\_\_\_\_  
\_\_\_\_\_

*[Faint, mostly illegible handwritten text, possibly a list or account]*

*J. Bernabes, J. M.*

Archives and Institutional Repository - Bureau of Catholic Indian Missions

Laguna, N.Mex., May 22, 1944.

Mr. Charles W. Lusk, Secy.,  
Bureau of Catholic Indian Missions,  
2001 H St., N.W.,  
Washington, D.C.

Dear Mr. Lusk:

The copy of S2932, as amended, together with Report No. 424, which you so kindly sent me, reached me yesterday. In return I wish to assure you of my deep appreciation and gratitude. You knew that I would be interested in the final drafting of the Pueblo Indian bill and you were kind and thoughtful enough to send me a copy. The bill as passed by the Senate is very just and satisfactory. There is certainly a vast difference between the present bill and the first sursum bill. If such a bill as the present one had been framed in the first instance all the furor and excitement of the past year would have been avoided. In all my opposition to former Pueblo Indian bills there has been nothing personal; I was only interested in getting a just settlement of the Indian problem, and now that a just bill has passed the Senate I have written Senator sursum expressing my appreciation of his efforts. We are now hoping that the bill as passed by the Senate will also be passed by the House without any changes and become a law before Congress adjourns so that the machinery to end this perplexing question can be set in motion.

The worst calamity in connection with the fight on the Bureau Indian bill is the fact that thereby John Collier seems to have been inflicted on these Indians forever. Collier is the evil star in the Pueblo country at the present time and will harm the Indians if they persist in following him. Collier is still stirring up the Pueblos, but this time it is under the guise of religious freedom. I have been told that Collier receives \$5000 a year under the pretence of helping the Indians. If all were quiet among the Pueblos Collier would be deprived of a job and an assured income. I am enclosing a copy of a letter which clearly indicated the feelings of the Laguna Indians towards John Collier. You can readily surmise who was the instigator of that letter. The Laguna Indians have repudiated Collier more than a year ago, but as he still persisted in claiming that he was representing the Lagunas I advised the latter to make a public protest. I regret that my work is limited to Laguna and Acoma; if I were free to traverse the Pueblo country, I sincerely believe that I would be able to break up Collier's baneful influence.

Together with Father Woods and Mrs. Otero-warren I attended the meeting of the progressive Indians at the Pueblo of Santa Ana and the meeting held at the Pueblo of Zuni. Father Woods has undoubtedly made his report and therefore I shall not repeat or enter into details. I will say, however, that the visit of Father Woods has given the Catholic Indian Bureau great prestige among these Indians and Father is most eminently fitted for the work. He made the most favorable impression everywhere, he became very popular with the Indians and assisted with the investigations with great prudence and tact. May he be sent oftener on such missions!

A movement for which we missionaries have long hoped and prayed has at last crystallized; it is a move in the right direction. In several Pueblos, especially Cochiti, Santa Clara, San Juan and Santa Ana, there are a number of Indians, both men and women, and among them some advanced in years who refuse to take part in the pagan and immoral Pueblo customs.



They have been struggling for years, they have been persecuted and in some instances actually suffered martyrdom, but they have been struggling singly and hopelessly. Now, however, matters have come to a crisis and the progressive ones of the various pueblos have joined forces and are asking the Government for protection and support. It is their endeavor to worship the Christian God in the Christian way (which in these cases means the Catholic Faith); they are anxious to take advantage and make use of their education which is given at the expense of the Government; they want to progress. Under capable, efficient and strong superintendents men like Lonergan and Crane, these progressives were not openly molested, but under weak-kneed, spineless jellyfishes like Barde and Crandall who have silent, and in some cases open, support to the caciques (big priests), governors and old reactionaries, the lot of the progressive ones was indeed a hard one, and this was further aggravated by the abolishment of the pueblo judges which happened on March 1 of this year. In some instances the pueblo governors have gone so far as to deprive ~~xxx~~ progressive Indians of their land, their only source of income. They were shrewd enough not to give the real reason; they alleged various other reasons, such as refusal to participate in public work, causing disturbance in the pueblo and the like, but these were false accusations as the ~~xxxx~~ investigation plainly proved. The first impetus to this movement of getting protection for the progressives was made by Inspector Mrs. Stevo-Warren when she directed the attention of the Indian Office to the pitiful condition of these progressives with the question whether the Department would support them in their effort to live a decent Christian life. Mr. Sullivan of the Indian Rights Association came to New Mexico this month to investigate this matter and he is in full sympathy with the progressives, as every fair-minded person must be when the reasons for their opposition to the pueblo customs is known. In this matter Mr. Sullivan represents the Indian Rights Association and the Federation of Churches, ~~xx~~ a strong backing. The Catholic Indian Bureau, in my humble opinion, cannot fail to support this movement because these Indian men and women and young people are trying to live a practical Catholic life. In the files of the Indian Office are statements and affidavits describing the very obscene and immoral customs that take place in some of the pueblos. Mr. Sullivan has copies of those statements. I say them years ago when Supt. Lonergan gathered that information for the purpose of convincing the Indian Office and of inducing the latter to give him authority to suppress these immoral customs. (He never obtained the authority). There are occasions when men and women absolutely dance publicly in the plaza; there are occasions when they practice sodomy and even bestiality publicly in the plaza before the assembled pueblo, men, women and even children; there are times when they have vicious intercourse. The filthiest and most obscene participants are the clowns, (clowns, delight-makers). There are occasions when these clowns have women dancers suck their penis in public and the clowns will conduct young men to the women dancers and have them feel around the privates of the women. There are some of the demoralizing customs that are practiced in some of the pueblos. This is plain language and would bring the blush of shame even to a depraved mind, but the sore must be bared if the remedy is to be applied. Considering such obscene customs, is it surprising that the Catholic Faith takes but little hold on these Indians? and when decent-minded Indians endeavor to break away from such unspeakable practices they are certainly deserving of all the support they can get. On account of this paragraph I have marked the letter "personal" as I would not want anyone but you or Father Hughes to open and read this letter.

I believe that the progressives would have won out and found support in the Government if Collier had not appeared on the scene and taken a fight in favor of the old reactionaries. Yet at the same time I cannot but at least partially blame Commissioner Burke, when knowing all these facts he failed to sustain and support the progressives. The incident that gave Collier an opening happened at the Pueblo of Taos, when those Indians requested that two Taos boys be released from the Government boarding school for two months to be initiated into the offices of cacique, the Pueblo highpriest. The Commissioner compromised by granting them ten days. Naturally the boys were not returned to school at the end of that time and when the Commissioner visited New Mexico this month he made a trip to Taos and on that occasion gave the Taos Indians a severe lecture. As a matter of fact and principle, if it was wrong to take boys from school for two months, it was just as wrong to take them for ten days. At any rate, the Commissioner compromised himself and when he told the Taos Indians in plain language that never again would he permit Indian boys to be released from school, it gave John Collier an opening to accuse the Commissioner of trying to abolish the Indian religion. Collier is absolutely wrong, but then he is only a hired agitator; still he is doing much harm. Collier invokes the Constitution of the U.S., which grants religious freedom, but he forgets the fact that the most autocratic and uncompromising ones in this respect are the very Indians for whom he (Collier) is trying to obtain license (not liberty) to practice their immoral and obscene customs under the guise of religion. These same reactionary Indians, who invoke the Constitution, will not grant religious freedom to the progressives, will not permit the latter to worship God in the Christian way according to their conscience. Collier is clever; he has no desire of losing a lucrative income and therefore he feeds Mrs. Atwood, whose time of usefulness is passed, with lot of soap stuff, and she in turn passes it on to other cronies and thus the Federation of Women's Clubs is induced to raise a loud hue and cry that the wonderful, inspiring, and uplifting (?) Pueblo religion and customs are being abolished by the Indian Office and that the Pueblos are suffering religious persecution. The Commissioner has my sympathy at the present time; he is betwixt and between; we can hardly make a decision without offending one of the two sides. And yet the decision should not be difficult. The progressive Indians have no intention of interfering with the Pueblo customs. They say, if the rest of the Indians want to practice theirances and customs, let them do so; but for themselves they also want the right to worship God as their conscience tells them. I imagine that the Commissioner can uphold the progressive ones without interfering with the beliefs and customs of the reactionary ones.

I cannot conclude without saying a few words regarding Mrs. Otero-Arren. She is by far the most efficient and capable inspector that I have met. She is conscientious and a tireless worker and has gained the full confidence of the Indians. This latter fact is very important. She is absolutely loyal to the Indian Office and has given the latter much prestige among these Indians. These facts ought to be brought to the attention of the Commissioner, because (had to say) instead of receiving support from the Indian Office I happen to know that she is very unpopular. The reason for this is because she will not play the same game according to the rules of the Office. Mrs. Arren is not satisfied with merely making a report and having same pigeon-holed, as usually happens. She follows up her reports. This is an unusual procedure, unfamiliar and unpopular to the Indian Office. If she were properly supported she would accomplish wonders among these Pueblo Indians and settle many perplexing questions. I feel sure that the Catholic Indian Bureau will support her not only because she is a practical Catholic, but because she is most

able and conscientious and working for the welfare of the Indians.

Undoubtedly you will discuss these matters with Father Hughes. Kindly convey my best wishes to him and tell him that I shall write him within a few days.

I cannot possibly close without asking some request. Do you ever know a missionary who could write a letter without asking some request? I think this is one of the distinguishing marks of a missionary. I am worse because I have several requests, but none become alarmed; they are simple ones.

If possible, I would like to have three copies of the Congressional Record: vol. 50, ~~xxx~~ Tuesday May 13, 1924, No. 127.

When Father Woods promised to have a copy of his report about the Meetings at Santa Ana and Luni sent to me; he thought that Catherine would be willing to make an extra copy for me. It is possible that he might forget to mention this. I am very anxious to have a copy of his report. I have often resolved to write to Catherine, but have never put my resolution into practice. However, I shall do so shortly. You might prepare Catherine for the shock that she will have to read a letter does arrive.

I want to receive a copy of the Commissioner's annual report. So far I have not received it, although I believe that his report has been printed. But perhaps a copy can no longer be obtained.

I feel as though I ought to apologize for bringing so much of my time. Just one more item and I will close. I sent you copies of my copy sponsee with Capt. Harole regarding the camps that I built among the Laruna people. After giving Harole the information required I never received a reply from him. Mr. Morris, Harole's successor, has taken up the matter and I am enclosing copy of our correspondence to date. This you will probably use for your files so as to have the matter complete.

With sentiments of kindest regards, with all good wishes and many thanks for your kindness in furnishing me copies of the Indian bill I remain

Sincerely and cordially yours,

*Dr. Fridolin Schuster O.S.A.*

Copy

Laguna, N.Mex., April 7, 1924.

Miss A. M. White, Secretary  
Eastern Association of Indian Affairs,  
115 East 95th St.,  
New York City.

Dear Miss White:

It has come to our knowledge that John Collier is still agitating the Pueblo Indian question back east and that he claims to represent all the Pueblos of New Mexico. We are told that he also claims to represent the Laguna Indians. As Governor of this tribe I have this day laid this matter before my Officers and Principal Men assembled in council at Laguna and my Officers and Principal Men want me to write to you and protest against John Collier and his actions, and to tell you the true facts just that happened and how we feel towards John Collier. When Collier called a meeting of all the Pueblos at Santo Domingo in August, 1923, the Laguna Pueblo sent a delegation to that meeting. The Governor was one of the delegation. We did not sign the resolutions which Collier presented to that meeting because we were not in favor of some of the things which Collier had on that paper. Collier made many nice words to us at first to make us sign that paper, and when we would not sign he became angry and said many harsh words to us. After that Collier never had any more dealings with us Lagunas. He never came to see us or talk to us. We did not mind that because we had pledged ourselves and our support to Mr. Francis C. Wilson, who has always been a good and true friend to us Indians. When Collier called the other meetings at Santo Domingo we Laguna Indians did not even attend those meetings. When the hearings began on the Indian bill in Washington in February we sent letters and telegrams to Senators Lenroot and Jones and to our friends that we were in favor of the bill made by Mr. Wilson and not Mr. Collier. We also opposed sending a delegation of Indians to the east with Mr. Collier. We realized that the Indians could not be of assistance in preparing the Indian bill and we did not think it was right to take our songs and dances back east like a circus.

Now the Council of Laguna wants to make protest, a strong protest against Mr. Collier. We want to say that we have nothing to do with Collier, that he does not represent our people, the Laguna tribe, and that we are not in favor of his actions and agitations. We want to make this protest as strong as we can, and we kindly ask you to notify our friends back east regarding this. We might say, too, that we Laguna people are the largest pueblo and we are making progress and have always tried to cooperate with the Government. We are not only one little pueblo; we are really seven pueblos because the Laguna people live in seven different pueblos. We know, too, that Taos and Zuni did not take part in the last two meetings called by Collier; in fact, the three largest pueblos have now been in favor of Mr. Collier.

The Council also expresses its deep gratitude to you and the Eastern Association for the help you have given us. We appreciate more than we can say all that you have done for us. It makes us feel safe to know that we have such good friends back east and the Great Spirit will bless you for helping us poor helpless Indians. All that we Indians ask for is justice and a square deal and we hope that you will stand by us until the whole Pueblo question is settled and the Indians get a square deal.

Sincerely yours,

(Signed) Paul Johnson,  
Governor of Laguna.

Archives and Institutional Repository - Bureau of Catholic Indian Missions

Copy

DEPARTMENT OF THE INTERIOR.

Southern Pueblos  
Albuquerque, New Mexico.

May 5, 1884.

Reverend Fredolin Schuster,  
Laguna, New Mexico.

Dear Father Schuster:

This office is in receipt of a letter dated April 20, relative to mission sites in the various pueblos and they wish us to ascertain from you whether you require the whole 2 1/2 acre tracts indicated on the plats or whether they only intend to show the subdivision in which each is situated.

Since these churches have been erected with consent and approval of the respective pueblos the Office will be prepared to submit to the Department on receipt of this information definite recommendations for approval of the areas needed. They are concerned, too, about the cemetery tracts. On this subject they say "It is understood that the cemetery tracts shown on the plats have not been set apart. If you recommend that they be set apart appropriate recommendation will be made when the church sites are submitted." Will you please give me the benefit of your knowledge and opinion on this matter.

There is, too, an inquiry on the site at Laraje. Record in the Office dated May 11, 1880, shows request for the 33/4 of 32/4 of 64/4 Section 34, Township 6 N., Range 6 W., S.W. 1/4, ten acres for a mission to be conducted under auspices of your Bureau and they desire to know if the whole of this tract is being used or will be needed.

Information on the above with such recommendations as you care to attend will be appreciated.

Very respectfully,

(Signed) C.E. Harris,

Special Supervisor.



Copy

DEPARTMENT OF THE INTERIOR.

Southern Pueblos

Albuquerque, New Mexico

May 7, 1914.

Reverend Franklin Schuster,

Laguna, New Mexico.

Dear Reverend Father Schuster:

Your letter of May fifth and you understand the desire of the Department is to get definite information regarding church, mission, and school property, and there has been no indication that that information is sought for restrictive measures.

I do think it would be well to support a certain measure of land, say an acre, or some such amount as will meet the needs in each instance. Their question as to the 2 1/2 acre amount was only because of our plots showing location in subdivision of that dimension. I note what you say of the cemeteries for which I thank you.

Relative to the ten-acre tract at Paraje for mission purpose the Office only asks for present status and they indicate no preference in the matter. We note that you say on awaiting consultation with the head of the diocese and your request will be so communicated. May be have your wish on area or acreage in other instances as cited.

I regret that it was not my privilege to be with you at the Santa Ana meeting.

Very truly yours,

(Signed) C. A. Harris,

Special Supervisor.



Laguna, N.Mex., May 24, 1904.

Rev. Wm. Hughes, Director  
Bureau of Catholic Indian Missions,  
Washington, D.C.

Dear Father Hughes:

If the day had more hours and the week more days I might be able to accomplish something. I am busy all the time, but don't seem to get anywhere. I scribbled you a few hurried words of thanks some weeks ago when I was at Santa Fe. I have been at home at Laguna very little since then. I attended the meeting of the progressive Indians at Santa Ana and accompanied Father Woods to Luni; after that I spent some time on my different missions.

I enjoyed Father Woods' visit very much; the only regret that I have is that it was so brief. He made a most favorable impression everywhere he went.

Regarding the progressive movement among the Pueblo Indians I have dealt with that at some length in my letter to Mr. Busk and will not molest you with a repetition. It is a most happy movement and means so much for the Catholic religion. For that reason I am heart and soul with the progressives. They have called another meeting to be held at the Pueblo of Santa Clara next week. I intend to be present and will report to you. I would appreciate if you would feel free to appoint me as your representative at all future meetings of the progressive Indians, not in any authoritative capacity as expressing the view of the Bureau, but merely as representative to report to you. If you have enough confidence in me to do so please, I will request that you do not mention the fact that the idea came from me.

My purse is very small at the present time; I have but 15 cents left to finish the Chapel at home. Therefore you can imagine how I welcomed that handsome donation for the altar. You can assure Miss Wynne and the kind donor that I am most deeply grateful and that I shall remember the donor in my prayers, especially whenever I celebrate Mass at that altar.

It will be kind of you to offer to send the Sentinel to our Indian workers. I have no catechists, but I have interpreters who give their services gratis and who would appreciate the Sentinel very much. If their names and addresses are:

Marcelino Aberto, Laguna, N.Mex.  
John Chavez, Laguate, N.Mex.  
Frank Mancano, Laguate, N.Mex.  
Mrs. Dolr I. Garcia, Acomita, N.Mex.

Many were the praises and compliments paid the Indian Sentinel in its new form and contents, and it is certainly deserving. Many things that are matter-of-fact with us might be of interest to a stranger. Many of my experiences were published in St. Anthony Messenger years ago. I might be able to revive some of the dead forms and recloth them for publication in the Sentinel. However, Father Woods ought to be able to furnish many interesting experiences.

I regret that since receiving your call for copy I have been

away from Laguna so much that I did not find time to write any articles. I have written little in past years and for lack of practice I am no longer able to sit down to my typewriter and run off some copy. But when I sit in my little room at Laguna and contemplate the great religious improvement among these Indians and the implicit faith and confidence they seem to place in me, my memory travels back to my first introduction and first visit to the Pueblo of Laguna.

It is customary to visit all the missions as soon as possible after All Souls' day to say Holy Mass for the deceased of the village. I had accompanied Father Robert on one of these trips and on the 4th of November, 1908, we arrived at the railroad station of Laguna. Since we had several hours to await the arrival of our train, he decided to take "a run" to the Pueblo of Laguna three miles away. Our engine and coach were combined with the section foreman's velocipede, a three-wheeled contrivance that fits the tracks and is propelled by muscular power. This was my introduction to Laguna, my future field of labor. I inspected the church and village and returned to the station. On the following Saturday I went to Laguna. The section foreman, as a Catholic had he invited me to spend the night at the section house with the assurance that he would accompany me to the village on the morrow. However, I thought it best to go to the village that night to give notice to the Indians of Mass in the morning. I took my way and proceeded to the pueblo on the "tie pass". The pueblo was veiled in darkness when I arrived and I could not find a person who could speak English or Spanish, although the majority of Indians speak Spanish. It was just my ill fortune. After some time I located the home of the sacristan, an aged, venerable white-haired patriarch who was eating his meagre supper consisting of tortillas and coffee. No explanation that I was the padre and would say Mass next morning made absolutely no impression on him. He partly comprehended the meaning. I found out later that he spoke neither English nor Spanish; this explained his inactivity. He evidently considered me some inquisitive priest who had accidentally strayed into his house. Not finding any lodging or supper I decided to return to the section house. Cramming my way in the dark (in a strange country I had only found empty space beneath my feet and myself sliding over rock and brush and landing at the brink of the river. Scrambling back I stumbled on in the dark and finally reached the railroad tracks and after a while reached the section house where I was greeted with a good-natured laugh. On the following morning the section foreman, the Mexican section hands and myself made a fast run on the handcar to Laguna, where I have been ever since.

I am also enclosing some old copy that I wrote years ago and from which you might be able to gather or manufacture some material for the Sentinel.

With all good wishes and kind regards to all in the office,  
I remain

Sincerely yours,

*Dr. Fridolin Schuster O.F.M.*

Some old Copy, written about 1917

[Enclosure] 40-32

EXPERIENCES PLEASANT AND OTHERWISE OF AN INDIAN  
MISSIONARY.

There is the American man who has not at some period of his boyhood days entertained the hope of being a great Indian fighter? His young imagination was fired after reading the stories of the Indians! Perhaps he imagined himself in the Western prairies on a dark night creeping stealthily through the high grass to listen undetected to the whispered plans of some unsuspecting ~~Indians~~ <sup>happy</sup> Indians. He fancied himself making a surprise attack on them. He was the days of innocent childhood. Occasionally one of the legends has developed into an Indian fighter in a spiritual sense and he finds that to bring them to Christianity requires no smaller amount of devotion than to bring them to bay by force of arms.

Mexico is the home of the Pueblo Indians. It is a land replete with historic and romantic data and landmarks of the early Spanish conquests. The wonderful climate and exquisite scenery have scarcely surpassed in any part of our glorious continent. All these inducements will not fail to impress the heart of the settler or the tourist to the Southwest, the missionary who has spent years of labor yet here soon forgets the romantic life of his life; the novelty wears off and duty and fidelity to his work are the only impelling force that drive him to undergo the many hardships and sacrifices connected with his work.

Food and drink prove at times a great hardship for the missionary priest. Whilst many Indians keep a clean and neat home and serve meals in a clean fashion, yet ~~these are only the~~ <sup>this is not always the rule (not is it among white people)</sup> ~~exception~~. Conditions will be vastly improved when the present generation which is being well educated returns from the boarding schools. Chile (red pepper), frijoles (beans), and tortillas (a

Lesson 40-32

round, thick cake, similar to a pancake, only much thicker, baked in corn flour) its thick coffee is the usual fare. This same food the days are a monotonous. One of the disagreeable features is the large amount of lard, and generally of the cheapest kind, that is used. Here fried in an Indian kitchen slides into the stomach with greater ease and rapidity than even the slippery water. On fact is certain, a person will not likely overeat himself of an Indian table. The alcohol some places is hardly fit for drinking, but it is the only kind to be had, and it does not taste so bad when a person is almost dying from thirst. Fortunately the climate is not so severe and the altitude and rigorous surroundings of the mountains are not conducive to their development and spread. As to table credit it must be admitted that the Indians treat their guests (Indians) with the utmost respect and all are served in the best of their village can produce and to the much trouble in doing so.

I shall never forget my first introduction to the celebrated chile. I had been at Jemez only a few days when I accompanied Dr. Barnabas to the Indian Pueblo of Pina. After mass the Indians brought our breakfast to the Father's room aside the curio. The principal feature of the breakfast was the famous chile con carne, which is prepared by cooking small particles of meat in a chile sauce and therefore the name, red pepper with meat. It is very good and palatable once a person grows accustomed to it, and the taste is soon acquired, but beware of the first attempt. My first impulse was to call for a fire extinguisher to put out the fire that raged within me, but seeing the stolid faces of the Indians around

As I tried to be brave and not show my distress, although I could scarcely hide the tears that welled to my eyes. Twice as we sat at hand and in my anxiety and desperation and desire for relief I swallowed some hot coffee, but this only increased the fire within me and my misery. I began to wonder what kind of a people these natives must have to digest and even enjoy such infernal food and I could not imagine how any human being could relish such a dish. My first impulses were misleading and my judgments hastily formed; for, stranger to say, I myself used to like this fiery food.

At another time I witnessed a marriage ceremony in the same Pueblo of Rio. As I was invited to the house of the bride. Upon reaching the place I found a number of people, relatives and friends, sitting on the floor in the form of a circle and in the center of the circle six pots containing the festal stew. The guests had no individual table service, but everybody reached unobscured into the pots. I was welcomed most heartily, but not befriended me as the proposition of squatting on the floor. However, my fears were ~~groundless~~ <sup>groundless</sup>, for some thoughtful woman placed a footstool about half an inch high before me, but I soon discovered that ~~sitting~~ sitting on that was ~~more~~ more uncomfortable and inconvenient than squatting on the floor. Another Indian woman very unceremoniously placed a heap of the wedding "goodies", stewed meat and rice, on a plate before me on the floor. If I appeared as awkward as I felt I surely deserved pity, for being to the low seat my knees formed an obstruction in the direct path of the food from the floor to my mouth. Did I eat? I surely did.

(To be continued).









7  
H0-34

The horse tried several times to raise himself; he jumped and plunged but all in vain, and I was on the point of attempting a jump from the saddle in hopes of reaching the shore, which was only about ten feet away, when my horse made one more terrific effort and succeeded in springing his forelegs on the side of the hole. After that he seemed to calm himself and I no longer considered any further attempts had been made.

A horse named In looking down at the river and the quicksand I had been at this same place before, I had had a narrow escape. In that narrow escape and I had taken my breakfast I had the aid of the governor of the village in all the difficulties of the officers. The situation, like all Indian villages, was difficult and the situation. It was as bad as when I departed, and I had to make a desperate attempt to get a portion of my supplies. I went to make a great effort. I know that the river would rise to very dangerous heights, but the trail entering the river I held fast to it. The river was shallow, but deep, and I could not see any trail marked on the other side. At first all was well, and suddenly I saw my horse was up to its waist in quicksand. The quicksand brought me from the saddle into the river, where by necessity I indulged in some queer antics of quick movements, for that is the only salvation in quicksand. By word and with my quirt I continually urged on my horse, but the poor beast in dislodging his feet only sank in anew at the next step. A few yards away was what appeared to be a piece of dry land in the river. Towards this we strove but, alas, it was only a bed of quicksand. I managed at last to find a spot where the horse could stand without sinking.

40-32

I left my standing camp with I went in search of a solid road. Whilst I was occupied with this search had horses started for the bank from which we had come, going through all that backward. It was the direction I desired some (years), and so evidently intended going there. I accepted of the plan and by dint of my horse and some application of the wrist succeeded in forcing the horses, although at one time I had lost the horse a "pony", but he had lost his way and returned. I went over an hour in these efforts, not to think of the fatigue and sweat, and then was obliged to take the horse back. It was a very long and arduous and dangerous march I succeeded in making.

In the spring time, when the mountains are covered from the winter snows and the sun begins to melt the mountains, the rain is often continued, and the streams are so swollen by the torrents. At such times it is dangerous, if not altogether impossible, to cross them. Unfortunately, however, the water can get almost as thick as heavy snow. I left camp, going to the south.

It had been raining on the two previous days, but on this particular day the sun was beating down its hot rays and in this high altitude and dry climate, however there is any moisture in the air, it is very oppressive. As I approached my destination my horse was cleaving to my pinto, and there was no water to be had on the whole road of forty miles. Finding a house near the river I was told that I would not be able to cross. An informant with real Spanish hospitality, invited me to spend the night at their house. I refused because they had a large family and only one room; the kitchen was nothing more than a space enclosed by four walls without even a roof; it was just building. But the more I refused the more they insisted.

*this relates to Mexican Missions, not Indian.*



RECEIVED MAY 28 1924

40-36

Santa Fe, N. M.

May 26, 1924

Dear Mr. Langhorne -

On my way to the second meeting of Progressive Indians to be held at the Club of Santa Clara tomorrow. I'll report proceedings to you.

In my last letter of two days ago I forgot one item. I have been appointed by our Provincial to collect Indian <sup>of our Indian missions</sup> material for International Mission Exposition to be held in Rome next year. I am anxious to obtain a map showing of New Mexico and Arizona

showing location of Indian  
Pueblos and Navajo Re-  
servation. I cannot find  
such a map here. Will  
it be possible for you to  
obtain such a map at Indian  
Office or Land Office &  
Washington?

I will appreciate immensely  
and am willing to pay  
for maps. Kindly let me  
know without much delay.

Sincerely yours,

Dr. Diodora Schuster.

Archives and Institute of the Bureau of Catholic Indian Missions

Vina Blanca, N.M., 5/20.

[1924] 57

Rev. & Dear Father, August: 40-37

Receiving  
impulse of your kind offer  
I take this liberty of referring  
to you the following addresses:

Epistle: -

Mr. ... ..

Mr. ... ..

Mr. ... .. N. Mex.

Frank Domingo: -

Mr. ... ..

Mr. ... ..

Mr. ... ..

Mr. ... ..

Mr. ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

Miss ... ..

With best wishes and kindest  
 regards I am

Yours sincerely

Go. Jerome, S.J.

RECEIVED MAY 31 1924

ANSWERED

May 27<sup>th</sup> 1924.

40-32

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

I am in receipt of your letter of May 22 and under another cover have mailed you a copy of the Commissioner's report for this year and three copies of the Congressional Record, for which you asked.

The Pueblo Land Bill has been reported out from the Committee on Indian Affairs of the House. Whether it will go through the House this session is a question. I feel quite sure that it will become a law during the present Congress.

Father Hughes is over in New York, but will be in the office tomorrow, when I will take up with him the other matters of which you write.

Catherine joins me in kindest regards and says she will be delighted to be favored with a letter.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

L:J

RECEIVED JUN 1 1924

40-37

ANSWERED \_\_\_\_\_

Santa Fe, N. Mex., May 28, 1924.

RECORDED

Rev. Wm. Hughes, Director  
Bureau of Catholic Indian Missions,  
Washington, D.C.

Dear Father Hughes:

Returned last night from the meeting of the progressive Indians of which I have written you and I am now making just a hurried and superficial report, a complete report will be made later. Several Indians delivered eloquent addresses; they were all of the same tenor: that they want religious liberty, freedom of conscience and a just treatment in the pueblo; that they are true to the American flag and that they had been taught and believed that the American flag would protect them. They are trying to carry out the things that they had been taught at school; that they are trying to make progress, but are not allowed to do so by the pueblo authorities. All that these Progressive request is that the Government support them in their efforts to lead a Christian, decent life.

I am sorry to report that the Indian Office has not yet taken any action; too much politics. I fear that the Indian Office does not realize the importance of the question and the far-reaching effects that are involved. It is not a question of one or the other Indian; it is a question of principle, whether those Indian who desire to be Catholic shall have the right to do so or whether they shall be forced back to pagan and immoral customs. Once government support is pledged to these Catholic progressive Indians their number will increase very rapidly, because many are holding out from fear, and they will be the dominant factors in the pueblo country. For us Catholic Indian missionaries it is a most vital question. Shall all our work, our sacrifices come to naught? If these progressive Indians are supported and win out we will have a strong Catholic nucleus in most pueblos that will grow and eventually we will have real Catholic Indian Pueblos. But if they are not supported, if they are crushed and forced to go back to old customs, all our work has come to naught and we might just as well close all our Catholic Indian missions. I am not exaggerating; the case cannot be stated too strongly. The reactionary Indians who now have the silent backing of the Department will then be so autocratic and over bearing that Catholic life in a pueblo, with the exception of aruna, will be impossible.

John Collier who had lost most of his prestige among the Pueblos has now by a strong appeal to their passions in favor of the pagan and obscene customs regained his hold. He will take a delegation of Pueblo Indians to the convention of the Federation of Women's Clubs to be held in California next week (we just discovered this) and there have them dance before the convention and then pointing to these harmless & beautiful dances



with lots of sob stuff that the Indian Office is trying by force to stop these harmless practices of their religion. We must counteract this and we have a delegation of Catholic progressive Indians selected who will go as Christian Indians to present their side of the case and tell in their own words what they have suffered for many years for their religious convictions. Some of these Indians have been veritable martyrs. Therefore, my telegram as there is so little time. Rather, we cannot turn down or desert these Indians. They are Catholics, practical Catholics, and have fought and suffered for their Faith many years. Now when the crucial test, the turning point is reached, it is but natural that they look up to and call upon the Catholic missionary and the Catholic Bureau for help. I know full well that the Bureau has so many demands to satisfy, but never was there an Indian cause, a Catholic cause, of greater importance for the future and the success of our work among the Pueblos is at stake. I do hope that you will have been able to raise ~~for~~ find some money available to help this cause.

I shall mail you a detailed report of the meeting at Santa Clara when I find time to transcribe my notes.

Respectfully yours,

*Dr. Franklin Schuster Olin*

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

# WESTERN UNION

## TELEGRAM

**AN ANSWER IS EXPECTED**

by the sender of this message. Please give it to the messenger or telephone it to

WESTERN UNION

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TELEGRAM	
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40-32

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REV WM HUGHES

193

BUREAU OF CATHOLIC INDIAN MISSIONS 2021 H ST NORTHWEST  
 WASHINGTON DC

1924 MAY 29 AM 12 01

RECEIVED MAY 29 1924

ANSWERED *Telegram 5/29/24*  
*Letter 5/29/24* *WIT*

FOLLOWED

CATHOLIC CAUSE IN PUEBLOS AT STAKE CRISIS NOW AT HAND FIVE HUNDRED DOLLARS NEEDED AT ONCE TO SEND PROGRESSIVE INDIAN DELEGATION TO CONVENTION WOMENS FEDERATION NEXT WEEK TO COUNTERACT ACTIVITIES OF COLLIERS REACTIONARY DELEGATES THERE IN FAVOR OF PAGAN CUSTOMS STOP INDIANS LOOKING TO CATHOLIC BUREAU FOR HELP WE CANNOT REFUSE WIRE HOW MUCH IF ANY BUREAU CAN GIVE OR RAISE ANSWER LAGUNA  
 REV FRIDOLIN SCHUSTER.

CLASS OF SERVICE DESIRED	
Telegram	
Day Letter	
Night Message	
Night Letter	X

Patrons should mark an X opposite the class of service desired; OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

40-34  
Form 1206A

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

MAY 29, 1924.

REV. FRIDOLIN SCHUSTER,  
LAGUNA, NEW MEXICO.

BUREAU WILL PAY IF NOT PROCURABLE ELSEWHERE CHECK FOR ONE HALF TO LAGUNA TODAY  
 IMPERATIVE YOU GO TO REPRESENT BUREAU WITH WOODS ADDRESS THIRTY AVENUE THIRTY THREE  
 VENICE, CALIFORNIA CONFIDENTIALLY MRS WARREN OR INSPECTOR ROBERTS WILL BE IN  
 LOS ANGELES LETTER FOLLOWS TO LAGUNA AND LOS ANGELES—YOU AND WOODS CONFER WITH  
 BISHOP CANTWELL MONSIGNOR CAWLEY AND DOCTOR LUCEY IMPORTANT YOU INFORM MY  
 FRIENDS JOHN MC GROARTY AND HARRY CARR LOS ANGELES TIMES ALSO OTHER PAPERS.

WILLIAM HUGHES.

CHARGE TO  
 BUREAU OF CATHOLIC INDIAN MISSIONS,  
 2021 H STREET, N. W.

0333

4  
May 29, 1964.

Rev. Fridolin Schuster, S.F.M.,  
Saguna, New Mexico.

Dear Father Fridolin:

I have your letter of May 24. I thank you for the information and suggestions. I also thank you for sending the names of the astrologists. But I thank you particularly for the article for THE INDIAN LIGHTS.

I may remark that what you wrote in a hurry is very interesting, because most unreserved and natural. But that your more careful work is not very fine. But the point is that if you are pressed for time you may leave to us the light aspect of editing.

I have read your letter of May 22 to Mr. Luck, detailing the ceremonial conditions connected with some of the pagan ceremonies. I was about to write you to inquire what proof you could give of these legends, when I received a long distance telephone call from Mr. Matthew W. Sniffen of the Indian Light Association, Philadelphia, who assured me that there is ample proof of your charges in documents at the Bureau Office. I was pleased, although surprised, to hear from Mr. Sniffen.

I was also in doubt as to whether you should be prominently identified in our files with the delegation of aggressive Indians. Mr. Sniffen suggested, I believe wisely, that Mr. Stone-arran might be gotten by the Bureau Office to accompany the Indians. It was on his suggestion that I spoke to the Assistant Commissioner. I am happy that the Indian Light Association can be with us. You know that they have opposed us and will no doubt continue to oppose us very strongly in some other matters.

Yours fraternally,

Rev. William Hughes,  
Director.

WJH

40-37

May 29, 1934.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

I have your letter of May 24. I thank you for the information and suggestions. I also thank you for sending the names of the catechists. But I thank you particularly for the article for THE INDIAN SENTINEL.

I may remark that what you write in a hurry is very interesting, because most unreserved and natural. Not that your more careful work is not very fine. But the point is that if you are pressed for time you may leave to us the light labor of editing.

I have read your letter of May 22 to Mr. Lusk, detailing the immoral conditions connected with some of the pagan ceremonies. I was about to write you to inquire what proof you could give of these charges, when I received a long distance telephone call from Mr. Matthew K. Sniffen of the Indian Rights Association, Philadelphia, who assured me that there is ample proof of your charges in documents at the Indian Office. I was pleased, although surprised, to hear from Mr. Sniffen.

I was also in doubt as to whether you should be prominently identified in Los Angeles with the delegation of Progressive Indians. Mr. Sniffen suggested, I believe wisely, that Mrs. Otero-Warren might be gotten by the Indian Office to accompany the Indians. It was on his suggestion that I spoke to the Assistant Commissioner. I am happy that the Indian Rights Association can be with us. You know that they have opposed us and will no doubt continue to oppose us very strongly in some other matters.

Yours fraternally,

Rev. William Hughes,  
Director.

WH:J

Pueblo Delegation

40-32

May 29, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

I received your night letter today. Confirming my night letter of today, I am sending you check for \$250 for the expenses of yourself and Progressive Indian Delegation to attend the convention of the Federation of Women's Clubs in Los Angeles, June 3. I will send you check for \$250 more, if you cannot secure the amount elsewhere.

It is imperative that you attend as representative of this Bureau, with Father John S. Woods. I request that you represent the Bureau in all negotiations with Pueblo Indians and with others in their behalf. I enclose a formal letter covering this point.

Father Woods is in Venice, 30 Avenue 33. You can reach him by telephone there. The subscriber will be Violet M. Cole or Edna M. Cole. I am writing Father Woods today.

I called today on Assistant Commissioner Merritt, in the absence of Commissioner Burke, who is confined to his house by rheumatism. The two conferred and it was determined that a telegram would be sent today to Mrs. Otero-Barren, ordering her to Los Angeles for an inspection or other work. She will be prevented from going if she has been elected a delegate to the Republican Convention in Cleveland. In case she cannot go, Inspector Roberts will be in Los Angeles and will be directed to confer with you. Roberts can probably be reached through the Federal Building. The foregoing paragraph is confidential.

I wish you would confer with Bishop Cantwell, Monsignor Lawley and Dr. Lucey. Father Woods should accompany you. I am writing them all. Lawley is now Vicar General. Father Bernard Dolan is Assistant Chancellor. Dr. Lucey is in charge of the charities office. He is a real and powerful friend. Seek his advice.

It will be very important to secure the sympathy of the newspapers. Call on the proper person, the City Editor, or some other one to whom you can get proper introduction, and present to them the facts.

The Los Angeles Times is quite anti-Indian Office, although it is very strongly pro-administration otherwise. The reason for the hostile attitude towards the Indian Office is both because of the evil effect of Major Pratt, formerly Superintendent of Carlisle, now deceased, and also because the Indian Office has opposed the owner of the Times, Harry Chandler, in the courts in the Tejon, California, case and the Hunter-Papago, Arizona, case. It will be almost impossible to do anything with the Times. However, you will find a sympathetic friend in John S. McGroarty, author of the Mission Play and special writer on the Times, and Harry Carr, who, I believe, still writes special articles for the Times. After interviewing you, and without taking any notes,

Harry Carr can present your story better than you can yourself. I know that is a big claim. Both of them are personal friends of mine. But my name would have no good effect on Harry Chandler, the owner. I opposed him very strongly in the Tejon case.

While I have not raised the question specifically with either the Commissioner or the Assistant Commissioner, I believe that you are mistaken about their not supporting Mrs. Otero-Warren. The Indian Office is between two fires, the agitation of the neo-pagans, Collier and Hodge, on the one hand, and the Christian white people on the other. If it were a dispute confined to the Indians alone, the Indian Office could act promptly and properly. We cannot yield in principle to anyone. But if we can make it easier for the Indian Office to render a final decision, we should do everything in our power.

Win the Women's Clubs and newspapers, both in Los Angeles and elsewhere, and you will render a great service. Reach not only the local papers, but the big new services, like the Hearst and the Associated. Call on the national services. Take the Indians with you.

Yours fraternally,

Gov. William Hughes,  
Director.

WH:J

[ENCLOSURE]

40-32

May 29, 1924.

TO WHOM IT MAY CONCERN:

This is to certify that Reverend Fridolin Schuster, O.F.M., missionary to the Pueblo Indians, resident at Laguna, New Mexico, has been appointed special representative of the Bureau of Catholic Indian Missions in all matters pertaining to the interests of the Pueblo Indians. Father Schuster's life of sacrifices among these Indians, his native ability, long training, close study of Indian problems, and the confidence of the Indians, fit him especially to speak in their behalf.

Yours very truly,

Rev. William Hughes,  
Director.

W.H.J.



Catholic Indian Missions

40-32

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DAY LETTER	BLUE
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# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

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VENICE CALIF 29  
 REV WM HUGHES 2694  
 2021 H ST NORTHWEST WASHINGTON DC  
 TELEGRAM FROM SHUSHER STATING COLLIER COMING TO LOSANGELES WITH  
 REACTIONARIES IT MEANS OUR CATHOLIC PUEBLO INDIANS CAUSE WILL LOSE  
 BUT EVEN IF SMALL DELEGATION COULD BE SENT THEY MIGHT OFFSET COLLIERS  
 CROWD BUT THIS FEDERATION BACKS COLLIER I BELIEVE PROGRESSIVE  
 CATHOLIC MIGHT NOT GET HEARING AT CONVENTION  
 JOHN W WOODS.

Laguna, N.Mex., May 31, 1924.

Mr. Chas. S. Lusk, Secretary  
Bureau of Catholic Indian Missions,  
2021 H St. N.W.,  
Washington, D.C.

JUN 1924

Dear Mr. Lusk:

I imagine that the name of John Collier makes you sick to the stomach as it does me. He is certainly a disturbing element in the Pueblo country and always inciting the Indians to something. His latest activities, as I have just been informed, are directed against the Laguna Indians. I wish the Commissioner would order him off Pueblo lands. If Collier is anxious to pose as a martyr I would not hesitate to give him that opportunity.

As you are aware we have here south of Laguna and Acoma two Executive Order Reservations, of 1910 and 1917 respectively. These Reservations were primarily made for the Laguna Indians, but the Acomas are to receive part. When former Supt. Marble called a joint meeting of Laguna and Acoma, the latter upon the advice of an outsider refused to attend that meeting. The Acomas apparently want all the land contained in those executive orders, but in my opinion they deserve little consideration because in the past, and even at the present time, they have spurned advice of their superintendents and refused to cooperate. The controversy is now in such a state that the Indian Office will have to make a settlement. A few days Collier camped on the Acoma grant and, if my information is correct and I believe it is, is inciting the Acomas not to yield. I can find a reason for such action. Collier is sore at the Lagunas because they would not attend any of the Indian councils that he has called and because they have publicly repudiated Collier. If my memory serves me right I have sent you a copy of the statement of the Laguna Indians with regard to Collier.

Our present superintendent, Mr. C. E. Paris, is a very capable man, very efficient and has the confidence of the Indians with the possible exception of Acoma. He has that land question under advisement at the present time and his recommendations in the case should be followed. Inspector, Mrs. Warren, a very capable and efficient inspector, likewise gave consideration to the matter and I imagine that she has also made recommendations, altho' I can not state that as a fact.

I am writing you with the request that you bring this matter to the attention of the Commissioner so he be advised in case Collier starts any propaganda regarding this land matter. I hope that the Commissioner will not permit himself to be intimidated, but that he will abide by the advice and recommendations of Supt. Paris and Inspector Mrs. Warren. If we could only succeed in having the Womens' Federation put the skids under Collier, then his pernicious influence among the Pueblos would be at an end.

Very Sincerely yours,

Richard Schuster

Wishes through telegram received. Many thanks.

JUN 8 - 1924

A. B. RENEHAN  
ATTORNEY AND COUNSELOR AT LAW  
ROOMS 14, 15 AND 16 CAPITAL CITY BANK BLDG.  
SANTA FE, N. M.

June 11, 1924

Rev. Fr. ...  
President ...

Dear ...

At the request of the ... of the ...  
I have ...

Very truly,  
Yours,  
A. B. Renehan

*[Handwritten signature]*

Archives and Institutional Repository - Bureau of Catholic Indian Missions

E

**RESOLUTIONS**  
of the  
**All-Pueblo Progressive Indian**  
**Council of May 27, 1924,**  
Adopted at Santa  
Clara Pueblo

**Declaring for Fair Treatment by Pueblo Indian**  
**Officials in Their Manhood Rights and**  
**for Religious Freedom for All**  
**Without Distinction**

At the council of the All Pueblo Progressive Pueblo Indians, held at Santa Clara Pueblo, May 27, 1924, the following resolutions were offered, seconded, discussed and as amended from the floor, unanimously adopted, to-wit:

**RESOLVED:**

1. That we love our homes, our towns and villages and our people, and our Christian God more, and we are sorry that some of the Pueblo officials are cruel toward many of us and try to make slaves of us under pretense of alleged ancient customs, and in this we know that they are not sincere, but use these means to punish and persecute us for secret reasons because of our refusal to take part in secret and unchristian dances, and the demands of unreasonable work at unreasonable times are made so as to have a pretext for our chastisement, knowing that we would refuse, for instance, calling us to ditch work on holy days and feast days, contrary to the laws of God and the laws of the State of New Mexico, ordering us thus to work while they dance in their secret ceremonies which we have refused to attend.

2. That it is unreasonable to make us work on the ditches on Sundays and feast days when no emergency exists, and it is our firm belief that such work is then required of us for purposes of punishment, and to give them an excuse to claim that we are not loyal to the Pu-

Pueblo and its interests, when, in fact, it is not true and not their true reason.

3. That it is unreasonable to make those who have no irrigable land under ditch to work on the ditch for those who have land, and it is false to say that it is the custom, and if ever it was a custom it is unfair, especially when the officers take the best land, and by reason of their official position claim the right to do no work, and do no work at all upon the ditch, and some Pueblos, like Laguna for instance, require no work upon the ditch from those who have no land under the ditch.

4. That the law of New Mexico is fair, which permits the community ditch commissioners to require work, or pay in lieu of work, according to the number of acres the individual has irrigated by the ditch.

5. That it is cruel, unreasonable and un-American to take away a man's land, by which he and his family live, and upon which he may have spent thousands of dollars in time, labor and wages, because, rightly or wrongly, he thinks it is not proper or just to make him work on the ditches, under certain conditions, when there is no emergency, but some more reasonable punishment should be employed, like a fine, or exclusion from some minor Pueblo privilege, if the refusal is not a rightful refusal, but never should confiscation of our lands, which may have been held in our families for generations, be tolerated for simple breach of discipline or rule, by law or pretended custom, or by the Bureau of Indian Affairs, which pretends to be our active guardian, nor should we be subjected to fine or exclusion from privilege or otherwise punished for an alleged breach of Pueblo duty, except upon written charges setting forth the accusation and upon a fair trial upon some plan which the Bureau should define, and it should never be the case that we are punished by the dictates of an officer exercising tyrannical authority.

6. That liberty to practice one's religion should be equal and not limited alone to those whose beliefs and ceremonies may be ancient, but those who disagree with one group in religious matters should have the right to stand fast in that disagreement in favor of their own beliefs without being subjected to religious persecution, and immoral customs, no matter how

ancient, should be banished and kept banished from the Pueblos by the general government, if in fact it is our guardian.

7. That the Bureau of Indian Affairs should not encourage the tribal governments in tyranny and persecution, by holding up the hands of these tribal governments in manners which ordinary common sense shows are tyrannical and have religious persecution at bottom, though such religious persecution may be concealed by false pretenses, and the agent should be told to be firm, and not indifferent, in protecting us from such abuses.

8. That most of our troubles grow out of the so-called encique government or rule, which is essentially despotic and arbitrary, and we should have the privilege of electing our own officers upon some method which the Bureau of Indian Affairs may require, which should be reasonable and just and consider the individual and natural rights of men, though Indians, and in such event we would gladly conform to the proper requirements of our elected officers, where those requirements are not contrary to natural right and justice, or public law, or the law of God or the rightful rules and regulations of the Pueblo.

9. That we do not oppose community work, like caring for the church, sweeping the plaza, keeping up the streets and roads and maintaining breakwaters, for such work is for the general good of the community, but we do not consider dances, especially offensive ones, and ditch work by those who have no benefit therefrom, as community work.

10. That there should be accurate accounts kept under the supervision of the Indian agents of community monies received and paid out, and timely reports of such receipts and expenditures should be made to the community as a whole, from time to time, so that we may have an opportunity to know the state of our business and the way in which it is managed by our officers, and the Bureau of Indian Affairs should prescribe special rules on this subject and see that they are obeyed.

11. That the Secretary of the Interior should adopt some just method of protecting the weak against the strong, as a good father should protect his younger and weaker child.

ren against the anger and bad treatment of the  
older and stronger children.

12. That a copy hereof certified by the  
President and Secretary of this meeting of the  
Council be transmitted to the Secretary of the  
Interior, the Commissioner of Indian Affairs,  
the Board of Indian Commissioners, and all  
friendly societies, and the press, so that our  
complaints may be known, our wrongs relieved,  
and our wishes and position understood.

JOSEPH MONTOYA,

Secretary.

Attest: his  
VIDAL + GUTIERREZ, President.  
mark

STATE OF NEW MEXICO )  
County of Santa Fe )ss.

We, Vidal Gutierrez, of Santa Clara Pueblo,  
President, and Jose Montoya, of the San Juan  
Pueblo, Secretary of the said Council, do here-  
by certify that the above and foregoing is a  
true and correct copy of a set of resolutions of-  
fered and unanimously adopted at the meeting  
aforesaid.

His  
VIDAL + GUTEIRREZ,  
mark President.

JOSEPH MONTOYA,  
Secretary.

Correct Copy: Pedro Cajete.

RECEIVED JUN 15 1924

WASH DC

James, New Mex. June 8-24

40-32

TO

Rev. Wm Hughes.

Washington, D.C.

Rev. & Dear Father:-

Lately some peculiar and disagreeable things have been developing here at the James Indian Pueblo and it does not seem very difficult to know where to place the blame.

Last February changes were made among the Fathers, Father Barnabas Meyer was transferred from the James Pueblo to Lumberton, N. M. and I from Lumberton to the James Pueblo.

For years past the protest mission here at James was a dead one

(2)

40-37

and no minister or missionary resided here, practically all indians claiming to be Catholics.

The non-catholic field-matron here, a Mrs. Ellen Lawrence, no doubt kept the protestants informed of the situation, she living in their buildings, and considered this an opportunity to have them attempt propaganda; so as a result a protestant woman, who calls herself a missionary, was brought in and as soon as the government schools in charge of the sisters, closed for the summer vacation, she opened up her mission school to convert, or rather pervert the indians. The indians, or better to say, some



(3)

40-

of them being somewhat weak in faith and considering more the material than the spiritual side, send their children to this missionary because she is able to hand out things to them, which unfortunately our limited means did not give us the opportunity to do.

This is not all that might be said against the field matron. She is not much liked by the Indians themselves and many, when sick, will not permit her to enter their homes. Also, from her own words, though she pretends to do it for the benefit of the Indians, she is not giving the Indians her time, but, as she openly told me, "I am learning and practicing blanket weaving so that when I do lose my job I

(4)

40337

will still have one that will pay me."  
I was recently told she said some of  
her work.

Also, she is to send in a monthly  
report of the births and deaths among  
the Indians. In order to get that  
without her share of work, every  
month she comes to us to know what  
ours we have, under the pretext of  
keeping her and our records alike.  
This was done before I came so I  
cannot well refuse to discontinue same  
without showing open hostility.

That she is openly in with the  
protestant missionary and abetting  
their cause is shown by the fact that  
she is living with them and is sharing  
boarding and living expenses with them.

This makes matters considerably

(5)

40-32

would for us since we must also  
counteract her evil influence.

The only remedy I could suggest  
would be to have this matron, Mrs.  
Ellen Lawrence, removed from the  
Indian Pueblo of Jemes, N. M. and  
for which purpose I am writing  
to you to use what influence you  
can to bring this removal about.

Wishing you all success in your  
labors and all of God's Blessings,  
and hoping to receive a reply from you  
Yours sincerely in Xto.

Rev. Sixtus Kopp, O.S.M.  
Jemes, (Pueblo)  
New Mex.

P.S. A field-matron I wish you could  
have transferred to this Pueblo is Miss Anna  
Siebert, a good Catholic, at present at Hulee, N. M.  
the Apache Agency.

CLASS OF SERVICE DESIRED	
Telegram	<input type="checkbox"/>
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Night Message	<input type="checkbox"/>
Night Letter	<input type="checkbox"/>
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# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

40-377-07A

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Send the following message, subject to the terms on back hereof, which are hereby agreed to \_\_\_\_\_ JUNE 8, 1924. \_\_\_\_\_ 19

Copy

To REV. FRIDOLIN SCHUSTER, O. F. M.,

Street and No. (or Telephone Number) LAGUNA, NEW MEXICO.

Place \_\_\_\_\_

ASK SUPERIOR PERMISSION IN MY NAME TO GO LOS ANGELES. DELEGATION EXPENSES GUARANTEED. WOODS TELEGRAPH YOU TODAY. ARE YOU NEEDED AND NOT TOO LATE WARREN, LUCEY, CAWLEY, DOLAN, MISS HIGGINS HELPING. WARREN ENLISTED IN OUR BEHALF. MRS. RYAN, AUTHORESS, CURTISS, AUTHOR, IDA ADAMS, LAWYER. TIMES AND EXAMINER FAVORABLE. COLLIER WORKING PAPERS.

WILLIAM HUGHES,

CHARGE TO \_\_\_\_\_

BUREAU OF CATHOLIC INDIAN MISSIONS

2021 H STREET, N. W. CITY.

SENDER'S ADDRESS FOR ANSWER

SENDER'S TELEPHONE NUMBER

MOORFIELD STOREY,  
*Honorary President.*

HERBERT WELSH,  
*President.*

HENRY S. PANCOAST,  
*Vice-President.*

CHARLES J. RHODES,  
*Treasurer.*

MATTHEW K. SNIFFEN,  
*Secretary.*

TELEPHONE, LOWBARD 25-21

*Recd. Lewis Miss J*

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JONATHAN M. STORER,  
HERBERT WELSH,  
HERBERT S. WELSH.

# Indian Rights Association,

(INCORPORATED)

995 DREXEL BUILDING,

ENDORSED BY THE  
PHILADELPHIA  
CHAMBER OF  
COMMERCE

ENDORSED BY THE  
NATIONAL  
INFORMATION  
BUREAU (INC.)

Philadelphia, June 11, 1924.

Rev. William Hughes, D.D.,  
2021 H Street, NW,  
Washington, D. C.

RECEIVED JUN 12 1924  
ANSWERED *File*

My dear Dr. Hughes:

A telegram just reached me from Miss True, dated Los Angeles, June 10th, reporting that the cause of the progressive Christian Pueblo Indians was presented to the convention of the Federation of Women's Clubs by Mrs. Warren and Miss Adams, and that it was a tremendous success. The Indians were cheered after Collier and Mrs. Atwood had spoken, backed up by stage Indians from Hollywood.

After I talked with you over the phone, about ten days ago, Miss True was able to arrange on our behalf to take seven of the progressives with her to Los Angeles. She wired me that nothing had been heard from Father Schueter, and I am wondering if there was any slip up in the arrangements you made to further this particular matter?

A telegram I received yesterday from Miss True mentioned Father Woods as rendering very effective cooperation in the effort to get a hearing before the convention for the progressive Pueblos. This no doubt you already know.

I am waiting with much interest a fuller report from Miss True regarding her activities at Los Angeles. I am satisfied, however, that she and Mrs. Warren were able to block any move to stampede the convention in favor of the plea of the reactionaries for alleged religious liberty.

Some time when you go to the Indian Office ask the Commissioner to let you see the secret dance file, as it is called. You ought to have a copy of this for your own information and that of any who may come to your office seeking light on the subject. In a very short time we ought to have our data secured on the recent trip to the Pueblo country relating to this subject in available shape, and I presume Father Woods will submit it with his report to you.

Sincerely yours,

*Mat Sniffen*

RECEIVED JUN 17 1924  
ANSWERED June 20, 1924

40-32

Laguna, N. Mex., June 15, 1924.

FOLLOWED

Dear Father Hughes:

After all I did not get to go to Los Angeles. I never believed that my presence there was so necessary, still I was willing to go to lend what assistance I could. When we first decided on sending progressive delegates to the convention I laid the whole matter before our Provincial with a full description of the case. I received no answer. Upon receipt of your second telegram I wired to our Provincial, but it was two days before I received an answer, and then I decided that it was too late. I am now in receipt of a letter from our Provincial. He apparently did not grasp the full situation. When he received my letter he was leaving for Kansas and did not know what to think of the situation, that you notified me by telegram to represent the Bureau. He was under the impression that the convention had been planned long ahead and he could not understand the sudden hurry, altho' I think I made that clear in my letter to him. When ~~my~~ telegram ~~arrived~~ he was away but upon his return the following day he wired me to go. It was then that I decided that it was too late. I shall write our Provincial again and again explain the reasons for our hurry and sudden rush. Our Provincial wants me to tell you that when you want my services for such matters, that I will be available, but that you should notify me in time. So much for that.

What has transpired at Los Angeles I know not as I received no news. I am hoping for the best.

I have not yet had time to copy my notes taken at the second meeting of the progressive Indians. I shall send you a copy when I do transcribe my notes. I wonder if Catharine has made enough copies of Father Woods' report of the first meeting of the progressive Indians. I would appreciate a copy of his report as I had not taken any notes at that meeting.

With all good wishes and kind remembrance to all I remain

Respectfully yours,

*Dr. Fridolin Schuster Otr.*

40-32  
June 20, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Laguna,  
New Mexico.

BUREAU OF CATHOLIC INDIAN MISSIONS  
FOR INDIAN SENTINEL

Dear Father Fridolin:

I have your letter of June 15. I am sorry that you could not attend the Los Angeles Meeting. I am sure that you could have accomplished even more than was accomplished, although considerable was done to offset the work of John Collier and Charles S. Lummis whom Collier somehow enlisted in behalf of paganism and against liberty. I am sure that by this time the Indians, having returned to Laguna, have reported to you fully.

I have a short report from Father Woods on the first meeting of the progressive Indians. I am ordering copy made and sent to you.

I am sorry that the Provincial would not let you go. He surely did not understand. I would have given him earlier notice either direct or through you if I had known sooner.

You make no mention of the check for \$250 which I sent you. I hope that you received it. I regret that there are so many demands on the Bureau that I will have to ask for it. But before sending it back you may inform me of any expense that you were personally under in connection either with the trip to Los Angeles or in preparation therefor.

Please address reply either to Post Office Box 62 or to 30 Avenue 33, both in Venice, California.

Yours fraternally,

40-32

[JUNE 23, 1924]

FOR INFO: June 23, 1924

Rev. Sixtus Kopp, O.F.M.  
James,  
New Mexico.

Dear Father Sixtus:

I have your letter of June 8. I  
was glad to hear from you.

Please advise with Father Fridolin.  
Get more definite charges and more of them. Proselyt-  
ing is strictly forbidden Government employees or  
others. But the proof is not clear. Please write  
again.

During July address me, Box 62 or  
30 Avenue 33, Venice California.

Yours fraternally,

Rev. William Hughes,  
Director.

WH:ER



CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N.L.

If none of these three symbols appears after the check (in order of words) this is a telegram. Otherwise character is indicated by the symbol appearing after the check.

# WESTERN UNION TELEGRAM

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LOS ANGELES CALIF 1

BUREAU OF CATHOLIC INDIAN MISSIONS  
2021 H ST NORTHEAST WASHINGTON DC

INFORM COMMISSIONER REVEREND WILLIAMS MULLANE PREVENTED ENDORSEMENT  
BY LOS ANGELES INDIAN DEFENSE ASSOCIATION OF EIGHT PAGE PAMPHLET  
ATTACKING INDIAN OFFICE READ BY COLLIER AT MEETING TODAY EIGHT  
PERSONS CHAMBER COMMERCE HALL LUMMIS PRESIDED COLLIER CLAIMS  
ENDORSEMENT BY SANFRANCISCO AND SANTABARBARA ASSOCIATIONS MULLANE  
DEMANDED INVESTIGATION FAIR TO INDIAN OFFICE AND PUEBLO INDIANS  
WILLIAM HUGHES.



DEPARTMENT OF THE INTERIOR  
OFFICE COMMISSIONER OF INDIAN AFFAIRS  
WASHINGTON

July 3, 1924.

COPIED FOR INDIAN SENTINEL

Rev. William Hughes,  
Director, Bureau of Catholic Indian Missions,  
2021 H St. N. W., City.

My dear Father Hughes:

Your telegram of the first to the Bureau of Catholic Indian Missions was delivered, and we were much gratified with the report of what the Rev. Williams Mullane accomplished by preventing the endorsement of Collier's program at a meeting of the Los Angeles Indian Defense Association presided over by Mr. Lummis. I showed the telegram to Secretary Work. We both desire that you extend to Father Mullane our thanks and appreciation for his interest and his action.

Sincerely,

  
Commissioner.

Laguna, N.Mex., July 7, 1924.

Rev. Wm. Hughes,  
304 Avenue 33,  
Venice, Calif.

Dear Father Hughes:

I suppose that you are taking a vacation, which you have richly deserved, or perhaps you are combining work with vacation. I hope you will have a pleasant time and return to the Bureau later refreshed and with new energy for the many problems that continually face you. I am perhaps taking advantage of good nature by intruding with the present bulky letter, but you can read the contents at your leisure.

Enclosed you will find a report of the second meeting of the progressive Indians held at the Pueblo of Santa Clara on May 27, 1924. There was no reporter present; so I volunteered, but did not find time to transcribe my notes until two days ago. It was a novel experience for me to take down Spanish speeches in English shorthand.

You will also find enclosed a copy of my letter to Father Sixtus Kopp of Jemez. We all regretted at the time, and still regret, that our Provincial and his council removed Father Barnabas from Jemez. The latter had been with those Indians for more than 18 years and would have no difficulty in handling the present situation.

I thank you very much for the copy of Father Woods' report, which you mailed me last week. It is of great interest and importance to me. The next meeting of the Progressives will be held at the Pueblo of Santa Clara on July 16 and I shall be there again. I am heart and soul in that movement principally because it means so much for the Catholic mission work among the Pueblos. I shall take the audacity to present myself as a representative of the Catholic Indian Bureau. These Indians have a great confidence in the Bureau and it encourages them to know that you are interested in their movement. If you think you can trust me, I would appreciate if you would appoint me as a representative to their local meetings, as you were kind enough to appoint me as your representative to the meeting at Los Angeles.

With regard to the check of \$250.00 I must in the first place ask your pardon on account of my neglect to acknowledge receipt of same. I was under the impression that I had acknowledged receipt of same, but under the pressure of many exacting duties I evidently failed to do so. I am sorry if there was a misunderstanding about that money. I gave that money to the Indian delegates who went to Los Angeles. Your telegraphic answer to my telegram in which I applied for financial help, said that you were sending \$250. "Bureau will pay if not procurable elsewhere one half"; and in your letter of May 29, you stated:

"Confirming my night letter of today, I am sending check for \$250 for the expense of yourself and Progressive Indian Delegation to attend the convention of the Federation of Women's Clubs in Los Angeles, June 5. I will send you check for \$250 more, if you cannot secure the amount elsewhere."

As I could not goto Los Angeles I turned the money over to the delegates as they did not have enough money. If I have misunderstood you, I am willing to make at least partial restitution, if you will give me time. At the same time I am hoping that you will not demand this of me, as I am having quite a siege to collect enough money to finish the chapel at Seama. In working with and for the progressive Indians I have had expenses, but I will not tax the Bureau with these expenses. *Inclosed just the one check.*

I now have the Laguna Indians interested in the movement of the progressive Indians. At Laguna, as you probably know, there is no such problem. All is peaceful here; we no longer have a cacique and everyone is free to follow his own religion and his own mode of making a living. All have an equal vote in the election of pueblo officers. However, the presence of Laguna at the Progressives' meeting will encourage the latter and give them new heart, and in the same degree dishearten the reactionaries, because all Pueblos realize that Laguna is by far the most progressive and most powerful Pueblo. All look up to Laguna more or less.

I have been rushed most unmercifully during the past two months and now in the midst of all my work I must make a trip east. I told you in a former letter that our Provincial had given me the task of collecting the Indian material for the international mission exposition to be held in Rome. Our Provincial insists that I come east with the exhibits collected out here, add to it from our collection in our museum and attend to the shipping. I shall make a hurried trip east and expect to leave next week after the meeting of the progressive Indians. My address until August 10th will be:

1615 Vine St., Cincinnati, Ohio.

If Father Woods is still in Calif. kindly give him my best wishes and my regrets that I could not meet him in Calif. He is most welcome here in New Mexico and the "Gang" will be glad to see him return here.

Respectfully yours,

*Dr. Trinidad Schuster*

[ENCLOSURE]

Laguna, N. Mex., July 7, 1924.

Rev. Sixtus Kopp O.F.M.,  
Jemez, New Mexico.

Dear Fr. Sixtus:

A week ago I received your letter with a letter of Father Hughes enclosed. I have given the matter serious thought, but I was unable to write before this because I was away on my missions. I have my most work in summertime when the children are at home from the various boarding schools.

Now as to the matter of the field matron. Every Pueblo has its own problems, and in a measure its own way of handling such problems. If this matter had occurred at Laguna I would know just how to handle the situation because I have had so many encounters here and have always come out first best, and because I know my Indians so well. I am willing to give you the benefit of my experiences here at Laguna and if you find any value at all in them I will be more than rewarded. If the field matron had carried on her pranks here at Laguna, I would try to get evidence from the Indians soliciting for or aiding the Presbyterian mission by inviting children to the Presbyterian school or by inviting adults to Presbyterian services. Just two or three incidents (but the more the better) would prove that she has been proselyting, which is strictly forbidden by Government regulations. If this could not be obtained I would endeavor to prove that the field matron is inefficient, that she neglects her work and that she is advancing her own interests in preference to the welfare of the Indians. This latter point I feel you could be able to substantiate. I would seek some reliable Indians whom I could trust and try to make them see the inefficiency of the field matron and have them take up the matter before the council and thus have the Indians lodge the complaint. If necessary I would dictate the letter to them, have the governor and other officers and some of the Principales sign it and send a copy to the superintendent, Mr. Faris, and a copy to the Indian Office at Washington. A third copy I would make myself and send to the Catholic Indian Bureau. I have done this more than once here at Laguna with good results.

I was glad to note in your letter, which I received today, that you are "keeping things hot" and especially that you have the Governor and officials with you. You will realize without me telling you the importance of retaining their good will. Of course you know the situation at Jemez better than anyone and you should have little trouble in getting evidence against Mrs. Lawrence. I know from experience what a nuisance bigotted employees can be. I could work through the governor and his officials, but keep my name out of it, to procure evidence against Mrs. Lawrence, names of parents or children, that she has been proselyting. Since the governor and the officials are with you there should not be much difficulty in getting the Indians asking for her removal on account of inefficiency and because her time of usefulness is passed. I understand that she is inefficient and that the Indians have no confidence in her. The Indians ~~should be~~ should be told that they are within their rights in asking for the removal of in-

efficient employees, that they are not antagonistic to the Government and that Washington will not take such petition ill when couched in respectful terms. Whenever such petitions or requests come from the Indians themselves they always have more weight.

Another argument that will appeal to the Jemez Indians is to show them the evil results of a split in the pueblo, and the easiest and quickest way to get factions in a pueblo is to have religious differences.

~~xxx~~ I did not always succeed at once; at times it required months, but by plugging away and improving upon every opportunity that presented itself I always succeeded in gaining my point. Don't become discouraged if you don't succeed at once; the harder the battle the greater the satisfaction of final victory.

Keep up your good work. I have not the least doubt that you will rid the pueblo of that obnoxious field matron. I am going east at the insistence of Father Provincial to attend to the shipment of the Indian exhibit for the international mission exposition to be held in Rome. I expect to leave next week. Letters will reach me at 1615 Vine St.

With all good wishes,

Sincerely yours,

*Dr. Franklin A. M.*

July 23, 1924.

Rev. Fridolin Schuster, O.F.M.,  
Zajuna, N. Mexico.

Dear Father Fridolin:

I received a letter from Mrs. B. Christy of Chicago, Illinois, offering a set of Stations of the Cross to Father Adrian Kohl, O.F.M. As Father Adrian at the present time does not need a set of Stations I suggested that one send these Stations to you.

Yours fraternally,

Rev. William Hughes,  
Director.

WJ:mf

For Bureau file.

Miss J

Sacramento, Cal.,  
July 21, 1924.

Hon. Chas. F. Burke,  
Commissioner of Indian Affairs,  
Washington, D.C.

Dear Mr. Commissioner:

I enclose herewith copies of two circulars which appeared in the Sacramento Bee and of two copies of a letter. My friend, Marley Reddick (T.K. of the "Starline"), asked for this reply when he told me that John Collier in the July Sunset magazine had been quoted by the Bee, the facts in the Bee's story had been distorted, the spirit and letter of your circulars concerning Indian sales.

I had pleasure in reading this letter because exactly how Collier allowed the version of your wire to be cited originally. It is true that Collier distorted the lower part of the letter, but the true content of Collier's mind was laid bare, in fact.

My friend, Marley Reddick, has a most interesting collection of the wire for his copies of the Bee, No. 1665, its contents, and the letter "To All Indians."

Yours very truly,

H. W. H. H.

If you need any services, my address will be  
P.O. Box 77, Colton, California, Sept. 1st.



## DIRECTOR OF CATHOLIC INDIAN MISSIONS SAYS PUEBLOS ARE PERSECUTED BY PAGAN CHIEFS

[In the interest of truth and justice, and especially for the benefit of the Pueblo Indians, the following newspaper article is reproduced from the Sacramento Bee of July 26, 1924, for circulation among friends of the Indians by the Bureau of Catholic Indian Missions.]

BY REV. WILLIAM HUGHES

Two recent editorials on the alleged religious persecution of the Pueblo Indians by the United States Government Indian Department have stirred every reader, and no doubt moved many of them to protest in letters to officials in Washington.

Now, if the facts were as they are represented to be in the magazine which *The Bee* quotes, no protest would be too strong. If the Government were lending itself to persecution, or if any individual missionary or any organization, missionary or otherwise, were attempting to persecute the Pueblo Indians because of their practice of a conscientious religion, even though pagan, then no protest would be strong enough which fell short of stopping once and for all such persecution. But what are the real facts?

### Persecution of Pueblos

As regards persecution of the Pueblos by missionaries, Protestant or Catholic, no instance is alleged or can be alleged. That the traditional attitude of tolerance on the part of the Catholic missionaries remains unchanged is shown from the fact that after more than three hundred years of missionary work pagan customs do still exist. There are fifteen Catholic priests and twice as many sisters devoting their lives to the Pueblos. That the padres and hermanas have the confidence and affection of the Indians is proved from the fact that the children of pagan and Christian parents alike are freely and gladly committed to their care.

Surely no defense is needed of Charles H. Burke, Commissioner of Indian Affairs. From his record of the past twenty years, not only since he has been Commissioner of Indian Affairs, but also for the sixteen years previous thereto, during which time he was United States representative from South Dakota, his voice has constantly been raised in burning words against injustice and his time and energy given without stint to the writing and enactment of wise laws for the Indians.

### Friend of Indians

Because of his record of devotion, wisdom and justice in behalf of the Indians, Commissioner Burke must be counted with the foremost friends of Indians, like Major McLaughlin, General Scott and President Roosevelt.

Certainly no one who is acquainted with the character of Commissioner Burke for a moment has thought or could think that there was any intention of the least effort to violate the right to religious freedom of the Pueblo Indians, whether expressed through dances or otherwise.

### Pagan Permit Granted

For instance, every well-informed person knew that the request of the Taos Indians to permit the education of certain boys in the pagan religion would be granted, as it was granted. The principle which must and does guide the Government Indian office in such requests, is the right of the parents, and the parents alone, to determine the religion of their minor children. Neither the Government nor the cacique can take that parental right away.

The fact is that the pagan, or reactionary, Indians are cruelly persecuting the Christian progressives because of the latter's refusal to participate in the pagan dances and customs. For many years returned students have been compelled to go back to the blanket or be persecuted by the czarist party.

### Unjust Punishment

In order to punish the progressives for their refusal the pagan rulers unjustly take away their land and their livelihood, force them to labor on ditches and roads for unreasonably long periods and without profit to themselves. The despotic rulers delight in selecting as the day of this penal labor Sunday, especially while the pagan dances are being performed.

Remember, that the old Pueblo form of government which rules nearly every pueblo is not representative. That the caciques, who usually number three in

each pueblo or town, hold office for life and must be chosen from the czarist party, the party of the established religion. That the caciques alone nominate and in effect, i.e., by intimidation, choose the governor, or absolute ruler, and his satellites. And that they often choose one of themselves in turn to be governor.

But now, at last, the progressive Indians have revolted and demand that the United States Government science for the Pueblo Indians the American form of self-rule.

### Autocratic Rulers

Just there is the rub. The autocratic rulers and their favorites raise the hue and cry of religious persecution both in order to distract attention from their own acts of misrule and persecution and in order to maintain that misrule. The Indian rulers are aided and abetted by a few white men who wish to perpetuate the old order because it pays them in a salaried job or in art models or in scientific research, or because they are won by deception or sentimentality to the cacique cause.

It must be admitted that the change from the despotic form of government probably will, as it did long since in the fortunate Pueblo of Laguna, do away with many old customs and pagan beliefs and practices. What then? Shall despotism be allowed to continue under the specious plea of religious liberty? Or, rather, must there not be an immediate separation of pagan church and pagan government? First, give the Pueblos political freedom. Then let the pagan religion survive if it can. But make the Pueblo people free.

### Progressive Demands

The demands of the progressive party among the Pueblo Indians are expressed by one of their number, Juan Pedro Melchior, who because of his refusal to participate in the pagan customs, was robbed of his land by the despotic Indian ruler. Melchior spoke at the meeting of the progressives at the

(OVER)

Pueblo of Santa Clara, New Mexico, May 27, 1924, as follows:

"It is true that I have no education as others have, but I want to speak as well as I can. In the first place, I live in the Pueblo of Cochiti. I was born and grew up in that pueblo, and now they leave me not an inch of ground. After the many years that I have lived in that pueblo, fifty years or more, I cannot even have my rights.

"The maintenance of my families, for my daughter, too, has a family, they have taken away. When they began to persecute me they took away from my mouth and from the mouths of my children the food we need, because the land which they have taken away from me is the only maintenance that we have.

#### Reasonable Punishment

"If any one has done wrong there should be a punishment, but the punishment should be reasonable, something like a reasonable fine. Now I find myself in a barren land, my cattle have no part of the Indian land. They have not left me a place where I can keep an animal of mine; they have driven us from our possessions. We have no right to defend our rights.

"All we ask for is our rights. I with a loud voice, and my boy, too, ask this right that we be not persecuted. What we progressives further want is our children whom the government

has educated, and others who have been educated in the mission school, go ahead and use what has been taught them. Education has many advantages; education looks three, four miles ahead. We who have no education are in darkness, but he who has an education can see because he has light to see.

#### Want Protection

"The progressives ask that the Government protect them in their education, to make use of it and be not subjected to customs. I am satisfied that customs have never been made law and have no rights. The Christian religion has principles because God Himself has made religion, and simply because we believe in one God, that is the reason why we have been persecuted in our rights. It is true that we are under the Constitution of the United States, that we are under the American flag, and the American Government is very strong and can defend us.

"All the progressives want to progress, and they want their families to progress, and the Government is obliged to defend us. The old officials must be put to one side. What we progressives want is a voice in the appointment and election of our officers, and that all who have the age have a right to vote for the persons whom they want. But the officers are always taken from the other party, the party that we

call the Cacique party. They do not work with justice; they have practiced many injustices against us. We progressives do not want this. We want liberty. We want justice."

#### Public Works

Speaking of public works, labor on ditches and roads, Melchior continues:

"He who has much land should work much, but he who has little land should work little. That is what we ask with a loud voice; we ask for justice, not injustice, because injustice has brought about many difficulties. I have had many difficulties because those of the other party (reactionaries) who are rulers and have much land are excused from work. There are societies who have much land, but are excused from work. Everybody who has land should work.

"Therefore we say that we are being persecuted. Therefore we ask that all be treated equal as children of one pueblo, that in all rights and privileges all should be treated the same. Therefore there must be a change because while they (the Caciques) are electing the officers, this party (the progressives) will never have any rights. Officers will always be elected from the other party and there will always be the same difficulty. Therefore there must be a change."

Washington, D.C. 7/29/30

40-314

Rev. Mr. Hughes  
Washington, D.C.

Recd	_____
Ex	_____
File	_____

Dear Brother Hughes:

I had yesterday for express, 2 parcels one containing 4 pieces of pottery, & bead necklaces & small necklaces of shell beads & beryls; the other parcel containing a few more.

They are in a very good condition. I hope that you & the people you are in contact with will be very much interested.

With regards to a visit for a great success of the exhibition

Yours in the  
for promotion, etc.

Archives and Institutional Repository, Bureau of Catholic Indian Missions

DEPARTMENT OF THE INTERIOR  
OFFICE COMMISSIONER OF INDIAN AFFAIRS  
WASHINGTON

August 1, 1924.

Rev. William Hughes,  
30 Ave. 33,  
Venice, Calif.

My dear Father Hughes:

Your letter of the 26th ult. from Sacramento is received, and it certainly was good of you to answer Collier's misleading publicity in the Sacramento Bee, and my only regret is that it should be necessary for any of my friends to defend me. I only wish I could feel worthy of your words of commendation.

You were very wise to ignore directly any reference to Collier. We are avoiding the use of his name in practically everything that he had to do with, either correspondence or publicity, to avoid dignifying him. I have been rather fearful that our friends in New Mexico may overdo and that in their efforts to discredit Collier they might make a martyr of him or cause a discussion in the press that would cause many to believe that there is something in his contentions; in other words, it is wiser to not assume to notice his activities too much.

I hope you are getting some recreation during your absence and that you will return rejuvenated and feeling greatly refreshed by your outing. Shall look forward to seeing you at the office on your return, where you are always very welcome.

Yours sincerely,

*Charles R. Burke*  
Commissioner.

40-3v

BUREAU OF  
 CATHOLIC INDIAN MISSIONS  
 WASHINGTON, D. C.  
 2021 H STREET, N. W.

APR 3 1924

Order filled \_\_\_\_\_  
 Sent \_\_\_\_\_  
 Stated \_\_\_\_\_  
 Mission \_\_\_\_\_

MEMORANDUM TO ALL CATHOLIC INDIAN MISSIONARIES IN THE UNITED STATES

Dear Fathers, Sisters and Brothers:

In response to the wish of the Holy Father, it is necessary and most desirable that the Bureau of Catholic Indian Missions take part in the Missionary Exhibit in Rome.

I would appreciate it if each missionary or at least each mission supply one, or better two, articles which will be representative of the Indians and of Catholic Indian Missions. I leave to your judgment the selection of the article or articles. You are asked to donate these articles. They will be kept in Rome in a permanent exhibit and will not be returned. They should be sent express collect to this Bureau by July 31.

Each article should have one of the enclosed cards attached showing:

- Name of Mission,
- Address,
- Name of Article,
- Name of Maker,
- Name of Donor.

Yours fraternally,  
*Wm Hughes*  
 Rev. William Hughes,  
 Director.

*No art, no industry but  
signature*

*For Girard  
Rev. Jos. Girard  
Yaco, N. Mex.*

40-32

August 2, 1924.

Rev. Jerome Hesse, O.F.M.,  
Pona Blanca, N. Mex.

Dear Father Jerome:

I am in receipt of your letter of July 29  
and also for the articles for the Roman exhibit which I  
received on August 1.

The articles which you sent me were very  
beautiful. Thanking you for such a prompt reply in answer  
to my appeal for articles for the exhibition, I remain

Yours fraternally,

Rev. William Hughes,  
Director.

JS:mf

40-37

Rec'd AUG 9 1924 Amt. \_\_\_\_\_  
No. \_\_\_\_\_ Order filed \_\_\_\_\_  
Folio \_\_\_\_\_ Sent. comp'd \_\_\_\_\_  
No. I.S. \_\_\_\_\_ Exp. cat \_\_\_\_\_  
Copied to I.S. \_\_\_\_\_

Lumberton, N.M., Aug. 5, 1924.

Dear Father Hughes:

Yesterday I sent by insured parcel post  
an Apache basket for the Missionary exhibit at Rome.  
I addressed it 2100 H. St. Washington, D.C.

The basket is the work of our Jicarilla  
Apaches, Dulce New Mexico, Lumberton Parish.

I would be pleased to have a card acknow-  
ledging receipt.

Sincerely,

*Jaihu Barnabas, O.F.M.*

Lumberton, N.M.

COPIED FOR INDIAN MUSEUM

Archives and Institutional Repository - Bureau of Catholic Indian Missions

40-32

30 Avenue 35,  
Venice, California.  
August 7, 1944.

Rev. Frisella Schuster, O. F. M.,  
Laguna, New Mexico.

Dear Father Schuster:

I will answer your letter later. Many thanks for the report on the  
-out of the meeting. Give to me and all information on the Pueblo fight  
for self government as I will be in a position to answer to Mr. Collier if  
he replied to my article in the Sacramento Free Press. See his article  
in the Sacramento Free Press. I send you my regards. The article is an  
answer thereto.

Give me the details of the Collier case with the name of the official  
who was sent to visit.

Give me also the name of the statement in the Pueblo fight for self gov-  
ernment and the name of Collier's new article. It will all be sub-  
mitted to the same magazine. I will be glad to get over it.

Yours

Archives and Institutional Repository - Bureau of Catholic Indian Missions



CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	DL
Night Message	NM
Night Letter	NL

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Form 1204

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	DL
Night Message	NM
Night Letter	NL

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

RECEIVED AT  
785 D 42 GOVT NITE 1 EXA  
WASHINGTON DC AUG 9 1924

REV WM HUGHES

30 AVENUE 33 VENICE CALIF

YOUR LETTER JULY TWENTY NINE WOULD YOU CONSENT FOR COPY YOUR COMMUNICATION SACRAMENTO BEE BE MAILED COMMITTEE ONE HUNDRED MAILING TO BE FROM YOUR BUREAU WE FURNISHING SUFFICIENT MIMEOGRAPH COPIES IF SO INSTRUCT YOUR OFFICE ADVISING ME BY WIRE OFFICIALLY COLLECT

BURKE

COMMISSIONER

600P

Copy

NIGHT LETTER

Veria 200  
August 10, 1924.

Hon. W. H. Burke,  
Commissioner of Indian Affairs,  
Washington, D. C.

YOUR TELEGRAM AUGUST NINE GLAD TO ACCEPT OPPORTUNITY TO CIRCULATE  
STATEMENT SACRAMENTO BEE IN THE INTEREST OF TRUTH AND FOR THE BENEFIT  
OF THE INDIANS.  
AM WRITING MR. LUSK TO COMMUNICATE WITH YOU AND COOPERATE IN EVERY WAY.  
IF LUSK IS ABSENT MATTER WILL BE ATTENDED TO ANYWAY.

WILLIAM HUGHES.

Archives and Institutional Repository - Bureau of California Indian Missions

NIGHT LETTER

VERICE, CALIFORNIA.  
AUGUST 10, 1924.

BUREAU OF CATHOLIC INDIAN MISSIONS,  
2100 F STREET, N. W.,  
WASHINGTON, D. C.

COMMISSIONER BURKE WIRED TODAY ASKING MY CONSENT TO ~~OUR~~ BUREAU MAILING  
COMMITTEE ONE HUNDRED BY ARTICLE SACRAMENTO BEE. HAVE ANSWERED YES.  
COMMISSIONER OFFERS TO SUPPLY MICROGRAPHED COPIES. I ADVISE ~~OUR~~ BUREAU  
HAVE OUR PRINTER SET UP LIKE BEE ARTICLE WITH FOLLOWING INTRODUCTION IN  
BRACKETS. IN THE INTEREST OF TRUTH AND JUSTICE AND ESPECIALLY FOR THE  
BENEFIT OF THE PUEBLO INDIANS COMMA THE FOLLOWING NEWSPAPER ARTICLE IS  
REPRODUCED FROM THE SACRAMENTO BEE OF JULY TWENTY SIX NINETEEN TWENTY FOUR  
FOR CIRCULATION AMONG FRIENDS OF THE INDIANS BY THE BUREAU OF CATHOLIC  
INDIAN MISSIONS BRACKET. OMIT MY FIRST SENTENCE BEE ARTICLE. I ALSO  
ADVISE PRINTING ONE THOUSAND COPIES SO BISHOPS AND OTHERS CAN SEND  
WITH LETTER TO MEMBERS OF CONGRESS. HAVE MR LUCK OR SOMEONE ELSE ADVISE  
WITH COMMISSIONER AND ACCEPT HIS JUDGEMENT ESPECIALLY ABOUT VALUE ~~OF NEWS~~  
OF LETTER TO MEMBERS OF CONGRESS. LETTER TO BISHOPS FOLLOWS ALSO INSTRUCTIONS  
FOR USE OF ONE THOUSAND COPIES.

40-32

August 21, 1954.

Rev. Francis Schuster, S. F. M.,  
Albuquerque, New Mexico.

Dear Father Schuster:

I enclose two copies of the reprint of an article by myself which appeared in The Sacramento Bee of July 26, 1954. I will ask you kindly to communicate with the friends of the Progressive Pueblo Indians, Mr. Francis Wilson, or some one else, telling them that the Bureau will be pleased to mail copies (only) upon request to any addresses which they will give. X

Do not think it would be well to offer them the advice that the name of Jean Sollier should not be mentioned in print, if it can possibly be avoided. Mention of his name is just so much grist to his mill.

I expect to leave here here September 1 for Albuquerque. I understand that Father Landiari has been replaced. If so, the Catholic children in the Government school can be taken care of.

Will you come to Albuquerque? Please answer soon. I will inform you later of the hour of arrival there.

Yours fraternally,

Rev. William Hughes,  
Director.

X This should be done at once if it is to be done.

[2012, 400]

## DIRECTOR OF CATHOLIC INDIAN MISSIONS SAYS PUEBLOS ARE PERSECUTED BY PAGAN CHIEFS

*[In the interest of truth and justice, and especially for the benefit of the Pueblo Indians, the following newspaper article is reproduced from the Sacramento Bee of July 26, 1924, for circulation among friends of the Indians by the Bureau of Catholic Indian Missions.]*

BY REV. WILLIAM HUGHES

Two recent editorials on the alleged religious persecution of the Pueblo Indians by the United States Government Indian Department have stirred every reader, and no doubt moved many of them to protest in letters to officials in Washington.

Now, if the facts were as they are represented to be in the magazine which *The Bee* quotes, no protest would be too strong. If the Government were handing itself to persecution, or if any individual missionary or any organization, missionary or otherwise, were attempting to persecute the Pueblo Indians because of their practice of a consecrated religion, even though pagan, then no protest would be strong enough which fell short of stopping once and for all such persecution. But what are the real facts?

### Persecution of Pueblos

As regards persecution of the Pueblos by missionaries, Protestant or Catholic, no instance is alleged or can be alleged. That the traditional attitude of tolerance on the part of the Catholic missionaries remains unchanged is shown from the fact that after more than three hundred years of missionary work pagan customs do still exist. There are fifteen Catholic priests and twice as many sisters devoting their lives to the Pueblos. That the padres and hermits have the confidence and affection of the Indians is proved from the fact that the children of pagan and Christian parents alike are freely and gladly committed to their care.

Surely no defense is needed of Charles H. Burke, Commissioner of Indian Affairs. From his record of the past twenty years, not only since he has been Commissioner of Indian Affairs, but also for the sixteen years previous thereto, during which time he was United States representative from South Dakota, his voice has constantly been raised in burning words against injustice and his time and energy given without stint to the writing and enactment of wise laws for the Indians.

### Friend of Indians

Because of his record of devotion, wisdom and justice in behalf of the Indians, Commissioner Burke must be counted with the foremost friends of Indians, like Major McLaughlin, General Scott and President Roosevelt.

Certainly no one who is acquainted with the character of Commissioner Burke for a moment has thought or could think that there was any intention of the least effort to violate the right to religious freedom of the Pueblo Indians, whether expressed through dances or otherwise.

### Pagan Permit Granted

For instance, every well-informed person knows that the request of the Tewa Indians to permit the education of certain boys in the pagan religion would be granted, as it was granted. The principle which must not show itself in the Government Indian office in such respects, is the right of the parents, and the parents alone, to determine the religion of their minor children. Neither the Government nor the Catholic can take that parental right away.

The fact is that the pagan, or reactionary, Indians are cruelly persecuting the Christian progressives because of the latter's refusal to participate in the pagan dances and customs. For many years returned students have been compelled to go back to the blanket or be persecuted by the czarist party.

### Unjust Punishment

In order to punish the progressives for their refusal the pagan rulers unjustly take away their land and their livelihood, force them to labor on ditches and roads for unreasonably long periods and without profit to themselves. The despotic rulers delight in selecting as the day of this penal labor Sunday, especially while the pagan dances are being performed.

Remember, that the old Pueblo form of government, which rules nearly every pueblo is not representative. That the caciques, who usually number three in

each pueblo or town, hold office for life and must be chosen from the czarist party, the party of the established religion. That the caciques alone nominate and in effect, i. e., by intimidation, choose the governor, or absolute ruler, and his officials. And that they often choose one of themselves in turn to be governor.

But now, at last, the progressive Indians have revolted and demand that the United States Government secure for the Pueblo Indians the American form of self-rule.

### Autocratic Rulers

Just there is the rub. The autocratic rulers and their favorites raise the hue and cry of religious persecution both in order to distract attention from their own acts of misrule and persecution and in order to maintain that misrule. The Indian rulers are aided and abetted by a few white men who wish to perpetuate the old order because it pays them in a salaried job or in art models or in scientific research, or because they are won by deception or sentimentality to the cacique cause.

It must be admitted that the change from the despotic form of government probably will, as it did long since in the fortunate Pueblo of Laguna, do away with many old customs and pagan beliefs and practices. What then? Shall despotism be allowed to continue under the specious plea of religious liberty? Or, rather, must there not be an immediate separation of pagan church and pagan government? First, give the Pueblos political freedom. Then let the pagan religion survive if it can. But make the Pueblo people free.

### Progressive Demands

The demands of the progressive party among the Pueblo Indians are expressed by one of their number, Juan Pedro Melchior, who, because of his refusal to participate in the pagan customs, was robbed of his land by the despotic Indian ruler. Melchior spoke at the meeting of the progressives at the

(OVER)

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*Secretary.*

TELEPHONE, LOMBARD 25-21

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(INCORPORATED)

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*Archives*

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HERBERT S. WELSH

Sunapee, N. H.  
August 22, 1924.

Rev. William Hughes,  
Bureau of Catholic Indian Missions,  
2021 H Street, N. W.,  
Washington, D. C.

Rec'd \_\_\_\_\_  
Ans. \_\_\_\_\_  
Filed \_\_\_\_\_  
Noted \_\_\_\_\_  
Copy \_\_\_\_\_

Reverend and Dear Sir:

I wish to thank you for sending me your admirable printed statement entitled "Pueblos are Persecuted by Pagan Chiefs." I received this yesterday and I have read it carefully with deep attention and interest. I need scarcely add I concur in what you have said.

Recent letters which I, as the head of the Indian Rights Association, have received from our agents in the field, Mr. S. M. Brosius, our Washington Representative, and Mr. Matthew K. Sniffen, our Secretary, who wrote me from Santa Fe, New Mexico, as late as August 13th, leads me to think that the situation, which has been brought about by the conflict between the pagan chiefs representing non-progressive ideas and those Indians of the Pueblos who want to move forward into the quiet and secure paths of United States citizenship, whether as Catholic Christians or those of other forms of Christian belief, -- is serious and requires decisive action on the part of our executive authorities.

The withdrawal of two boys from Government school work demanded by the cacique of the Pueblo of Cochiti and permitted by the Secretary of the Interior and the Indian Commissioner, seems to have had serious results. As you know, the plea on which these boys were taken from school was that they should be instructed in the religion of their forefathers with a view to their becoming priests in that religion in the future. Now, the permission for this withdrawal was with the understanding that after some weeks of absence the boys should be returned, but it now appears that the cacique in question has no intention of returning them, and that he has interpreted the concession of the Secretary and Commissioner as a recognition of his government, so far as his own people is concerned, and superior to that of the United States. It seems to me that this virtually brings about a condition of rebellion against the Constitution and laws of the United States which will occasion grave results in the future unless the non-progressive Indians are made to understand that they must obey our laws, and certainly that they will not be permitted to force those members of their own tribe who would like to obey them and who want to march forward in civilized ways, to become their serfs. This

Rev. William Hughes.

view seems to be further strengthened after reading a letter written by Mr. W. E. Johnson, in which, from his large knowledge of the Pueblo Indians, he asserts that some of the customs of the old heathen party are loathsome and criminal and that in these customs the boys who have been withdrawn from school are being instructed. On this particular point relating to the boys I have no exact knowledge, but from the fact that Commissioner Burke has sent me a copy of Mr. Johnson's letter, -- I had previously received a copy of it from our Indian Rights office, -- I infer that he indorses all that is in it, and he surely had every means for arriving at exact knowledge in the case. The Commissioner does not put any qualification upon any portion of Mr. Johnson's letter. If my deduction is correct, it presents a state of facts to a high degree shocking to the moral sense of all citizens of the United States without regard to what their form of religious belief may be, and concerning which the President, as the Chief Executive of the nation, must feel called upon to take action.

I wrote to President Coolidge a few days ago a letter begging him to take this action and to urge the Honorable Secretary of the Interior and the Honorable Commissioner of Indian Affairs not to abandon a Christian family like Joe Melchor and his people to the will of the non-progressives, but to give them the full protection to which they are entitled under our Constitution, viz.; the Constitution grants, as you of course know, free exercise of religious belief and practice on the part of its citizens and protection from religious persecution. If this right be invaded the most sacred privilege of the American citizen now longer exists. It is our hope that in a very short time the Chief Executive of the Nation, by decisive action, will put an end to the extraordinary and lamentable condition of affairs, which, as you show, has wrecked the peace of the Pueblo Indians in the Southwest.

All of which is respectfully submitted.

Very faithfully yours,

*Robert Melchior*

President, Indian Rights Association.

2424 Gramercy Park, Los Angeles,  
August 26, 1924

Mr. John Collier,  
Mill Valley,  
California,

My dear Mr. Collier:

There has been forwarded to me a copy of the letter of August 8, which you addressed to the editor of the Sacramento Bee. I have read this letter with interest and with some regret. It pains me to see the growing division and increasing recrimination which is separating the good people who should be working together for the welfare of the Indian. I am especially solicitous lest personalities and needless controversies postpone the accomplishment of the high aim of full justice for the Indian and imperil some really worthwhile existing work for his benefit.

In regard to one statement in this letter concerning a court ruling legalizing "the subsidy of sectarian and missionary work out of tribal funds," I happen to know that the U.S. Indian Bureau did not initiate action to secure this ruling but was brought into court by an injunction touching the use of the tribal funds and that the court, after due consideration, declared the questioned use of the tribal funds to be legal.

I also know that, the Catholic Indian Bands, which have received a per capita share of this money, have been careful that the individual Indians, as shareholders in the tribal funds, have had an opportunity to sign an authorization giving willing expression to their desire that the funds, to the amount of the allotment, be so allocated.

As you know I am profoundly interested in this matter of right treatment of the Indian and I have no tolerance for any questionable methods by whomsoever used. But I would deeply regret any unnecessary inflaming of religious animosities which would spread like a conflagration and would sweep much that is good in its wake.

In religious strife, the truth is obscured with the smoke of bitterness and we shall not reach the goal toward which our faces are turned. What can we do to bring about understanding and cooperation among those who unselfishly desire the welfare of the Indian. United in essentials, we would be invincible and the Indian's future would be assured.

Very sincerely yours, with best wishes,

Mary J. Workman



Rec'd SEP 9 1924  
 No. \_\_\_\_\_  
 Filed \_\_\_\_\_  
 No. 15. \_\_\_\_\_

Phoenix, Ariz.,  
 August 27, 1924.

Bureau of Geographical Names,  
 2021 F Street, N. W.,  
 Washington, D. C.

Dear Sir:

I thank you for sending me a copy of Dr. Hughes' reprint of his article in the Smithsonian Rec of July 15th, which reached me at this point. I am delighted with it. If possible, will you kindly forward a copy to the following persons?

- Just*  
*9*
- Mr. Herbert Folger, Saratoga, N. Y.
  - Miss Clara L. True, Denon St., New York
  - Mr. D. W. Denison, Hotel Building, Washington, D. C.

In all cases you will please say I am writing for a copy of the letter written by Mr. D. ("Prescott") Johnson addressed to the New York Times, together with the reprinting in the Public Indian School Bulletin. It was sent by the Johnson to the Times in London, but I cannot speak with any more pointed to. The letter reprinted in the Bulletin was a revision of the original article as published by the Times, which was a most effective rejoinder.

Sincerely yours,

*M. K. Sniffen*

M. K. Sniffen, Sec'y, etc.,  
 212 Spruce Building,  
 Philadelphia, Pa.

~~Copy~~

Rev. Fidelis Adams  
St. James  
Arriving

~~August 28th~~

8/28/22  
40-32

~~Will arrive at Albuquerque on Tuesday morning~~  
~~eight p.m. Must see you for me on number~~  
~~ten ~~to~~ twelve am, Laguna. Bring all Pueblo materials~~  
~~to Pueblo this time. Am mailing you tonight~~  
~~Uiciana attack papers in the morning~~  
~~by letter. Prep and St. James for me, to follow attack on Indians~~  
~~Mandalama successor my animal will be I am~~  
~~in all square Sunday. Hope to find some Pueblo~~  
~~or Santa Fe. Have you copy regulations for religious~~  
~~instruction government schools.~~

William Hughes

Archives and Manuscripts Department  
Bureau of Catholic Indian Missions

BUREAU OF  
CATHOLIC INDIAN MISSIONS  
WASHINGTON, D. C.  
2021 H STREET, N.W.

40-3r

8/28/24.

*Please prepare report on...  
to Coffin's article. Press all...  
will be... and will have...  
copies for you.*

Dear Father,

I telegraphed you tonight, night letter, to  
meet me Tuesday on No. 10, 6:27 a.m. out of hope  
for all things... will be... material  
I... Coffin's article in  
the Sea... of Aug 23. It purports to  
answers... in the Sea of July 26. Also bring  
copy of religious... for religious...  
in government... if you can get one.  
I... the... of Fr. Wand...  
admission... I would telegraph him that I  
like to... Tuesday evening. Can  
you write him? You can... bring to you  
out... Perry will be there. I suppose  
to write to in... I will go to...  
if necessary, so if Perry is there...  
perhaps at... to see the... Yours, faithfully  
Bill.

Form 1204

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

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TELEGRAM	
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NIGHT MESSAGE	NITE
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RECEIVED AT

918 D 46 NL

LAGUNA NMEX AUG 29 1924

REV WM HUGHES

30 AVE 33 VENICE CALIF

MUST ATTEND ACOMA FIESTA SEPTEMBER SECOND STOP WOULD SUGGEST THAT  
 YOU STOP AT LAGUNA WILL HAVE TRANSPORTATION TO TAKE YOU ACOMA STOP  
 SEPTEMBER FIFTH MUST TAKE CHILDREN TO STCATHERINES SCHOOL DONT KNOW  
 OF MANDALARIS SUCCESS OR HAS ARRIVED STOP HAVE NO COPY OF REGULATIONS  
 REGARDING RELIGIOUS INSTRUCTIONS

FRIDGLIN SCHUSTER

1000P

0383

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

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CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

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AA 42 42 NL

LAGUNA NMEX 28

BUREAU OF CATHOLIC INDIAN MISSIONS

103

2021 H ST NORTHWEST WASHINGTON DC

BUSY AT PRESENT GATHERING CHILDREN FOR STCATHERINE SCHOOL STOP  
WILL BE IN SANTAFE SEPTEMBER FIVE WITH CHILDREN STOP WILL SUGGEST  
MEETING YOU SANTAFE SEPTEMBER FIVE OR SIX STOP SEPTEMBER EIGHT  
PIESTA AT ENCINAL AFTER THAT CAN MEET YOU ANY PLACE YOU DESIGNATE  
FR FRIDOLIN SCHUSTER.

*S/29 Report to Fr  
Hughes & Co.*

0384

NIGHT LETTER

REV. FRIDOLIN SCHUSTER,  
LAGUNA, NEW MEXICO.

I WILL ARRIVE LAGUNA SIX TWELVE TUESDAY MORNING READY TO SAY MASS ANY PLACE ANY  
TIME I HOPE TRAIN IS ON TIME I WISH TO ACCOMPANY YOU TO SANTA FE AND TO  
ARRIVE THERE SEPTEMBER FIFTH VIA ALBUQUERQUE IF POSSIBLE. I WILL BRING GASSOCK  
SCHULTE GOES DIRECT TO SANTA FE FOR FAIR

VENICE CALIFORNIA.  
August 30, 1924.

WILLIAM HUGHES.

40-32

41-32  
St. Catherine's Indian School,  
Santa Fe, New Mexico.  
September 5, 1924.

Rev. Fridolin Schuster, O. F. M.,  
Laguna, New Mexico.

Dear Father Fridolin:

I have been talking with Mr. Curtis and he is of the opinion that for the Indians to consent to accept lawyers named by Collier, would have several very bad effects. Not only that it would continue Collier's mischievous influence but that the Indians would finally have to pay in real money.

As regards the attorney selected by Collier, namely Judge Hanna, he is very deaf and could not follow the fine points of the testimony. Francis Wilson could not afford to give up his practice and take the job. I am by no means satisfied with Twitchell alone as attorney for the Indians. He needs associated with him a younger man with a good knowledge of the law and a capacity for work. I believe that Twitchell as a lawyer may be a fair historian and likewise as an historian he may be a fair lawyer. But that is all that can be said in favor of Twitchell.

- Please advise the Acoma governor  
(1) Not to tie up with that Coyote Collier, and  
(2) not to tie up in a contract with any lawyer without your advice.

Collier will leave the Indians in the lurch and made to pay the bills.

Yours fraternally,

Rev. William Hughes,  
Director.

WH:MCS

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(INCORPORATED)

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Philadelphia,

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S. M. BROSIUS, *Representative*  
MEGHEE BUILDING,  
WASHINGTON, D. C.

Santa Fe, N. M.,  
Sept. 6, 1924.

Rev. William Hughes,  
Director Bureau of Catholic Indian Missions,  
2021 H St., N. W.,  
Washington.

Dear Father Hughes:

The carbon of Joseph Montoya's remarkable letter was mailed to you yesterday by Mrs. Otero-Warren.

Your visit to Santa Fe was fortunate I am sure. I believe we agreed upon certain matters upon which we can all work together to advantage to the Pueblo Indians.

I have been informed recently that some of the tribes lately signing up with outside attorneys are regretting the proceeding and it appears probable that these people will take steps to try to undo the unwitting injury they did themselves.

You asked about injustice in the amount of labor required of some of the Progressives. The Hunt case I mentioned affords one instance as strong as you are apt to read. Edward Hunt has one acre under the Santa Ana Indian ditch. This year he has been required to contribute about two hundred dollars worth of labor upon this ditch. At one time he had to put on three men for a period of fifteen days. He was instructed by the Indian Department to obey the orders of the tribal authorities and did so. Upon this one acre of land Mr. Hunt raised about twenty five dollars' worth of farm products. He has over twenty acres under a citizens' ditch in the same neighborhood. He has contributed perhaps one fifth as much labor under a ditch system used for economic purposes and not as a means of punishment to irrigate the twenty acre tract. Mr. Hunt will submit his case in affidavit form shortly to Mr. Bennett.

Concerning the sum of money used in taking the Pueblo delegation to Los Angeles, five hundred dollars was advanced by the Indian Rights Association, being my salary and expense account for June. This was my personal expenditure.



MOORFIELD STOREY,  
*Honorary President.*

HERBERT WELSH,  
*President.*

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ERIC J. MENCKERT  
HENRY S. PANCAST  
CHARLES J. RHODES  
CHARLES CHAUNCEY SAYAGH, JR.  
WALTER SHUDLEY  
MATTHEW K. SNIFFEN  
JONATHAN M. STEIN  
HERBERT WELSH  
HERBERT S. WELSH

S. M. BROSIUS, *Representative*  
METHUEN BLANDIN,  
WASHINGTON, D. C.

I volunteered to donate my salary and did so. I do not wish to make any change in the arrangement.

If your organization feels able to reimburse Mr. Warren to any extent whatever, it is just that she be reimbursed. That is a matter between herself and your organization which contributed very generously the \$ 250 sent by Peter Schuster of Laguna.

I think I told you that Mr. Brosius of the Indian Rights Association on his recent visit here guaranteed the fee of Mr. Penahan in the suit to be brought in the Melchor case.

Please accept my best wishes for your success.

Very sincerely,

*Clara D. True*

5-1141

DEPARTMENT OF THE INTERIOR  
UNITED STATES INDIAN FIELD SERVICE

SEP 3 1924

My dear Father Hughes,  
I enclose Joseph Montoya's letter.  
I appreciate your visit to us in  
Santa Fe, & believe many things  
were cleared up by our frank talks  
and we will more clearly understand  
one another in our future work.  
If I can at any time be of  
service to you, please I know

5-1141

DEPARTMENT OF THE INTERIOR  
UNITED STATES INDIAN FIELD SERVICE

that you may always call on me.  
With personal good wishes -  
Sincerely yours,  
Adelina Otero-Warren

Santa Fe, N. M.

Sept. 6, 1924

Santa Fe, N. M.,  
Aug. 17, 1924.

Mr. John Collier,  
Research Agent, Federation of Women's Clubs,  
Mill Valley, Calif.

My dear Mr. Collier:

I am glad that I have had the privilege of meeting you in the presence of my people upon several occasions. I am convinced that you have an interest of some kind in Pueblo Indians, to which tribe I belong by virtue of being a full blood Pueblo Indian man.

I wish to ask you some questions about the nature of the interest you have in us. You call yourself the Indians' friend. The only definition I know of friendship is to wish that my friend may have all the good I desire for myself.

Now let us try to know how your friendship for the Indians will stand this test.

It is true that Christianity and civilization came to our white brothers long in advance of their coming to us, but it is equally true that there was a time when the ancestors of the Caucasian race were pagans of the Stone Age just as ours were. Let me ask you this question: Are you willing to go back to where Christianity found your ancestors, and laying aside your present dress and habits of living which you now have to adopt those of the people of that time? Are you willing to be preserved in that state as a "precious treasure", a "priceless heritage" for the amusement of tourists?

If you are willing to accept this challenge, then try it on yourself for a year and come and tell us you are satisfied to continue in that life. When this occurs, you will convince our sensible Indians of your sincerity.

If you reject the proposition, be honest enough to cease calling yourself the Indians' friend and cease imposing upon the simplicity of the Indians when you tell them you are trying to save an ancient religion with its customs. Then you say ~~to~~ the young Indians and the Government are robbing the Indians of these, you are deceiving the ignorant people who now believe in you. The Government and the young Indians are not interfering with ancient religions or customs which do not violate ~~any~~ beneficial laws.

The Government is teaching us practical methods of keeping step with unavoidable progress whether we like progress or not.

We Progressives want to be free to follow the teachings without the dictates of those who do not prefer to follow these teachings. We wish to be allowed the unrestricted privilege of obeying the dictates of our consciences and the mandates of our common sense in the ordinary affairs of life.

What kind of friendship is it that would keep a whole race in primitive ignorance perpetuated under the name of an ancient religion? What kind of a friendship is it that would prevent a whole race from realizing to the fullest the possibilities of manhood under Christian civilization? What kind of friendship is it that would tamper with a race of immortal souls seeking a knowledge of the God who created them, in order to to preserve this race as a curious show-case thing for the amusement of a more favored race? May I ask you if you cannot find apes and other primitive animals enough to fill your museums without putting your friends the Indians there for objects of amusement or scientific interest?

Now if you wish to be our real friend, show your interest by granting the only mark of friendship possible in your case. Withdraw altogether from us and leave us to our government and such true friends as are acting with it, and we shall soon be able to settle our own business to our best interests.

When our people, no longer deceived, grasp the fundamental truth that each one of us must lead his own individual life as a man and not as a unit of a group no longer essential to racial preservation, we shall be able to live together, each acting according to the dictates of his own intelligence as a unit in a great republic with a common destiny.

I do not mean that the group must be destroyed. Nothing good should be lost. The present state of the Pueblo groups of the old order are the greatest enemy my people have and the groups will be destroyed unless the evils are speedily taken away. The medicine man must give way to the welfare worker. Local tribal governments accountable to nobody but the stone images who cannot audit accounts must give way to administrations based on some degree of representative government. Worship of the elements must give way to an intelligent understanding of the great forces of nature. Our real friends are those who preach the gospel of preparation for competitive life to us, not those who would try to preserve us as a "priceless heritage" working out his destiny in a clay pot which for a season adorns some white man's curio shelf and then is cast into outer darkness with other undusted relics of forgotten fads.

Very sincerely yours,  
Joseph M. Montoya, San Juan Pueblo,  
vice-president of the Progressive  
Pueblo Indian Council.

### Departments

1. CHILD WELFARE
2. CORRECTIONAL
3. FAMILY WELFARE
4. IMMIGRANT WELFARE

### Auxiliaries

- a. MEDICAL AID
- b. DENTAL AID
- c. LEGAL AID
- d. HOSPITAL SOCIAL SERVICE

### Agencies

- Los Angeles Orphan Asylum  
Capacity, 350 girls
- Regina Coeli Orphanage  
Capacity, 172 girls
- St. Catherine's School  
Anaheim; Capacity, 170 boys
- St. Vincent's Institute  
Santa Barbara; Capacity, 125
- St. Boniface's Indian School  
Banning; Capacity, 90
- Convent of the Good Shepherd  
Capacity, 121 girls
- Mother Cabrini Preventorium  
Capacity, 100 girls
- Old Folks' Home  
Capacity, 320
- Mother Cabrini Day Home  
Capacity, 45
- Maryknoll Home for Japanese  
Capacity, 24
- St. Vincent's Maternity Home  
Capacity, 20
- Santa Rita Settlement
- Santa Rita Clinic
- St. Victor's Hall
- Brownson House Settlement
- Brownson House Clinic
- Junipero Serra Club  
Capacity, 27 boys
- Stella Maris Club  
Capacity, 25 girls
- St. Vibiana's Club  
Capacity, 25 girls
- Catholic Filipino Club
- St. Anne's Clinic  
San Diego
- Catholic Children's Home  
San Diego

### Organizations

- National Council of Catholic  
Women (Diocesan Branch)
- Catholic Child Welfare League
- Catholic Lawyers' Guild
- Junior Auxiliary
- St. Vincent de Paul Society
- K. of C. Big Brother League
- Queen's Daughters
- Spanish Ladies of Charity
- Santa Rita Association
- Brownson House Association
- Hospital Social Service  
Committee
- Confraternity of Christian  
Doctrine
- Federation of Parish Sodalties
- St. Augustine's Guild
- St. Peter Claver Guild

## Bureau of Catholic Charities

Diocese of Los Angeles and San Diego

819-20 J-3-2-7, HIGGINS BUILDING

LOS ANGELES, CALIFORNIA

September 20, 1924.

TELEPHONE 372-441  
Private Branch Exchange  
Connecting All Departments

Rev. William Hughes  
Director,  
Bureau of Catholic Indian Missions  
2021 K Street N.W.  
Washington, D.C.

Dear Father Hughes:

Just a word to thank you for the inclosures in your favor of August 30th. I am very happy to get copies of the originals of Commissioner Burke's letters on the subject of Indian dances.

Pursuant to my promise to let you know developments at this end of the line I am inclosing a copy of original letters published by the All Pueblo Progressive Indian Council and the regly of the Pueblo Indians as a group. I wish you would let me know what you think of both of these communications.

With best wishes and kindest regards, I remain,

Very sincerely yours,

*Robert E. Lucey*  
(Rev) Robert E. Lucey,  
Director, Bureau of Catholic Charities,  
Diocese of Los Angeles and San Diego.

REL: D  
Inc.

[ENCLOSURE]

Published by the Indian Defense Assn.,  
Of Central and Northern California,  
460 Fourth St., San Francisco.

#### THE PUEBLO INDIANS AND CONSTITUTIONAL GOVERNMENT.

The letter reproduced below was sent by various New Mexico Pueblos in response to a letter, also reproduced below, addressed to them by the Superintendent of the Northern Pueblos of New Mexico.

The thoughtful reader will recognize that some fundamental problems of human society and government are involved in the issue dealt with in the Pueblo letter.

The very practical motives which are behind the attempted revolution in Pueblo government, are described in pamphlets that have been issued by the Indian Defense bodies.

On receiving the letter from the Indian Bureau Superintendent, the different Pueblos counseled with various of their white friends. They were not in doubt as to the "yes" or "no" of their reply, nor as to the reasons governing their reply, but they recognized that it would not be easy to state in a way intelligible to the public at large the considerations which controlled them.

The Indians were provided with two memoranda prepared by friends intimately acquainted with their modes of living, and at a formally called meeting of the Northern Pueblos the following letter was adopted and signed. It was subsequently given prolonged consideration at an all Pueblo council held at Santa Dominga Pueblo, attended by the delegates from the several Pueblos.

The letters follow:

"Department of the Interior  
U.S. Indian Field Service  
Northern Pueblos of New Mexico,

Circular No. 17.

Santa Fe, N.M. July 21 '24

To the Governors and Councils of the Northern Pueblos:

Dear Sirs:

At a meeting of the All-Pueblo Progressive Indian Council, May 27, 1924, a resolution was unanimously passed, favoring the election of Governors and Officers of the Pueblos under a plan which would be reasonable and just; in other words, it was contemplated that a general election should be held in each Pueblo on a set day, and that the Indians would assemble and vote for a Governor and other Officers.

It is not the policy of the Indian Office to attempt to force any change in form of government in the Pueblos, and whatever is done along lines suggested must meet with the approval of present and established government now in force.

17-11-1892

You are requested to discuss this matter with your people, and to make a report to me at an early date. It seems that the plan has been in vogue at the Pueblo Laguna for some time, and has been very successful.

Very respectfully,

C. J. Crandall,  
Superintendent."

CJC:CF

Archives and Institutional Repository - Bureau of Catholic Indian Missions



10:10:22  
(COPY)

-THE PUEBLO'S REPLY

August 18, 1924.

Mr. C. J. Crandall,  
Superintendent, Northern Pueblos,  
Santa Fe, N.M.

Dear Sir and Friend:

We acknowledge receipt of your letter, transmitting the resolutions of the so-called Progressive Council. You invite us to reply with reference to their statement that they wish a "just and reasonable" form of government adopted in the Pueblos. We understand from your letter, that they wish a system of government by which the adult population of each Pueblo would choose officers on election day, these officers being wholly independent of the clans, clan chiefs caciques, etc., and being free to make and enforce such laws as they willed, subject only to the regulation of the Bureau of Indian Affairs.

We admit the propriety of raising at any time any question whatever regarding the Pueblo forms of government, etc. It is proper, even though as in the present case the number raising the question and making the proposal for a revolution in Pueblo government are fewer than fifty persons in a population of about eight thousand. These figures take no account of Laguna Pueblo. We do not understand that Laguna, which has given up the old Indian ways--which has abandoned the old customs, religion and ideals of the Pueblos--is seeking to make the other Pueblos into its likeness, and we are not informed that the Lagunas are members of the so-called Progressive Council. However, although the proposal for a revolution in Pueblo government proceeds from a minority of less than one per cent of the population, we are glad to consider the proposal and are appreciative of the spirit of your letter.

As it is desirable to so frame our answer that White Americans will find it convincing, we have asked the help of White advisers. But we first briefly state, that the Pueblos are living together happily, peacefully, morally and industriously under their present system of government, and have no wish to change it. At least they have no wish to throw away their traditions hundreds or thousands of years old, and hastily adopt a scheme of revolution.

And then we must state, before giving our view in detail about the theoretical merits of the case, that we know, as our White neighbors and yourself know, that the present proposal which you ask us about was drafted by the attorney for the White settler interests seeking to defeat the Pueblos in the pending land questions. We understand, as doubtless you do, that the so-called Progressive Council is a gathering together of a discontented few, many of whom are discontented rather with the Indian Bureau than with the Pueblo officials. We know that the majority of this so-called Council consists of one faction of one Pueblo--a faction which has long sought to grasp power while at the same time objecting to the payment of taxes--objecting, that is, to the doing of the community work which is the Pueblo's form of taxation. We know that Miss Clara D. Trus, Mr. A. B. Renahan, and certain others, who have assisted in drawing together these discontented and few Indians, are not at all interested in the efficient government of the Pueblos, but are, as they

[ENCLOSURE]

have openly and notoriously been, interested in a victory of the Settlers over the Indians in the land contest. That is their right and we have no objection. But that object will be served if the Pueblos can be split into factions, divided from one another, and paralyzed so that they cannot act as committees and corporations before the Pueblo Land Board. In brief, the proposition which you transmit to us comes from a quarter not auspicious.

And now we will give our opinion on the subject briefly, just as if the Progressives had made their proposal in good faith.

The Pueblos are not communities that assembled hurriedly a few days ago. They have existed for thousands of years, and during that time they have devised institutions which have been tried by the trials of ages. As is well known to us, our institutions were further developed and improved under the influence of Spain, which was our faithful guardian for three hundred years. Among our institutions, is our method of choosing officers and of prescribing the duties and limiting the powers of our officers. The Pueblo tradition, and system of law, is not written, as with White societies, but is not less ancient and not less complicated. It is a constitutional system, not less completely than the governmental system of the United States is constitutional. Our unwritten Constitution, and the institutions we maintain for living according to that Constitution, is perhaps dearer to us than the American Constitution is to Americans, for this Constitution of ours deals not merely with property, and with certain guaranteed liberties, but with our life of worship, our system of relationships within the family and between families, within the clan and between clans. It contains all of that which makes our life deep, and simple, and fearless, and tolerant. It contains that which makes us Indians.

As this letter may become public, we wish here to add, what is known to yourself: That the allegations made by the so-called Progressives are untrue. As you know--we are all Christians--those few men who proclaim themselves Christian Progressives are no more Christian nor different Christian than we, and we cannot make out how they are more progressive than we, except that they are following after White men who are against us on the land question and that they wont pay their taxes. We protest against a great fraud which is being put over on the public, when these men sign a statement prepared by White men that they are Christian Indians being persecuted by us heathen or pagan Indians. We protest against the Indian Bureau having circulated this fraud under the Government postal exemption. But we do not blame you, our local Superintendent, for any of this, and we thank you for calling the subject to our attention.

Respectfully,

- TAOS: Antonio C. Romero, Gov.; John D. Archuleta; Juan Jose Archuleta; Santiago Lucire.
- PICURIS: Manuel Vergas, Gov.;
- SAN JUAN: Ambrosio Martinez, Gov.; Santiago Archuleta; Sotero Ortiz, Chairman All-Pueblo Council.
- SANTA CLARA: Santiago Narango; Victoriano Sisneros.
- SAN ILDEFONSO: Bernardo Sanchez; Sotera Montoya, 1st Fiscal; Juan Estava Robal; Juan B. Gonzales.

0397

ENCLOSURE

NAMBE and POJAGUE: Marcos Tapia; Leuto Vigil.  
TESQUE: Juan de J. Pino; Martin Vigil; Julio Abeta; Marce Vigil.  
COCHIFI: Louis Ortiz, Gov.; Jose Alcario Montoya; Mercial Quintana, Juan Estevan Chalan; Lorenzo Herrera; Jose Trujillo; Santiago Cardero.  
SANTO DOMINGO: Roque Garcia, Gov.; Victor Neito; Julian Lervato; Santiago Pena.

We, the undersigned delegates to the Santo Domingo (All-Pueblo Council) meeting held this 13th day of August, 1924, hereby publicly declare that we heartily endorse the action taken by the delegates of the Northern Pueblos in protesting against changing our form of government which the so-called Progressive All-Pueblo Council proposes to do.

SANDIA: Luciano Lujan, Lt. Gov.; Juan Abeita, Principal Mayor; Lorena Chaves.  
SAN FELIPE: Jose Domingo Valencia; Jose Lararo Sanchez; Harvey Townsend; Santiago Esquibel.  
SANTANA: San Lorenzo Tenorio, Lt. Gov.; Masurio Trujillo; Manuel Sanchez; Jose Maria Augustina.  
ISLETA: Lulo Lucero, Gov.; Jose Padilla, Head Principal; Antonio Abeita. Julian Melina, Gov.; Crescencio Taribio, Captain of War; Gregorio Shija.

0398

CLASS OF SERVICE	SYMBOL
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DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

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# WESTERN UNION TELEGRAM



NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

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SANTAFE NMEW 10

REV WILLIAM HUGHES

CATHOLIC INDIAN MISSIONS BUREAU WASHINGTON DC

BELIEVE HAMMITT NOW EMPLOYE SANTAFE INDIAN SCHOOL WOULD BE VERY DESIRABLE SUCCESSOR TO PAQUETTE AT FORTDEFLANCE APPOINTMENT MUCH BETTER THAN ONE I HEAR MENTIONED HAMMITT LIBERAL AND RECOMMENDED HIGHLY SATISFACTORY TO HAGERMAN HOPE YOU CAN SPEAK FAVORABLE WORD IMMEDIATELY TO BUREAU

CLARA D TRUE.

Rec'd NOV 11 1924 Amt. \_\_\_\_\_  
 Ans. \_\_\_\_\_ Order filed \_\_\_\_\_  
 Paid \_\_\_\_\_ Sten. comp'd \_\_\_\_\_  
 Copy to I.S. \_\_\_\_\_ Sten. out \_\_\_\_\_  
 Copy to I.S. \_\_\_\_\_ Messages \_\_\_\_\_

24 NOV 11 AM 2 19

Miss True

November 11, 1924.

Miss Lura D. True,  
Santa Fe, New Mexico.

Dear Miss True:

Your night letter of November 10 came too late for me to be of any service to Mr. Hammitt, as the successor to Mr. Pequette, so I was informed at the Indian Office this morning, has already been selected. I could not learn who had been chosen, but I do know that it was not Mr. Hammitt.

Yours very truly,

St. Rev. William Hughes,  
Director.

WJH

November 15, 1924.

Dr. Clara Stero-Barren,  
Santa Fe, New Mexico.

Dear Mrs. Stero-Barren:

I have been hopelessly tied up with work, both in Boston and in Washington, since my return from Santa Fe. I have not the figures before me, but I wish to assure you that this Bureau will be pleased to make the additional refund to you to cover the difference between the \$500 already advanced and the statement of expenses incurred by you for the delegation of Pueblo Indians sent to Los Angeles. My memory is that the difference is between something like \$765 and \$500, already advanced. I will verify the figures and be pleased to send you a check. I hope you will let me delay until after December 10.

This is only the smallest expression of appreciation for what you have done for the Pueblo Indians in this particular matter.

There are some other matters about which I will write you later. I have not forgotten the promise to have certain documents copied.

I took what action I could, and as I promised, in regard to the Central committee of the Federation. I acted immediately upon my return to Washington.

With kindest regards to Dr. Curtis and Miss True, I remain

Yours very truly,

St. Rev. William Hughes,  
Director.

W:H

November 15, 1924.

Rev. Fridolin Schuster, C.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:-

On July 23 you received a letter from me stating that Mrs. B. Christy, Chicago, Illinois, had a set of Stations which she was willing to give to you.

Mrs. Christy received shipping instructions from me and as I have no record whether you received these Stations, I am writing to you to clear the matter up.

Kindly inform me in this matter at once and if you have received these Stations, forward me a brief letter of acknowledgement to Mrs. Christy.

Yours fraternally,

Rt. Rev. William Hughes,  
Director.

JS:lg

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

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# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

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REV WILLIAM HUGHES

BUREAU CATHOLIC INDIAN MISSIONS TWENTY TWENTY ONE H STREET NORTH

WEST WASHINGTON DC

FORTDEFIANCE POSITION NOT FILLED EXCEPT WALKER ACTING BOOST HAMMITT

CLARA D TRJE,

Rec'd NOV 15 1924 Amt. \_\_\_\_\_  
 Dis. \_\_\_\_\_



Rec'd NG? 26 1924 Amt. \_\_\_\_\_  
Ans. \_\_\_\_\_ Order Filled \_\_\_\_\_  
Rec'd \_\_\_\_\_ Sten. comp'd \_\_\_\_\_  
✓ \_\_\_\_\_ Sten. ext. \_\_\_\_\_  
\_\_\_\_\_ \_\_\_\_\_

40-32

Colorado Springs, 11-17-24

Dear Monsignor:

You may have seen enclosed  
article. If not, it will probably  
be of interest to you.

Cordially, in Christ

C. W. Neisenhorn, Jr.

## rites 'OF THE PUEBLO INDIANS

N. Y. Times 10/26/24

### F. W. Hodge Denies There Is Anything Revolting or Immoral About Them and Attributes Reports to the Indians' Desire to Fool the Whites

To the Editor of The New York Times:—  
One cannot fail to read with interest the communication of Herbert Welsh, President of the Indian Rights Association of Philadelphia, which appears in today's issue of THE TIMES, but it would be more interesting if his statements respecting the dreadful state of affairs among the Pueblo Indians were true.

During the past year we have been regaled with complaints of the performance of immoral rites among the sedentary Indians of New Mexico and Arizona by various people who have visited them, mostly as total strangers, for the evident purpose of recording everything they could in regard to these alleged indecent practices, but we have yet to learn of a single instance in which the Pueblo Indians are the most civilized people in the world, so far as religious beliefs are concerned, the on for their superstitions being that in the Franciscan missionaries were established among them early in the seventeenth century, it became necessary in the middle of the century, to inhibit the public performance of even in native ceremonies as inimical to Christian belief, consequently the Indians conducted their rites in secrecy, often far away from the pueblos, but more often in their ceremonial chambers in the dead of night, and many of these ceremonies have been performed ever since with little more than hearsay knowledge on the part of the whites, or even of members of the tribe unless they belonged to the "faithful."

Of those admitted to the rites, the least of all are the younger men who have been to school, not because of their in itself for many boys and girls the rite primitive was which read from school, but because, with a few exceptions, the "educated" Indians (those who have been taught printing, tailoring, plumbing and similar useful vocations in Government schools) have absorbed many of the immoral practices of the lower whites, especially dueling and lying, hence are not trusted by their chiefs. Equally with little knowledge of the esoteric rites of

their own people, they are ever prone to air their views of what they imagine is going on in their respective pueblos, and stress their self-importance by offering ready voice in the iniquities of the latter, especially if they chance to be average Indian Bureau employes. Give a Pueblo Indian a hint of the kind of an commodity you are the fullest extent.

Eleven years ago the late Matilda Coxo Stevenson, who probably knew more about the inner life of the Rio Grande Pueblos than any one of her time, was told by Tewa Pueblos that human sacrifice was practiced in at least two of the villages—the youngest infant in one, a woman in another. The victim was said to have been dragged with a tramontana until life was supposed to be extinct; then after certain weird performances, starved fatherhood were turned loose from paucity vases and allowed to feast upon the body until not an atom of flesh remained.

It is just this kind of thing that the Indians love to pour into the eager ears of too inquisitive and gullible whites. The point of "affluents" bearing on such a point and possessing, of which one hears from time to time, are all of a piece with what Mrs. Stevenson was told. I have heard Pueblo Indians "fill" white people with the same kind of fabrications when they had the opportunity to pry too familiarly into their beliefs, but what fun they had the next moment among themselves!

The Spaniards of early date related on the Pueblos the "Montezuma" myth, which they have employed effectively ever since to deceive the unwary whites. As a matter of fact, the Pueblos know no more of Montezuma than their curious critics know about their secret practices.

A Pueblo Indian is the most accommodating being in the world. If one is ingratiating enough he can induce a Pueblo to sign a paper without a murmur. I have seen the results of this myself. Only a few years ago my friend the late Father Anselm Weber endeavored to establish a Franciscan mission among

the Zunis, who voted on a proposal with the result that only one ballot (that of a Mexican captive) was cast in its favor. A couple of years ago, however, the project was revived and the mission established because the Government agent personally circulated the petition, which the Indians signed, the majority against their will, for fear of arousing the agent's anger toward them, as they expressed it, I strongly suspect that many of the Indian "affluents" of which we hear, as well as the roll of 2,305 "Progressive Christian Pueblo Indians of New Mexico" which we read about, have been created much the same way. In the circumstances it is a wonder that any Pueblo Indian has been allowed to escape without signing something or other.

Mr. Welsh speaks of a "human revival" among the Pueblos, referring to a fanatical outburst by "Purgifoot" Johnson, which the Indian Rights Association has seen fit to exploit. The only revival in the active minds of certain propagandists such as those who are claiming for the Indians, or rather for the Indian Bureau, as large a population as existed at the time of Columbus.

With few exceptions the rites of the Pueblos have remained unchanged from pre-Spanish times, and with all respect to the efforts of many zealous administrators, the so-called "human sacrifices," without exception the most honorable and trustworthy people I have ever known. I wish that I could say as much of most of the younger generation who have had the disadvantage of the white man's training.

In his secret to which Mr. Welsh refers, Mr. Johnson says that he has participated in some of the Pueblo dances himself, on one occasion actually leading one of them from midnight until 4 o'clock in the morning, a performance which he "thoroughly enjoyed." "But," he continues, "there are other features connected with these Indian dances that are held in secret that are of the most hideous, obscene and revolting character, dances the white people are never permitted to see." Of such, no doubt, is the "human sacrifice" rite of which Mrs. Stevenson was told but which no white person has ever seen or ever will see, because it does not exist. Johnson says further that "in the Indian Office in Washington in the after file of official reports from inspectors and affidavits of Indians regarding the unimpeachable character of these affairs"—which no white people have ever seen. And, further, "in the office of the Indian Rights Association in Philadelphia cases sheets of affidavits from Indians revealing the unprintable details of these horrible secret affairs"—none of which has a white person ever seen.

I have personally witnessed many ceremonies in the largest and most primitive of all the pueblos, both public and in the ceremonial chambers, but never have I observed an obscene act in any of them. On the contrary, the rites were those of that beautiful and deep-seated faith which one finds reflected in the gentle lives of the old native tribes. The only immorality of which I have ever even heard is that practiced by the native youths who have learned the ways of certain white while attending school, and the immorality due to such whites who are tolerated on Indian reservations, even in the face of protests by the Indians themselves.

In my judgment the strictures by Mr. Welsh and Mr. Johnson have as much basis of truth as the latter's assertion that the "elaborate medical services" of

Mrs. G

November 19, 1924.

Miss Clara B. True,  
Santa Fe, New Mexico.

Dear Miss True:

In the absence of Father Hughes, I beg to say, in reply to your telegram of November 16, that I can state positively that the vacancy in the Fort Defiance Superintendency has been filled. No announcement has yet been made of the person selected for the position, and probably will not be for some days yet.

Very truly yours,

Charles W. Lusk,  
Secretary.

cl/JR

Rec'd NOV 25 1924 Amt. \_\_\_\_\_  
 Ans. JUN 4 - 1925 31 Order Filled \_\_\_\_\_  
 Fol'd \_\_\_\_\_ Sten. comp'd \_\_\_\_\_  
 Not L.S. \_\_\_\_\_ Sten. ent. \_\_\_\_\_  
 Mssens \_\_\_\_\_

6-1142

**DEPARTMENT OF THE INTERIOR**  
**UNITED STATES INDIAN FIELD SERVICE**

Santa Fe, N.M.  
 Nov. 21st. 1924.

Rt. Rev. William Hughes, Director,  
 Catholic Indian Missions,  
 Washington, D.C.

My Dear Father Hughes;

I am in receipt of your letter of November 15th,  
 with reference to the refunding of the money for the Indian  
 delegates who attended the Los Angeles convention of the General  
 Federation of Women's Clubs. While we will be glad to have this  
 refund, I am sorry that this had given you any annoyance. We did  
 what seemed to us necessary for the best interest of the Indians,  
 and as it was necessary to finance the delegates, it was done  
 personally, with only the thought that it was an emergency which  
 only the Indians could meet. This I believe is well understood by  
 you, who through your representative in the field, Rev. Father Woods,  
 gave us so much assistance.

I have just returned from an inspection of the northern  
 pueblos with Mrs. Walter McTab Miller, chairman of Public Welfare  
 for the General Federation of Women's Clubs. Mrs. Miller has some  
 information with reference to the Indian situation which will be  
 valuable to the Federation. I am certain that we can count on  
 Mrs. Miller to give our New Mexico Indians the proper encouragement  
 and assistance. I was greatly pleased with her visit.

I shall be so glad to hear from you with reference to  
 any and all matters pertaining to our Indians, your suggestions

5-1142

DEPARTMENT OF THE INTERIOR  
UNITED STATES INDIAN FIELD SERVICE

will be appreciated.

I shall be glad to hear further from you, and with kind regards to you from Miss True and myself, and appreciation of your kindness.

Very sincerely yours,

*Adelina Otero-Warren*

P.S. Mr. Curtis has returned to Los Angeles, his book on the Pueblo practices and dances will be published this fall and should be interesting and valuable.

*ADW*

40-32

November 26, 1924.

Rev. Fridolin Schuster, S.F.M.  
Laguna,  
New Mexico.

Dear Father Schuster:

The inclosed check for \$100 covers a gift to you from the Marquette League for Christmas. Please write a letter of thanks addressed to the Marquette League. Send the letter to us and we will forward it to the league. It would be well if you would include in your letter something about conditions at your Mission. The Marquette League is always glad to receive information of this kind, as it frequently can be made good use of in its little publication, The Calumet.

Very sincerely yours,

Charles S. Lusk,  
Secretary.

Cl/JR

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

# WESTERN UNION TELEGRAM



NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

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324 DEC 5 AM 12 22

ARISE NITE

SANTANA WESLEY

REV WILLIAM HUGHES

45

CATHOLIC INDIAN MISSIONS BUREAU WASHINGTON DC

PROTEST AGAINST DISMISSAL ADOLINA OTERO WARREN FROM INDIAN SERVICE

REASON GIVEN INSUFFICIENT FUNDS INDIAN RIGHTS WILL DO ALL POSSIBLE

AM WIRING SKIPPED

CLARA D TRUE.

CLASS OF SERVICE DESIRED	
TELEGRAM	<input type="checkbox"/>
DAY LETTER	<input type="checkbox"/>
NIGHT MESSAGE	<input type="checkbox"/>
NIGHT LETTER	<input type="checkbox"/>

Patrons should mark an X opposite the class of service desired; OTHERWISE, THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM

# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Form 1206A	
NO.	CASH OR CHG
CHECK	
TIME FILED	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

(COPY)

December 3, 1924.

Hon. Hubert Work,  
Secretary of Interior, Washington, D. C.

Rumored that Adelina Otero Warren, Indian inspector will be dismissed because of insufficient funds. Indian rights Association considers dropping her now calamity and it would be construed as blow to progress and civil rights among Pueblo Indians. The public will call it a surrender to pagan reactionary element, an act contradicting established Government policy. We hope the blow may be averted.

Herbert Welsh, President.  
M. K. Sniffen, Secretary.



Dec. 8, 1914.

Mrs. Clara D. Trues,  
Santa Fe,  
New Mexico.

My dear Miss Trues:

Another Bishop is at present  
absent from Washington. Upon his re-  
turn I will bring to his attention  
your night letter of December 2 concern-  
ing Mrs. Peters-Warren.

Very truly yours,

Charles J. Fish,  
Secretary.

CSL/JR

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N.L.

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

# WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT      GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N.L.

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.  
 Received at Commercial Nat'l Bank Bldg., 14th & G Sts., N. W. Washington, D. C. ALWAYS OPEN

AB195 22 NITE

1924 DEC 9 PM 10 12

SANTAFE NMEX 8

CHARLES S LUSK

2185

TWENTY TWENTY ONE H ST NORTHWEST WASHINGTON DC

PLEASE FORWARD MY NIGHTLETTER TO FATHER HUGHES VERY IMPORTANT TO  
 RETAIN ADELINA OTERO WARREN IF CATHOLICS HAVE ANY INSPECTOR IN  
 INDIAN DEPARTMENT

CLARA D TRUE.

Rec'd DEC 9 1924 Am  
 Ans. \_\_\_\_\_ Order Filled  
 Vol'd \_\_\_\_\_ Sten. comp'd  
 Not. S. \_\_\_\_\_ Sten. out  
 Copy to J. S. \_\_\_\_\_ Messes

December 3, 1924.

Miss Clara B. True :  
Santa Fe,  
N. Mexico.

Dear Miss True:

Father Duchas is 'on the wing', making it impossible for us to see to him. For this reason I am not able to comply with your request to forward your night letter in regard to Mrs. Stern-arron to him.

Very sincerely yours,

Charles J. Busch,  
Secretary.

C. J. B.

41-24

Laguna, N. Mex., Dec. 10, 1924.

Rt. Rev. W. Vaches, Director  
Bureau of Catholic Indian Missions,  
2021 K St., N. W.,  
Washington, D. C.

Rec'd	DEC 15 1924	Am.	_____
	<i>File 114</i>	Order Filled	_____
		Spec. Comp'd	_____
		Sign. out	_____
		Checked	_____

Rt. Rev. and Dear Sir:

This letter will be in answer to yours of November 15 and likewise in answer to Mr. Lusk's letter of November 20.

Before proceeding to answer these letters, however, I will offer my hearty congratulations to the signal honor that has been conferred upon you. It is a recognition of your splendid work in behalf of the Indian missions and will give both you and the Bureau added prestige within and without the Church. I rejoice that this honor and recognition has come to you. In October I was obliged to undergo a surgical operation and whilst in the hospital I was not in touch with current events. That is the reason why the knowledge of your eminently conferred upon you has reached me only recently, and therefore my tardiness and lateness in offering my congratulations.

After leaving the hospital on November 4th I was busy visiting my missions and with the work of repair of the old church of Cooma where you and I spent a pleasant day on September 2nd last.

In answer to your letter of November 17 I ~~xxxxxxx~~ that with regard to a set of stations sent me by Mrs. D. Christy, I will say that I have received the set. They are very beautiful and I am indeed proud of them. I will install them in the new chapel of Cooma, one of my Indian missions. I wrote to Mrs. Christy immediately upon receipt of the stations, but there was no indication and no mention of the fact that they had been sent me at the request of the Bureau. I was wondering all this while how Mrs. Christy happened to send those stations to me as she is a total stranger to me. Your letter explains it.

I am very grateful for the donation sent me by the Marquette League. It was a Godsend as I explained in my letter to Miss Ernie, which is enclosed.

When you visited Laguna at the beginning of September you took with you some papers and documents: the report of the First Progressive Indian Council, an affidavit by John Dixon and others that I do not now recall. You promised to return them within a short time. I realize that you are busy and have little leisure time, but I could have made good use of those papers, if I had had them. I will appreciate if you will return them at your earliest convenience.

The Pueblo Lands Board has not yet held any session. I understand they are awaiting an appropriation from Congress. Two of the members of that Board, Mr. Roberts Walker and Mr. Hagerman, are excellent men and well fitted for the position. Both are well known out here. The third man, Mr. Jennings, is an unknown quantity out here, but comes with a good reputation. We expect great things from this Board and a final just settlement of the burning Pueblo questions.

Our mutual friend (?) Collier is again revivating around the Pueblo country in an attempt to induce the Indians to sign up for an attorney to represent them before the Pueblo Lands Board. According to the New Mexico Press Collier purports to have a letter from Commissioner Burke endorsing his present activities. If the Commissioner gave Collier such a letter, I am very much surprised because Collier is a man without principle or conscience and would not hesitate to explain and divert such a letter of recommendation for his own purposes. If Collier possesses such a letter of endorsement it will gain him the good will of the Indians and having them on his side God only knows what he will stir up next. I fail to see why the Pueblos should hire attorneys at this time before the Board has ever began its sessions. It appears to me to be a reflection on the honesty of the Board. Later after the Board has begun its work and Mexicans appear before it with attorneys, it might be necessary for the Indians to be represented by attorneys.

You undoubtedly know that the Federation of Towns Clubs have crowned Collier. They decided that there was no longer stand in need of a research agent in the Indian country. That ought to give John a knock-out, but like the Irishman, he does not know when he is whipped.

Mrs. Otero-Carron was busy before the election campaigning for her brother who ran for Governor of New Mexico, but who, alas, was defeated. Defeated candidates of both parties have contested the election and if there will be a recount by the court much crucial work, I fear, will be done.

I know your time is valuable and I cannot appropriate any more of it with like concern.

With all good wishes to yourself and your remembrance to all in the office, especially dear Mr. Luck, I beg to remain

Sincerely yours (as should I had more humble back in view of your identity!?)

*J. Dridolin Schuster Otr.*

DEC 17 1924

Laguna, N.M., Dec. 13, 1924.

Rt. Rev. and Dear Msgr. -

I just heard that Mrs. Allen-Starron's position as inspector in the Indian Service is to be discontinued after Dec. 31. This is disconcerting and sad news for us and the Indians. The latter, from various pueblos, have sent letters to Washington asking Secy Stark to continue Mrs. Starron in her position.

Dear Msgr., please do all in your power to continue Mrs. Starron in her position. Perhaps you can enlist support of Senator Leitch or other influential parties.

Mrs. Starron is a very capable and most efficient employee. All her life she has lived among the Pueblo Indians; knows them and their needs. She enjoys the confidence of the Indians. She has done more for these

Indians than any other inspector or even  
superintendent. All his efforts and work  
will come to naught; his projects will  
never be completed. I think, she is most  
fair and just. Above all, she is a practical  
Catholic; the main supporter of the  
Progressive Indians, which is really a  
Catholic movement. With her dismissal  
the Progressive cause will receive a bad  
blow and the hands of the pagan caciques  
will be strengthened. I could enlarge  
on all these reasons, but have not the time.  
Besides, you understand.

Please use your utmost influence to  
have her post retained and her position.  
It means all to the Indians and the Catholic  
cause.

Respectfully yours,

Dr. Franklin Schuster.

TYPESCRIPT OF PRECEDING DOCUMENT

COPY FOR Bureau

Laguna, N. Mex. Dec. 13, 1924.

Rt. Rev. and dear Mggr:

I just heard that Mrs. Ctero-Warren's position as inspector in the Indian Service is to be discontinued after Dec. 31. This is disconcerting and sad news for us and the Indians. The latter, from various pueblos, have sent letters to Washington asking Sec'y Work to continue Mrs. Warren in her position.

Dear Mggr., please do all in your power to continue Mrs. Warren in her position. Perhaps you can enlist support of Senator Curtis or other influential parties.

Mrs. Warren is a very capable and most efficient employee. All her life she has lived among the Pueblo Indian, knows them and their needs. She enjoys the confidence of the Indians. She has done more for these Indians than any other inspector or even superintendent. All her efforts and work will come to naught, her projects will never be completed. With all, she is most fair and just. Above all, she is a practical Catholic, the main supporter of the Progressive Indians, which is really a Catholic movement. With her dismissal the progressive cause will receive a dead blow and the hands of the pagan caciques will be strengthened. I could enlarge on all these reasons, but have not the time, besides, you understand.

Please use your utmost influence to have her retained and her position. It means all to the Indians and the Catholic cause.

Respectfully yours,

(SIGNED) Fr. Fridolin Schuster.

COPIED BY LC



December 27, 1923.

Rev. Fridolin Schuster, O.F.M.,  
Laguna, New Mexico.

Dear Father Fridolin:

Your letter of December 20 has been received, with the Bulletin on the Pueblo Land problem, for which please accept my thanks.

Enclosed is a copy of the Bursum Bill introduced this session; it is identical with the Lenroot Substitute. A copy of the report of Commissioner Burak of this year will be mailed to you from the Indian Office.

Your attitude on the Pueblo Bill and towards Collier will be brought to the attention of Commissioner Burke in a day or two.

Wishing you all possible blessings during the present holy season, I am

L:J

Very sincerely yours,

Secretary

[1924]

Judge Richard S. Hanna  
Albuquerque N. M.

Dear Judge Hanna,

I have retained a letter from the  
in regard that you had Part 2. Winn had been  
got the advantage for the Part 2 is to see  
the Part 2 is to be Boiled

As a part of the Part 2 and Part 2  
I have for this advice they say that the Part 2  
show to accept the Part 2 of Part 2 but  
they say you are one of Part 2.  
Part 2, Part 2 and Part 2 say that  
they are sorry that the needs of the Part 2  
do not always agree on what is best for the  
Indians. But the letters say to listen to them all and  
then Part 2 up our minds.

Yours truly,

Gov. James H. Miller  
Albema.

Written by Joseph Montoya [1924]  
San Juan Pueblo

- 1 -

In the name of the little band of Indians known as the progressive party, we wish to give you a plain view of the existing state of affairs in the Pueblos, with the hope that, you may be able to help us in our hour of need.

The Government Schools taught us that it was our duty to make use of what we learned there, when we got back among our people. Our reason and common sense tell us the same, and as our name shows you, we are endeavouring to keep what was, as it were, the watch-word of the School: PROGRESS before our eyes. There we were continually urged to fit ourselves to be leaders among our people and use our opportunities to uplift and help our people, who do not get the same opportunities that we get. And reason tells us that we should do so.

We feel that the Government has our best interest at heart, and that in spending millions of dollars in educating us, it wishes to have us go back to our homes and put into practice what we learned in School, and show results for what has been done for us, and make ourselves an industrious, respectable, self-supporting, progressive people. This is the aim we progressives have in view, and only God knows what we at present are suffering because we will not abandon our aim, and we are determined never to abandon it, cost us what it may. We feel that we owe it to the Government to show results of our education; we owe it to our own conscience to do what we see to be our duty; we owe it to our children and our people, even though it is these same people who are persecuting us, because they don't see the wrong they are doing; and last but not least, we owe it to God for giving us light to see what our duty is, when He did not give it to so many others of our people. But, although we are determined never to give up our aim, it seems impossible for us to do much more than fight and suffer, unless we can get some help; and from our point of view it seems useless for the Government to spend millions on educating the Indians, if it does not make some arrangements to protect the free actions of the progressive Indian, otherwise there is nothing left him to do, except to fall back into the old pagan way of living, or to suffer all kinds of petty persecution and in the end to be able to do nothing much for his people, or else to leave the Pueblo and live elsewhere like a white man.

This letter, is what many of the young Government School boys are doing, but it will never help our people or lift them up. To do this we must live among them the life of civilized progressive men and women, and without some aid or protection from the Government we cannot do this. The Government itself and the world at large often ask, why the Indian after so much education goes back to the old pagan custom? This question remains unanswered. There is many a one who is sincerely the friend of the Indian, yet grows discouraged and says: it is useless, the Indian cannot be made anything different from what he is; to work for him is time wasted.

I admit that it looks that way, but, it is only because the obstacles in our way have never been removed. We do not blame the Government for this, again we repeat, that we believe what you seem to try to show the Indians, namely, that the Government is their true friend, as is proven by the fact that Commissioners are sent from Washington to investigate the Indian situation, yet even this fails to help us, and what is done for our good turns out often to harm us. Why? Because, when the Commissioner comes, he is brought by the Government officials to see and talk with the governor and his party, and when Indian delegates go to Washington, it is the same ones who go; thus the few who are struggling to practice what the Government has taught them to do, are still unheard. Now how are we to reach Washington and ask the Government to give us the help and support which we need and which we are sure it would be glad to give, if our

Position was truthfully put before the Government. We can only do so through some official who is here amongst us. When we had Mr. Connergan, he always stood for and encouraged the progressive party. Since we lost him, we are left to struggle alone, but having for a time watched the real interest you take in our people, we are turning to you with the utmost confidence, that you will be the friend we so sorely need and that you will enlighten our Government, regarding the struggle we are making and the need of help and protection against the unjust persecution which we are suffering. We are going to give you the answer to the question so often asked, namely, why the Indian after so many opportunities as he gets in the Government School and all the money they spent on him, returns to his Pueblo to become again what he was before.

Some one may ask, is the fault in the school system or in the Indian child? The answer is in neither; the fault all rests in the Pueblo situation, which we are asking you to present to our Government. At the present date matters are worse than ever, and sure to become worse daily, now that we have lost the judges in the Pueblos, judges of the style of John Dixon of Cochiti and Pablo Abeita of Isleta Pueblo, who were able a little, to check the arrogance of unscrupulous governors and their staff of casiques, medicine-men war-captains and other officials, who always have the populace ready to follow their bidding now as they are in full power and can bring a nice, well-composed story to Mr. Crandall and other Government officials and get their approval for their actions.

What is to become of the few progressive Indians, who are loyally striving to follow the teaching the Government gave them in school except to give up in an ignoble defeat, or to become martyrs to their principals and their duty to their people. This is what we are prepared to do and what we are doing at the present time. Now, the situation in the Pueblo is this. The governing party in all Pueblos, except Laguna where the people vote for their governor, is appointed by the casiques. This fact alone is sufficient to show any intelligent person, that no one is appointed as governor or other officials except those who can be relied upon to uphold the old pagan customs and worship, and there are no means they can use for this end, that they don't feel justified in using. And their constant efforts are directed toward drawing all the young folks into their own ways, and this they do, not only after they return from school but during vacation; and at all times, they use persuasion, threats and even force, together with influence and last but not least paternal authority.

Last summer the writer was at the Cochiti feast. After the Church services were over and all the Indians had had some dinner, they were supposed to getting ready for a dance, when six boys whose people were among the upholders of the old Indian customs disappeared and no one knew where they were. All at once the war-captain and his aides were out in pursuit of them. The people were wondering why the dance was delayed, but got no explanation. Four of the boys were sighted on the other side of the river. soon they were pursued and forced to return and dance. The other two got beyond their reach; one of them had a father living and he resolved to give him a good whipping when he came back. But for some reason did not, contenting himself with scolding him and threatening to do it if he ever disobeyed again.

Can we not easily guess that the fact of Judge Dixon being in the Pueblo saved the boys? Of course, if the old party could get judges of their party, all would be well with them and the Government would be paying them for doing harm instead of the good they are supposed to do.

Another example. Last Christmas in San Juan, some Government boys tried to escape dancing. The officials followed them. One boy and his father

took a firm stand and a discussion followed in which both parties got hot. The father of the boy told the governor and his party, that they did not dance in honor of God but the devil. Mr. Grandell was called and he told them that the Government had nothing to do with their customs, so they decided to punish him, the father, by ordering him to leave the Pueblo and forbidding him and his family together even a piece of fire-wood. Of course he got scared and he is still there now. If these boys who are not even banded together show that they have a desire to progress, and many more, here and there, would love to do the same thing, then is it not reasonable to believe, that if they could feel free to act up to the dictates of reason and conscience, of honor and principle, without being subjected to a constant petty persecution, that in a short time the Government would see the result of education given, in a large body of progressive Indians. Because the educated man feels the nobility of his manhood and shrinks from the humiliation of being considered by the white man, as a show-case thing for the amusement of tourists, and feels that those who try to keep him for such are not his friends. If men wish to help and befriend the Indian, promote and perpetuate Indian arts and crafts let them do so, and they will find in the educated progressive Indian a more efficient hand to work on the arts and crafts.

But, as I have said, it costs too much self-sacrifice for the Indian under present circumstances in our Pueblos to be progressive, and most of them shrink from the cost to be progressive, and therefore, go back to old customs. That is the reason why we have so many in the Pueblos today, who are educated but living as pagans after all this. They are the men who are doing the harm, because they can fix up nice stories and deceive the Government officials and make them believe that it is the progressive party, and especially a judge of the progressive party, who is causing all the disturbance in the Pueblos, while it is themselves who are doing all the harm by trying to coerce the people into being as pagan as themselves; and trying to convince others, as they themselves pretend to believe, that their customs and practices are not pagan. It would seem that for us to progress, spells a reflection on them, and they are determined to stop us at all cost. Is it then surprising that under such conditions we are but a handful of Progressive Indians? Now, if you can show the Government what is the true state of affairs, will not the Government take steps to protect the progressive Indian.

In at least ten years we will be able to show results that will agreeably surprise the Government and the world at large. That we prepare to ask is not hard to give and we are fully confident that our Government will be as ready to grant our request as we are to ask it, if they are once enlightened regarding conditions. All we ask is to let the old Indians and those who want to cling to old customs, go ahead and do so, but to leave everyone else to act as they wish. For this, it is necessary that the Government make a law and make it clearly understood to all the governing parties and all their adherents, that it will be a fault punishable by law, for anyone, be it the governor, cacique, war-captain, medicine-man or woman, or anyone else even be they parents, to try either by persuasion, bribe, threat or punishment, or in any way to try to influence or interfere with the free will of the child or person. Also, it is necessary that there be a Government official, who will not only have the power to see that this law is observed, but also the obligation to do so, and it would be well if the Government Schools, as well as all officials, were urged to help and encourage the children not only to be progressive, but to be ashamed of the old customs, as something below the dignity of noble manhood.

Of course, if the progressive Indians could take the rolls of officials among our people, the road to making our Pueblos a progressive people, would be short. But such is not possible, since they have the promise of the United States Government, that they are to be allowed to govern themselves according to their plans; and I have already shown you what these plans are. Nevertheless, even if on this account we will be forced to progress slowly, yet if you can get us the protection of the law, then all who wish to be progressive, may be able to do so without fear of being disturbed.

I feel confident that another generation or at the most two, will see the Pueblo Indians progressive people, because now, that the Government has adopted the wise policy of forcing the Indian child to go to school, and remain at school where it has been enrolled until it is eighteen. For my part, I would be glad to see them remain until twenty or twenty-one, because they would have more time to build up their character and strengthen their will, and be better fitted to face the struggle before them. But as I have said before, when the educated boy finds himself free to do as he wishes, his manhood will rise in revolt at the idea of going back to old customs, and he will instinctively turn to civilized ways, and become a progressive man. So in time there will not be anyone else to fill the offices, and they will have to use us progressives, and even if there be a few old Indians to still cling to old ways and customs they cannot do any harm.

We are now placing this very true explanation of the Indian Pueblo situation in your hands with the utmost confidence in the happy outcome of it. Because in the first place we are fully convinced that our Government is sincere in its desire to help and benefit the Indians and to make of him a progressive, civilized and self-respecting man, and therefore, it will be glad to get any information that will help to this end, and in the second place, we are sincerely convinced that you are the true friend of the Indian, and for this reason we place this information in your hands, and leave you to give it to our Government in any way you see best. But we are going to ask you, to do us the favor of keeping all we have told you a secret from any source, that could give it back to our Pueblo governing party.

You can use this information as you please without letting anyone know from whence it came, or cause if they know we would give you any news like this, God pity us.

Thanking you in advance and assuring you of our gratitude, we are

Yours gratefully,

THE PROGRESSIVE PARTY.

P.S. We failed to state that a report was circulated last year in some of the Pueblos to the effect, that those Indians who did not dance and take part in the old customs would have their lands taken away from them. We consider this gossip as a bluff to frighten the innocent, but never for a moment believed that they would dare such a thing in the face of the United States officials.

I have mentioned the attempt made in San Juan at Christmas. At present, there is another case in Cochite, but the Cochite officials are too wise to let the public see that they are punishing him for being what he and his father are. Namely, foremost in the progressive party. But any intelligent person knowing the situation can plainly see it.

Seven years ago, when he came home from Haskell Institute, they asked him to dig his share of the Pueblo ditch. He refused on the ground that his land was on the other side of the Pueblo ditch and could not use the water, and had arranged with the Mexicans, whose ditch ran along his land. So he helped to dig the Mexican ditch, and uses the water from it for his land. Now for seven years he has refused to work in the Pueblo ditch, and did nothing to him until now. When they took down his fences, placing the posts and wire outside of his residence and divided his land among those they wished to give it to, he appealed to Mr. Crandall and received no satisfaction; the Indian officials claim that Mr. Crandall gave them permission to take the land, but we cannot believe their story. It seems impossible to us, that a United States official and a man of Mr. Crandall's age and experience could be blinded so far, as to be made a tool of, by these unscrupulous men whose only aim is, to keep their people slaves to old pagan customs and prevent at any cost all attempt at progress.

A few years ago, on the occasion of a Cochite governor receiving the staff of this office, he made a speech in which he said "This staff gives me control over you men, so that I can drive you as you drive your cattle around" and some of you have not for years obeyed some of our customs, he went on to say, that they must obey etc., John Dixon asked "why he had the right to drive them as cattle etc". At this one of the governor's party was so angry that he turned in a passion to Judge Dixon and gave him all sorts of abusive language. The case was referred to Mr. Crane, who acting as a worthy representative of our Government gave him, Alcario Montoya, the benefit of the law, one month in prison; later he, Alcario, was chosen to represent the Pueblo in Washington, to oppose the Bursum Bill and also made governor last year. All this proves beyond doubt, that the united efforts of the Pueblo authorities are determined to crush PROGRESS. But with the help and protection of our Government and the blessing of God we will win in the end, even at the cost of many a sacrifice.

AMERICAN INDIAN BUREAU OF MISSIONS ASSOCIATION, INC.,  
17 West 42 Street, New York N.Y.

From John Collins  
W

Mill Valley, California. August 8th, 1924

AUG 19 1924 Amt. \_\_\_\_\_  
Spec. Del. \_\_\_\_\_  
Post. Paid \_\_\_\_\_  
Reg. Post \_\_\_\_\_  
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Editor,  
The Sacramento Bee,  
Sacramento, Calif.

Sir:

The subject of religious liberty for American Indians, especially for the Pueblo Indians, has been widely published. It ought to interest every American because if it be true that the Government through one of its bureaus is persecuting a religious faith, and that there exists a presumptively illicit union between church and state in the Indian Country--130,000 square miles of the United States--then such a violation of the Constitution and of the underlying American ideals is of sensational importance.

The needless crushing of beautiful aboriginal cultures would also interest many Americans.

I renew the charge, already frequently made by Indians and by their friends, that such a religious persecution has gone on and is now going on, and that such a union, in practical effect, of church and state, does exist.

This communication deals directly with the article by the Reverend William Hughes, Director of the Bureau of Catholic Indian Missions, published in the Sacramento Bee on July 26th.

Father Hughes' devotion to the truth and to the welfare of the Indians can never be questioned. Had he made a careful and personal investigation he would have been saved from repeating numerous errors of statement which can be disproved categorically, but which are none the less an injury to the cause of Americanism and a cruelty toward helpless wards of the Nation. It is to the Indian Bureau's political interest, now when it is being criticised for a violation of religious liberty, to lead the missionaries into a seeming espousal of its conduct and of its defense of its conduct. It scarcely can be in the long run to the interest of the Christian cause.

In the course of this communication I give facts concerning the struggle over Indian property which is now going on in New Mexico.



These facts, important in themselves, explain much of the religious controversy as well. But I shall deal first with Father Hughes' statements of fact.

1. The Indian religions are being persecuted by the Indian Bureau. The evidence of this statement has been published all over the United States. The evidence consists of regulations and orders by the Indian Bureau, and a detailed testimony, itself of public record, dealing with certain Indian tribes. The Indian Bureau has made blanket denials but no specific denials. Father Hughes makes a blanket denial, but he is not specific even in the case of Taos Pueblo. He passes over altogether the case of Zuni Pueblo, where the religious consecration of the tribe's children, according to the memorial religious rule of that pueblo, has been prohibited. He makes no reference to the successive regulations, orders, and instructions sent out by the Commissioner of Indian Affairs. I do not incorporate here the evidence, which is conclusive and, to Americans believing in religious liberty, shocking. Those who want it can have it in full by addressing the American Indian Defense Association, Inc., 33 West 42nd St., New York, or by writing to me.

2. Father Hughes states that the principle which guides the Indian office is the right of the parents, and the parents alone, to determine the religion of their minor children. I assert that thousands of Indian children are given sectarian christian instruction in the government schools, by missionaries, without the consent of their parents. I believe that Father Hughes will not make an explicit denial of this statement whose truth is known to everyone having to do with Indian affairs.

3. Father Hughes does not deny, *that the Indian Bureau has obtained a court ruling* ~~that~~ *regarding* the subsidy of sectarian and missionary work is provided out of Indian tribal funds, without the consent of the tribes or of the individuals composing the tribes. I believe he will not explicitly deny it.

4. Father Hughes adopts as his own the fantastic counter-charge or smoke-screen charge which has been prepared in self-defense by agents of the Indian Bureau and by others seeking to persecute the Indian religions. This charge is that there does exist a religious persecution in the pueblos; that the non-christian Indians are persecuting the christians.

A group of about fifty so-called christian progressive Indians have been drawn together in a so-called council, which

has for its advisors three white persons mentioned below. These fifty Indians among the approximately eight thousand pueblo Indians in New Mexico, exclusive of Zuni pueblo, claim that their "pagan" neighbors are persecuting them, and Father Hughes broadcasts this claim.

I state as a fact known to every scientist and likewise every missionary in the pueblo country, that there is not one among these eight thousand pueblo Indians who is not a Christian. These pueblos are the most solidly Christian communities in the United States. With negligible exceptions, these Indians are Christians belonging to Father Hughes' own congregation.

But the reader will ask: "Surely all this smoke must indicate some fire! It must be that these fifty Christian "Progressive" Indians are different from the other Indians--- although they are purely Christian perhaps and the others are only half-Christian?"

The answer is positive. The pueblo Indians as a whole, save in the pueblos of Zuni and Laguna, are at one and the same time faithful Christians and faithful children of their own ancestral creeds. But considerable numbers of the pueblo Indians have ceased to keep up their ancestral rites, just as many of them are at best but half-hearted Christians. These so-called Christian progressives, about whom Father Hughes has so much to say, are not Indians who have given up their ancestral or, as he would say, pagan beliefs and rituals. The hot bed of so-called Christian progressivism is in Santa Clara Pueblo, in which pueblo there are thirty-eight members of the "Progressive Council" and there are thirty-nine members of the opposition party in that pueblo. Fifteen of the thirty-eight progressives are "Kiva" men and twenty-three have ceased to keep up their Kiva or pre-Christian rituals in any systematic way. Of the other party, eighteen are "Kiva" men and twenty-one have abandoned their "Kiva" life. So much for the pueblo which contributes about four-fifths of the total membership of the "Christian Progressive Council." Until Father Hughes can dispute these facts, it would seem advisable that he do not continue to give prestige to a fiction wholly without basis in fact, which was deliberately framed up in order to confuse the public mind. It was not framed up by Father Hughes, but by parties interested in the defense of the Indian Bureau and in a victory by the white claimants to pueblo land over the pueblos.

5. About one-half of Father Hughes' article is devoted to the case of one Juan Pedro Melchoir of Cochiti pueblo.

*subject is taken from*

Melchoir's case is presented as an example of how, to quote Father Hughes, "the pagan, or reactionary Indians are cruelly persecuting the christian progressives." Melchoir claims that his land was taken from him because he was a christian. Inquiry by Father Hughes would have disclosed that whether or not the action by Cochiti pueblo against Juan Melchoir was wise or just, it was a deliberate action taken under instructions from the Indian Bureau itself. He would further have learned that the case has nothing absolutely to do with religion but in simple language, that Melchoir was deprived temporarily of the use of his land because he refused to pay taxes. Taxes in the pueblos are paid in the form of public work---labor in the up-keep of roads, and the maintenance of the community ditches, in community sanitation, in the up-keep of the christian Church, etc. The authorities of Cochiti pueblo charge that Melchoir had refused to do his share of community work---in other words, to pay taxes. The Indian superintendent evidently agreed with the tribal authorities, and accordingly the ancient tribal rule was applied to Melchoir. Melchoir further was told that whenever he would consent to pay his community taxes, not only would he receive the use of his land but the community would join in building his fences.

Should Father Hughes dispute the above statement, he should produce details and especially he should state whether or not the action of the Cochiti pueblo toward Melchoir, one of its citizens, was or was not instructed by the Indian Bureau.

The details of pueblo civil procedure will not interest most readers of the Sacramento Bee. But Father Hughes' misunderstanding is so extreme that a few further words must be said in correction. He speaks of the Caciques who by intimidation choose the governor, or absolute ruler, and his satellites, and who often choose one of themselves---that is, the caciques make themselves governors.

*(An illustration, like the*

AD 1885

The above statement is wildly inaccurate in every detail. In no pueblo is there any absolute dictator, and least of all is the governor an absolute dictator. The pueblo council is made up of the elder statesmen---the governors of all past years who are still living. The clan priests and the High Priests of the pueblo function in the nomination of secular officers, in some cases virtually naming them, in other cases merely nominating them. Citizenship in the pueblo tribe is the result of citizenship in one of the clans of which the pueblo is composed, and the man is enfranchised into the tribe through living up to the obligations of his clan. Each pueblo is a federal institution in which by a very delicate system of checks and balances the various clans live together and co-operate. In brief, Father

Hughes' description of pueblo government would be just about as accurate if it were applied without any change of terms to the Federal Government of Washington, or to the British Empire.

The Commissioner of Indian Affairs and the Secretary of the Interior have blundered no less egregiously than Father Hughes in their descriptions of pueblo life and government. How can men so abysmally ignorant of the pueblo communities expect to deal with these communities helpfully?

*The business and political methods of some Pueblos are subject to improvement, there is no one who will be so much as to describe the practices as not an effective way to complete that endeavor there.*

6. Special Cases. Exception has been made above, with reference to the pueblos of Laguna and Zuni. Laguna is not an ancient pueblo. It was formed by the Spaniards about 1690, through assembling at one place the Indians from many pueblos who has refused to join with their own tribes in the effort to throw the Spaniards out of the New Mexico. At least nineteen distinct clans were herded together at Laguna. Having little arable land, Laguna has for generations sent its youth long distances from home to work. Gradually the ancient Indian culture has disappeared from Laguna, and the psychology of that pueblo has ceased to be Indian. As there are no "pagans" at Laguna there can be no charge that the pagans are persecuting the christians.

*largely*

The other exception is Zuni, which stands at the opposite extreme from Laguna. Zuni is the only New Mexico pueblo which is not christian. It is the largest New Mexico pueblo and one of the most beautiful, even glorious, in its cultural endowments. For 350 years there have been successive christian onslaughts upon Zuni. But never at any one time have all the Zuni villages been subjected to forcible christianization at the same moment. Therefore, the Zuni "paganism" has survived unmixed with christian elements, nor has Zuni adopted the christian church side by side with its pagan church as the other pueblos have done.

*or voluntary*

The present religious persecution at Zuni is a deliberate effort, backed by the United States, to crush the tribal religion, by persuasion but where necessary by force. A very ambitious christian work has been inaugurated at Zuni, with a big expenditure in plant. The local Indian agent has lent himself to a task of repeating at Zuni pueblo that process which has devastated many Indian tribes before and many a Polynesian community. The details are too numerous to include here but they will be published in due time.

7. The financial motive of the religious persecution. The public for two years has known about the assault against the pueblo land holdings which was inaugurated by Secretary Fall. That assault has been finally defeated and a law has been passed which

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will enable the pueblos to recover much of their lost land--- land now in the possession of whites.

The pueblos must make a united and effective presentation of their claims before the Pueblo Land Board created under the new law. The so-called Christian Progressive Council is guided by three white persons, namely: Mr. A. B. Renehan, Attorney for the white settlers who are contesting with the pueblos for the ownership of land; Miss Clara C. Trus, for many years publicly active in the attempt to cancel pueblo land titles; Mrs. Fina Otero Warren, an inspector in Indian affairs appointed by ex-Secretary Fall.

The aim of the drive to split the pueblos asunder is very simple---it is the aim of paralyzing them in their struggle before the Land Board and the Courts for the recovery of their lands. I should mention that the pueblo lands are in the midst of what is believed to be a rich oil country.

The financial motive reaches even deeper. Most Indians do not own the land they live on; the United States owns it and they occupy it, with or without a vested interest. But the pueblo Indians own their ancestral lands. They hold a fee simple title vested in the community or tribe as a whole. With the consent of the Secretary of the Interior they can sell their lands. It is the experience of generations, that the Indian deprived of his religion becomes quickly the Indian deprived of his land. The pre-Christian pueblo religions are primarily religions of the land; and the whole communal system, including the system of land holding of these Indians, is founded in religion and enveloped by religion.

If they can be torn away from their religion, automatically they will be torn away from their land. To tear them away from their coveted lands, there are persons willing to tear them away from their souls.

A final word about the pueblo religions, viewed as objects of intrinsic interest. These religions are in every case older by thousands of years than christianity. They are among the fountain-head religions of the world. Each pueblo tribe has an unwritten bible of vast compass, and the religious training of each tribe is mainly the passing on of these vast racial bibles through memory.

The moral life of the pueblos has always been a subject of admiration, ~~and of admiration~~. Their faithfulness to family, their charity, their hospitality, truth telling, kindness to children and the aged, and simplicity of manner has been told by

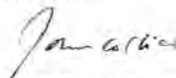
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Locked up within these ancient pueblo religions are the wisdom and the esthetic fruits---the utterances of love and transcendent faith---of a whole great branch of the human race, across at least ten thousand years of time. The present deliberate effort to destroy these religions, with the incidental destruction of the morals, manners and even the physical health of the Indians is as blind and awful a mistake as was the burning of the Alexandrian Library or the destruction by fanatical Spaniards of the written records of the Mayan Civilization in Yucatan.

Of course the effort will not be allowed to go to its grim end. It is only a question of attracting the attention of Americans to the facts, but that is not easy in these excited times.

Respectfully,



Secretary, the American Indian  
Defense Assn., Inc.

JG/s

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The Commissioner of Indian Affairs and the Secretary of the Interior have blundered no less egregiously than Father Hughes in their descriptions of Pueblo life and government. How can men so abysmally ignorant of the pueblo communities expect to deal with these communities helpfully? The business and political methods of some Pueblos are subject to improvement. This is true of most White Communities also. But a complete mis-description of the Pueblos is not an affective way to start improving them.

6. Special Cases. Exception has been made above, with reference to the pueblos of Laguna and Zuni. Laguna is not an ancient pueblo. It was formed by the Spaniards about 1690, through assembling at one place the Indians from many pueblos who has refused to join with their own tribes in the effort to throw the Spaniards out of New Mexico. At least nineteen distinct clans were herded together at Laguna. Having little arable land, Laguna has for generations sent its youth long distances from home to work. Gradually the ancient Indian culture has disappeared from Laguna, and the phyecology of that pueblo has largely ceased to be Indian. As there are no "pagans" at Laguna there can be no charge that the pagans are persecuting the christians.

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Respectfully,

Secretary, the American Indian  
Defense Asso., Inc.

J8/s

Santa Fe New Mexico  
July 16th, 1924.

Editor, THE TIDINGS  
Los Angeles, Calif.,

Sir:

There has been forwarded to me a copy of THE TIDINGS of July 4th, containing an article from the N.C.W.C. Service under the caption "Christian Indians Protest Persecution." I am not a Catholic, but am minutely acquainted with the facts involved and am concerned with the success of the Catholic mission among the Pueblo Indians because I want to see these Indians prosper socially, humanly and morally. I therefore beg you to publish this correction of certain errors of the fact in the article of July 4th, and a brief interpretation of the situation.

There are but a few readers who can have a first-hand knowledge of the religious life of the Pueblo Indians, but all Catholics, at least, should have knowledge of the three-centuries history of Catholic endeavor among these most civilized and lovable of all Indians tribes. Knowing that history, they will know that every Pueblo of New Mexico, except Zuni (one among the twenty tribes) has been solidly Christian for three hundred years. Solidly Catholic, save that an ephemeral Protestant remnant clings at Laguna Pueblo. It is important for the Indians in a secular as well as religious way, and for American honor, that the most shining chapter in the colonial history of the Western hemisphere (the Franciscan Order's record among the Pueblo Indians) shall not be brought to a self-confused and disastrous end.

There exists a real peril that such a disaster will take place. I write with great deliberation, that this peril lies not in a non-existent conflict between Christian and non-Christian Indians, but in the unconscious subordination of Christian missionary effort to politics, and the subordination of this politics to the interests of one party--the voting White population--in a gigantic struggle between all the Pueblo Indians and the White community over the ownership of the Pueblo lands. A confusing and complex situation, wherein the political motives for deception are subtle and bold, has been mis-apprehended by many Catholics and many non-Catholics and even by a few Pueblo Indians. I shall briefly state that situation, but first shall deal with the errors of fact in the article which occasions this letter.

Beginning with the least important but most obvious error, concerning which every TIDINGS reader can make his independent check-up. It is stated that "Delegations of both the pagan and Christian Indians appeared before the convention (of the General Federation of Women's Clubs at Los Angeles in June.) The Pagan delegation was taken to Los Angeles by John Collier, while the Christian Progressive representatives were taken there by Miss Clara B. True representing the Indian Rights Association of Philadelphia."

The categorical error of minor importance is contained in the second sentence above. The undersigned did not take any Indians, Christians or Pagan, to this convention, nor was there present at that convention any Indian delegated by the Pueblos to represent them on any subject whatever, or sent by the Pueblos at all. There were present six Indians brought by Miss True and by Mrs. Nina Otero Warren, of the Bureau of Indian Affairs, concerning each of whom I give information below.

The important--and to Catholics most gravely important--error in the above quoted excerpt, is the statement that at Los Angeles or anywhere else "Pagan" Pueblo Indians and Christian Pueblo Indians have confronted each other or have persecuted each other. For three hundred years, each and all of these Indians have been Christians as stated above. An inconceivable error of statement has been broadcasted, whose political uses and whose injury to the Roman Catholic mission among the Indians are explained below. But to continue with the error of statement.

The article of July 4th consists mainly of a "petition" sent out by a so-called All-Pueblo Progressive Council, supplemented by a comment from the Director of the Bureau of Catholic Indian Missions. This "petition" has been circulated by the Indian Bureau of the Interior Department and by those identified with the white claims against the Pueblo lands; it was drawn with the help of the chief advocate and attorney for the white claimants, A.B. Renehan, and adopted at a meeting attended by Mrs. Warren, mentioned above, an Albert B. Fall appointee, and Miss True, mentioned above, who has openly and notoriously worked to secure legislation cancelling the Pueblo land titles in favor of white claimants. And who are the "Progressive Christian Indians" making up so-called Council, and signing the "petition?"

There are some thirty men of the Santa Clara Pueblo, with an additional three from San Juan Pueblo, one from Santana Pueblo, and a possible six or seven from Cochiti Pueblo. The Pueblos contain ten thousand Indians; the nineteen Pueblos outside Zuni contain about 8,000 Indians and every one of the 8,000 is a Catholic save for the Protestant handful at Laguna Pueblo. But the reader will be bewildered. Are not these fewer than 50 self-proclaimed Christian Indians, stated to be undergoing persecution, in some manner more peculiarly and purely Christian than their 7,950 Christian neighbors?

No; as a categorical fact they are not. All of the Christian Pueblos, except Laguna, keep alive likewise their remote ancestral rites and loyalties. Catholics with a knowledge of Church history will not find this surprising, for they will know that far into the

Middle Ages, and far into present times in Spain, in portions of Eastern Europe, in Brittany and Ireland, there have survived pre-Christian legends, rituals, celebrations and other ancestral loyalties rooted in an immense pre-Christian past. The ~~ecclesiastical~~ Catholic Church has never waged a philistine warfare against these folk-institutions, but has valued and incorporated them even as it has incorporated the logic of the Pagan Aristotle, and the mystic divinations of the Pagan Virgil.

Catholics therefore will readily apprehend the situation in the Pueblos. For hundreds of years the Franciscan Fathers lived with these Christianised Indians, and understood and loved that which was ancient and Indian in their tribal culture. This policy has been carried down to the present moment by Father Berard among the Navajo Indians.

There never has existed in the Pueblo a system of water-tight compartments dividing the Christian profession and practise from the childlike and lovely pre-Christian inheritances. Such was not the Franciscan policy any more than the persecution or denunciation of the pre-Christian institutions was their policy. The Christian and so-called Pagan ceremonials, holy days and moral systems have existed in each Indian within his own breast, in each tribe among all its members. Thus there has taken place a slow, cumulative saturation of the "Pagan" religion and ritual with Catholic Christian elements of morality, of belief and of symbolism. The growth-process over the whole earth of a religion which, whether the goal be attained or not, is given for all men of all races, has proceeded in the Pueblos in exact accord with that tradition which, allowing for transitory and local lapses, remains the Roman Catholic missionary tradition of eighteen centuries.

With this explanation, let us return to the "petition" of the "Christian Progressive." As conveyed by the article I am dealing with, the Santa Clara group constitute the bulk of this so-called Council. The Santa Clara group consists of the men who are members of the "Winter Kiva" of that Pueblo; who like the members of the "Summer Kiva" are all Christian; and who maintain their "Pagan" rituals just as scrupulously as do the members of the "Summer Kiva" who are alleged to be persecuting them for their Christianity. This statement of fact can be confirmed by consulting the Catholic priests in charge of this Pueblo, or the archaeologists of the Santa Fe Museum, or any Indian.

What then is the object sought by these "Progressives?" The answer is as follows: A purely civic dispute has gone on for thirty years between these two "parties" in Santa Clara. It has related to the holding of civic, secular offices in the Pueblo community, and to the performance or non-performance of such secular duties as road-mending, ditch-cleaning, the sanitation of the village, etc., all of which duties are traditionally incumbent on the whole tribe and are carried out under the direction of the annually chosen tribal Governor. In a thirty-year dispute there doubtless have been unwise and rancorous acts on both sides, but neither the Christianity nor the "Paganism" which are equal and identical in both parties have been involved. Reducing general statement to particular instance: The harshest allegation of the "Progressives" is that they have been called on to do ditch-work on a Sunday. The incident consisted of the bursting of a ditch on a Sunday, with the threatened ruin of the Pueblo fields, and the whole community was summoned to help repair the ditch. Certain "Progressive" (Winter Kiva men) object to doing the ditch-work which is equivalent to the payment of taxes in our own counties or towns.

This incident has been seized on by the White agents named previously in this letter, has been erected into a fantastic charge of religious persecution, and constitutes a case typical of a score of others which have been similarly exploited by White politicians.

The "persecutions" in the other Pueblos making up the "Progressive Council" (Cochiti, San Juan and Santana) could be disposed of as above, but TIDINGS readers would not care for the details. There remains the innuendo that the Indian rituals are "immoral," probably "obscene." This innuendo is based on no single proved fact and is contradicted without reservation by every anthropologist and scientific student of Pueblo life--by every one without exception. It is a grave act for Government officials and others to countenance and disseminate such prejudicial slander against these tiny communities, helpless in their own defense, who are the wards and children of our Government.

I make therefore the covering statement: The allegations of the article I am dealing with are without foundation, and fantastic. The discontented handful of Indians who ~~handful~~ of Indians who have signed them are innocent tools; innocent likewise are many good men who are repeating the allegations. But the consequences, unintended by these innocent parties, are sinister, or would be were the sought-after result attained.

Now for the real meaning of this onslaught by the Indian Bureau and the White Settler advocates against the unity and against the wholesome ancient traditions of the Pueblos. I can illustrate that meaning by returning to Santa Clara Pueblo.

Santa Clara originally possessed about 2,000 acres of irrigated land. Through encroachment, and otherwise the White settlers have appropriated all except 365 of these acres. There has been passed a law making it possible for Santa Clara to recover much of this land. To act before the Pueblo Land Board, Santa Clara must agree on a lawyer to represent the Pueblo and on numberless other points. If the Pueblo can be split asunder such united action will be impossible and the Pueblo will lose its last chance to recover its lands. The voting White settlers will correspondingly gain.

The above is true of the other Pueblos, and of the Pueblo system taken as a whole. For effective action before the land board, each Pueblo must by united within itself and united with all the other Pueblos.

There is now under way a desperate effort to split up and paralyze the Pueblos. The method is to collect every element of discontent--discontent against other Indians, against other Pueblos, or against the Government itself--and to make of this organized discontent a wedge whereby the Pueblos will be split and rendered impotent in the forthcoming adjustments and litigations. Such an aggregation of miscellaneous discontent and of personal ambition is the so-called "Progressive Council," whose number as stated is negligible but which has been officially advertised to create an impression of great numbers and great sorrows.



It is for the reason above stated that the various agents and advocates of settler interests as against Indian interests have thrown themselves into the task of creating, or aggrandising, and of advertising, the "Progressive Council". The statement regarding religious persecution, the fictitious statements regarding Christian versus Pagan Indians, and all reference to religion, are simon-pure inventions; they are in plain language a smoke-screen thrown out to cover an operation whose cruelty and animus would, if nakedly confessed, shock the country.

But the reader will still be bewildered. Why should devoted men, with no conceivable reason for wanting to handicap the Pueblos in their struggle to recover their lands, lend countenance to the things above told?

The answer is brief. The Bureau of Indian Affairs, the Government Bureau in charge of Indian matters, endorsed the notorious Bursum Bill of 1922 whose ruinous effect, upon the Indians, if made law, was first publicly exposed in THE TIDINGS. That bill was beaten; but through two sessions of Congress the Indian Bureau labored to obtain legislation cancelling Pueblo land titles. I cannot here analyse the reasons of the Indian Bureau for its anti-Indian procedures; they are not personal to the men now at the head of the Bureau nor are they due merely to the influence of ex-Secretary Albert B. Fall. That which President Lincoln called "The Accursed System" is today what it was in Lincoln's day, the Indian's exploiter bearing the title of guardian and armed with virtually unlimited powers.

At the present, as above stated, it is an Indian Bureau inspector, Mrs. Warren, who officially is promoting the dissensions here described.

Such a policy by the Indian Bureau gives the enormous prestige of the United States Government to those engaged in the effort to shatter the Pueblos. But more-- there are many devoted workers, in particular the devoted missionaries, who under the Indian law as it exists are wholly dependent on the suffrance of the Indian Bureau for their opportunity to work among the Indians at all. It can debar them from the reservations; it can paralyse their work through interferences numberless.

Therefore many of the best, most self-sacrificing friends of the Indians, find it easy to follow the lead of the Indian Bureau and practically impossible to refuse to follow this lead. They are forced to become mouthpieces of the Indian Bureau.

and this is natural, inevitable under the "system". But behind the fact, what a disconcerting picture looms! As in the Congo the missionaries, to do their Christian work at all, had to defend by silence or open speech the secular horrors which King Leopold wrought upon the Congo natives, so the missionaries in Indian Country are compelled by silence or open speech to defend a "system" and the particular policies and acts of that "system" which violate every principle of liberty, of guardianship, of just dealing with a dependent people.

Not so of old did the great missionaries who brought into the Christian communion, and lovingly held them there, every one of these Indians-- Christian hundreds of years ago and Christians now. The Franciscan Fathers did not echo the words and bow to the will of the Indian Agents and Viceroy's of Spain. They demanded justice for the Indians and practicality in the secular administration of Indian affairs. They crossed the Atlantic, carried their case to the Throne and to the Viceroy, and they achieved a system of Indian guardianship and development centuries in advance of the then-prevailing policies of European governments toward backward peoples, and almost hopelessly in advance of the present American policy toward Indians.

I do not suggest that the missionaries today should or can do what their great forerunners did. All that is stated here is designed solely to give an understanding. It is the only duty of every American citizen to join in the rectification of Indian affairs, our historical national disgrace. Of old, if the missionaries did not act for the secular protection of the Indians, none would act; today, there are millions who can and should act.

In closing, as one not a Catholic yet I venture to point out the effect upon the Catholic mission as much of the persecution against the Indian cultures and pre-Christian religions which the Bureau of Indian Affairs is carrying out. That persecution is concentrated on the Pueblos at present--I have stated why. These Pueblos are faithful Catholics. They are the most solidly Catholic communities in the United States--without exception. They know well the Indian Bureau, its policies and its manners, and they remember their long past of contact with the Fathers. It never would occur to the Pueblos to think that the Catholic missionaries were identified with this persecution which is an agony to the Pueblos, which outrages their loyalties. But when a Catholic priest accompanies Mrs. Warren and Miss True on their errands; when the Director of the Bureau of Catholic Indian Missions appears to throw his influence behind this persecution which is an indirect onslaught against the Pueblo lands; under these conditions what are the Catholic Pueblos going to think? I know the Pueblos intensively and long. I assure you that the processes now now going on will weaken the Catholic cause among the Indians for decades to come. It weakens the Indians too, and the friends of the Indians, and it is so unnecessary!

Respectfully yours,

June 1924.

*misc a*

BULLETIN NO 7.  
The American Indian  
Defense Association, Inc.  
The General Federation of  
Women's Clubs.

#### CONGRESS PASSES PUEBLO INDIAN LAND BILL

Two bills of especial interest to friends of the Indian were passed by the 68th Congress. The Pueblo lands bill and the San Carlos reservoir bill, for which the American Indian Defense Association and the General Federation of Women's Clubs fought for nearly two years, were passed and have been signed by the President. This is good news, but it does not mean that the Indian Problem had been SOLVED. Many such legislative victories must be won before we can call our work finished.

Health conditions on many of the reservations are appalling. Thousands of Indians are going blind from trachoma. Out of 68,718 recently examined by the medical service of the Indian Office, 30,000 were found to have this dreadful eye disease; 24,773 had tuberculosis. Tuberculosis kills; trachoma, unchecked, ends in blindness, as the many blind men and women on the reservations can testify. The government employs doctors for less than \$1000 a year to combat these diseases. The need of reform is manifest.

"Whether the tragedy goes to its final curtain with obliteration of the Indian or is arrested in its horrible enfoldment depends upon the medical aid rendered," declares a doctor in a recent issue of the American Journal of Clinical Medicine. "Highly skilled physicians, possible only in a service of adequate salaries, freed from lay supervision, seems to be the only answer," he continues.

#### RELIGIOUS PERSECUTION

The Indian Bureau admits that it is attempting to DESTROY the Indian race by breaking up the tribes. In order to accomplish this it is denying religious freedom to its wards. Secretary Hubert Work of the Interior Department, who is over the Office of Indian Affairs, said in a recent article in the Saturday Evening Post: "If his--the Indian's -- religion is to be PROSCRIBED another appealing interpretation of his faith should be advanced to take its place." In another paragraph, the Secretary mentions certain Indian ceremonies, which "the public NEVER SEES, CANNOT CENSOR and WOULD not APPROVE." Despite the testimony of many white scholars to the contrary, the insinuation is made that Indian dances are immoral; and on this basis many have been broken up. Within the past few weeks, the Indian Bureau has climaxed its persecutions by an "order" which denies the Indians the right to give their children religious instructions.

The Indian problem cannot be solved until we have a more enlightened policy. The American Indian Defense Association, Inc., has an extensive program outlined and invites your assistance. Address all communications to 33 West 42nd Street, New York City.

Cash Asher,  
Associate Executive.

741-PLB

THE AMERICAN INDIAN DEFENSE ASSOCIATION, INC.,  
and  
THE INDIAN WELFARE COMMITTEE,  
GENERAL FEDERATION OF WOMEN'S CLUBS.

.....  
March 8, 1924.

STATEMENT REGARDING MISREPRESENTATIONS.

As a result of continued efforts to secure justice for the Pueblo Indians, certain individuals hostile to the aims of the American Indian Defense Association and the Indian Welfare Committee of the General Federation of Women's Clubs have circulated statements which are categorically untrue.

Similar statements were circulated by Secretary Albert B. Fall and others during last year's campaign, in the effort to block a just settlement of the Pueblo question.

This year the untruths have originated mainly in New Mexico and New York, and have been widely broadcast through rumor and private letters in the name of persons who have heretofore advocated confiscatory legislation, including some of those who have but recently modified their attitude to the extent of accepting the non-confiscatory bill which the American Indian Defense Association and the General Federation of Women's Clubs are prepared to accept, if it shall be enacted in substantially the form to which they have given their approval.

Summarizing, the principal misstatements are:

1. The misstatement that the American Indian Defense Association and the Indian Welfare Committee of the General Federation of Women's Clubs and the Council of the Pueblo Indians have agreed to the text or principles of the so-called Sabor Bill, now before the Senate as the Bureau Bill (Senate 726), abandoning their former position and assenting to legislation which they have heretofore denounced as confiscatory.

Nothing can be further from the truth. The Lenroot Bill, now the Bursum Bill (Senate 726) is an outgrowth of the Fall-Bursum scheme of confiscatory legislation of last year. We have fought and will continue to fight that bill.

At the hearings in Washington an agreement was reached looking toward a committee Revision of that bill. The proposed Revision substantially threw overboard the Lenroot-Bursum Bill; and however it may eventually be entitled, is in the essential respects a new and wholly different bill embodying the principles for which the undersigned organizations have continuously been contending. The difference between the Revision we have agreed to, and the Lenroot-Bursum Bill, is in substance this:

The Revision preserves all Indian rights and compensates them for land which they are found to have lost, where the facts warrant compensation. The Lenroot-Bursum Bill by elaborate machinery cancels or makes ineffective the claims or titles of the Indians to a large part of their lands, with no suggestion of compensation. The difference between the two proposals is the difference between honest adjustment and mere theft.

2. The misstatement has been widely circulated that the Pueblo delegation recently sent East by the Council of All the New Mexico Pueblos, was unauthorized and fraudulent.

This is flatly untrue. A stenographic record of the proceedings of the Council of All the New Mexico Pueblos held January 17, 1924, was taken by the Bureau of Indian Affairs and is in its possession. The delegation was in part appointed at that Council. These appointments were ratified and other appointments made by the individual Pueblos. Of the thirteen members, eight

were Governors or Acting Governors of their several Pueblos. The delegation came East and was officially received by the Commissioner of Indian Affairs, the Secretary of the Interior, and the President of the United States.

3. The misstatement has been renewed, that in pleading their case the Indians and their advocates have made misleading and exaggerated statements.

This is a recrudescence of a blanket attack made by Fall and his friends in the course of last year's campaign. The statements made by the American Indian Defense Association and by the Indian Welfare Committee of the General Federation of Women's Clubs are matters of record in the House and Senate hearings. No contrary facts have ever been adduced.

For instance; it has been asserted that the Pueblos have more land than they need and that their demands for their lands are unnecessary, -- this in face of the fact that within the past few years one Pueblo, Pojcaque, has disintegrated; another, Picuris, is in present danger; and that two other Pueblos, San Ildefonso and Tesuque, have been rationed.

Another misstatement is that no confiscatory legislation is pending. This statement is sometimes believed because few people have read the Lenroot-Bursum Bill.

The misstatements have been most widely circulated by persons in control of organizations which have at one time or another supported the Lenroot-Bursum Bill. We do not believe the membership of those associations is aware of or has approved this line of attack.

It is our object to secure legislation for the Indians, and not to fight individual libels. But both as a matter of personal

privilege, and that the obstruction intended and threatened by means of such untruths shall not be successful, this statement has been issued.

Attached hereto is an annex, setting out for the benefit of those interested the records and history in connection with the various statements referred to.

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ANNEX: FACTS BEARING ON THE FOREGOING STATEMENT AND OTHER RELEVANT FACTS.

A year ago, Secretary Albert B. Fall, and persons officially or politically associated with him, engaged in a campaign of misrepresentation against the friends of the Indians, similar to the present campaign. The present injurious campaign is less outspoken than was that of Secretary Fall's. Its allegations have been made chiefly in the form of verbal reports passed from one to another, and private correspondence of surprising extensiveness. Apparently the design is, first to obstruct the Pueblo and other Indian legislative programs, and second to interfere with the raising of money for the protection of the Indians.

This annex deals briefly with a few of the most often repeated untrue statements. The object is to enable the Indians and their friends to correct misstatements by stating the facts.

1. Concerning Pueblo Legislation:

It has been stated that the American Indian Defense Association, Inc. the Indian Welfare Committee of the Federated Clubs, and the Pueblo Indians, have agreed to the text or the essential principles of the so-called Lenroot bill, now before the Senate as the Bursum Bill (Senate 726).

For the reader's information it should be explained that Senator Bursum, acting for Secretary Fall, introduced in 1922 a bill (Senate 3855) dealing with Pueblo land titles. The bill, reported favorably by the Public Lands Committee of the Senate, was passed by the Senate under a misapprehension; it subsequently was recalled by the Senate on motion of Senator Borah; it was then pushed with great energy by Secretary Fall and the Indian Bureau, but after a sensational campaign was destroyed by the Indian Welfare Societies.

Thereafter, just before Congress adjourned in March, 1923, the Senate Public Lands Committee reported favorably a Committee Substitute for the Bursum bill, bearing the same introduction number but known as the Lenroot Committee Substitute Bill. Again under misapprehension, due to the then-attorney for the undersigned organizations and for the Pueblos who is now attorney for the New Mexico Association on Indian affairs, the Senate passed this bill, which was blocked in the House. This so-called Lenroot bill was considered by the organizations issuing the present statement and by the Pueblo Indians to be even more effectively confiscatory than the earlier Bursum bill, containing as it did no hint of compensation to the Pueblos for their land-titles cancelled under the terms of the bill.

Then on December 10, 1923 Senator Bursum introduced this Lenroot bill as his own bill (Senate 726).

The above history, and the now pending Bursum Bill (Senate 726) have been exhaustively dealt with in other literature of these organizations. Likewise, the Curtis Bill (Senate 2015), introduced on behalf of these organizations and of the Pueblo Indians, is fully described in other literature.

The misstatements here dealt with, are to the effect that these organizations have now consented to that scheme which originated under Ex-Secretary Fall, and which has been clarified and made more unmistakable in the successive bills above referred to as the Lenroot bill and the present Bursum bill.

The truth is as follows: These organizations and the Indians have recently concurred in a proposal for a Committee Substitute which completely reverses the so-called Lenroot bill and the Bursum bill. Specifically, the agreed-on Committee Substitute:

(A) Provides for an automatic linking of compensation to the Pueblos (where warranted by the facts) with any loss of or failure to recover land.

(B) Avoids in explicit language any imposition of a retroactive statute of limitations of the Pueblos.

(C) Empowers the Pueblos to accept compensation for their land where warranted; but leaves them free for a stated period to litigate in the United States Courts, under the law as it stands, for the recovery of such of their lands as they desire.

A proposal establishing a penalty against future seizures of Pueblo land was also agreed on.

The other parties to the above agreement, who heretofore have advocated the Lenroot and Bursum bills or the scheme on which these bills were and are founded, include the following: the Bureau of Indian Affairs; the Eastern Association on Indian Affairs; the New Mexico Association on Indian Affairs; and such of the white claimants to Indian land as were represented at the conferences with



the special committee on Pueblo lands of the Public Lands Committee, held in Washington in January and February 1924. Representing the above named organization and interests were Col. R. E. Twitchell, Mr. Roberts Walker, Mr. Francis C. Wilson and Mr. A. B. Renahan.

If the parties above named adhere to the agreement, the organizations issuing this statement and the Pueblo Indians will adhere, because the agreement does substantial justice and, in effect, meets the contentions which these organizations have made at all times.

Here it may be stated that the utmost of vigilance and activity is called for from all the friends of the Indians to secure a prompt reporting of a just measure by the Public Lands Committee of the Senate, and prompt action by Congress on such measure.

The climax of erroneous misstatements about Pueblo legislation is attained in a current printed report of the Chicago Indian Rights Association. It is well known, as above detailed, that the Council of all the New Mexico Pueblos and the organizations issuing this statement have ceaselessly and publicly opposed the Lenroot and Bursum bills and advocated the Curtis bill; and the nature of the present pending agreement has promptly been made known. Yet the Chicago Indian Rights Association publishes the following statement. "Thirteen Pueblo Indians have come East with Mr. John Collier . . . . in support of the Bursum bill which later was modified and spoken of as the Lenroot bill and was designed to result in a betterment of conditions for the Pueblo Indians." During the present session of Congress no Lenroot bill exists, and the trip of the Indians had as a chief object the defeat of the measure which they are stated to have traveled all the way to Washington to support.

2. Concerning the Delegation sent East by the  
Council of All the New Mexico Pueblos:

A report has been widely circulated by word of mouth and by privately written statements, to the effect that the All-Pueblo delegation, which visited Washington and other Eastern cities in January and February was an unauthorized delegation and fraudulent.

When on August 25, 1923, the Council of all the Pueblos met and adopted the formula of the "Indian Plan" of legislation (every New Mexico Pueblo being fully represented) the executive committee of the New Mexico Association on Indian Affairs published an untrue statement regarding the actions of that meeting. Subsequently that statement was publicly withdrawn.

On January 17, 1924, the All-Pueblo Council again met, re-adopting and proceeding under the terms of the All-Pueblo declaration of August 25, 1923. At this latter meeting, the Council instructed that a delegation proceed to the East and by unanimous resolution empowered this delegation to act for it. Thirteen dele-

gates made up the party, each of them being empowered by the All-Pueblo Council and likewise by his own Pueblo. They bore with them the evidences of authority, including the All-Pueblo resolutions and the famous Lincoln canes.

Stenographic record was made of the January 17, 1924, meeting, and it contains the facts above stated. The Indian Bureau made the stenographic record and possesses it.

Those active in circulating the present false statements about the All-Pueblo delegation, were familiar with the earlier history of misrepresentation above referred to. Mr. Roberts Walker, who in January appeared before the Senate Committee as counsel for the Eastern Association on Indian Affairs, is one of those who made the incorrect statement here corrected. He has stated in writing that the thirteen Indians were not the authorized representatives of their "race", nor even of the Pueblos as a whole; that they were "culled" at the instance of Mr. John Collier; that they are in no true sense a "mission." Mr. Walker, who made the above-quoted statement, was in conference with the New Mexico Association of Indian Affairs at the time when its executive committee made the earlier erroneous statement above referred to. He was in conference when the erroneous statement was corrected.

Mr. Walker's attitude toward Pueblo legislation was summed up in a brief circulated by him in late December and early January as follows: (Italic ours)

"What these New York gentlemen fail to comprehend, is this: Last year the case looked like a raid on Indian territory no matter by whom occupied.\*\*\*

"Now, if the writers of the 'brief' will kindly examine section 8, for instance, of the Bursum Bill (S.3855 of 1922), they will get the idea. Last year we feared a scheme to give these old grants a new dangerous respectability and vigor, to the infinite harm of Indians and non-Indians.

"Hence the justification for strong language. Hence the reason for pleading the guardian-ward theory as hard as possible. We expected to save non-Indian titles by safeguarding the Indians.

"But today, these old grants are out of the picture. The Lenroot Substitute deals solely with continuous, exclusive, adverse possession ..... All fear of such a land raid has vanished. The guardian-ward theory is now harder to establish."

### 3. Alleged Misstatements of the Pueblo Indians'

#### Case by the Advocates of the Indians:

Last year, while the struggle against the earlier Bursum bill was under way, Secretary Albert B. Fall launched repeated attacks against those who endeavored to enlighten Congress about his scheme. Senator Bursum and members of the Bureau of Indian Affairs joined in these attacks, and all of these parties charged that the Federated Women's Clubs and the cooperating Indian welfare bodies had made exaggerated and untrue statements. Mr. Fall, the Indian Bureau, and the House Committee on Indian Affairs continued their attack after the first Bursum bill had been withdrawn and across the period when the so-called Lenroot bill, endorsed by Mr. Fall's department of the Government, was being reported favorably by the Senate Public Lands Committee to be passed in the Senate and blocked in the House. This Lenroot bill is the present Bursum Bill (Senate 726).

The organizations thus attacked for untruthfulness, proved that their statements had been moderate and accurate. These statements, with the supporting details were incorporated in the Senate and House hearings, and they have never been challenged in any specific way. The statements about poverty stand unchallenged; the statements about health have been officially admitted and corroborated. They stand as the fact - record at present, although much additional re-enforcing data is available for any future record which there may be occasion to make.

When the several parties interested in Pueblo legislation met at Washington with the Senate Public Lands Committee in January, 1924, these parties agreed to accept this official record embodied in last year's hearings as being an adequate statement of the facts. These parties included Mr. Robert Walker and Mr. Francis C. Wilson representing the Eastern and New Mexico Associations on Indian Affairs.

But statements like those promulgated last year by Mr. Fall, are continuing to be made. They do not now come from official sources, but are being made by some of those identical groups and individuals who at Washington accepted the fact-record above referred to. For example, Mr. Roberts Walker, counsel for the Eastern Association on Indian Affairs, states that the seven Pueblo tribes "in grave distress because their lands have all but vanished", are not identifiable by him; that the seven Pueblo communities are not in danger of destruction if the Pueblo "mission" fails; and in commenting on an appeal by the American Indian Defense Association for financial aid in the struggle on behalf of the Pueblos, he alleges that hardly a statement in the appeal is accurate. The records substantiating all of the earlier and current statements of fact made by these organizations do not merely contain general statements as to the distress, etc., of the Pueblos, but contain exhaustive detailed facts, which originated with officials of the Indian Bureau itself, which were confirmed by independent investi-

gators, and which, as stated above, have never been challenged in any explicit way.

#### 4. Misrepresentations Designed to Create Atmosphere:

The work of Pueblo defense, and the larger work of protecting the land-holdings of all the Indian tribes and winning personal and religious liberty for them, entails many expenditures. There are legal costs, costs of research work, costs of travel and of nation-wide publicity; there have been costs of the Pueblo delegation on its trip to the Eastern cities and Washington. All of such expenditures, and the sources from which moneys have been received, are of course duly reported, audited, and available for public scrutiny.

The effort of the campaign of rumor and of private though written statements, has been to create a state of suspicion and to make it more difficult to finance the work of protecting the Indians.

A favorite falsehood, in one way too silly for dignified mention, and yet injurious, is to the effect that the Executive Secretary of the American Indian Defense Association, Inc. receives an additional salary, stated in extravagant figures, from the General Federation of Women's Clubs. The implication is that extravagance prevails and funds are not needed. The statement is without foundation in fact, and records presumptively known to those who have circulated the false statements show that the General Federation of Women's Clubs has never paid any salary to its Research Agent in Indian Affairs (who is likewise the Executive Secretary of the American Indian Defense Association). It has not contributed toward his expenses. It has not paid any salary to its Indian Welfare Chairman, Mrs. H. A. Atwood. It has not paid her expenses. It has never been asked to pay toward any expenditures or salaries other than the retaining fee of a lawyer, and for this purpose it received a special contribution covering the total amount from the American Indian Defense Association, Inc.

#### In Conclusion:

The above is the record on which the organizations issuing this statement are prepared to stand.

The details contained in this statement are not interesting, but such allegations remaining uncontradicted would be likely to do harm.

The issue is whether or not the Pueblos shall be given a square deal. Any obstruction can only result in injury to the Indians.

POSTSCRIPT: CONCERNING OKLAHOMA'S RICH INDIANS:

In many quarters there is raised (in this case in good faith) a question which puzzles many people. Are not the Indians now rich through oil? And why do not the rich Oklahoma Indians finance the campaign for justice for themselves and all other Indians?

Those who want to know the answer are invited to send for a report just issued, "Oklahoma's Poor Rich Indians," jointly prepared by the Indian Rights Association, the American Indian Defense Association and the Indian Welfare Committee of the General Federation of Women's Clubs. This report is of great importance. A paragraph from the summary is quoted here:

"Because Congress, by the Act of May, 1908, took from the Interior Department all jurisdiction over Indian matters in Eastern Oklahoma and transferred it to the local County Courts, the estates of the members of the Five Civilized tribes are being, and have been, shamelessly and openly robbed .... When oil is 'struck' on an Indian's property, it is usually considered prime facie evidence that he is incompetent .... The Interior Department is powerless, under existing law, to protect these helpless Indians from wholesale plundering .... If the machinery of the Government had entered into a conspiracy to cheat, rob and defraud its Indians in Oklahoma, it could not have done it in a better way than by the laws it passed."

The "Red Peons" of Oklahoma cannot under existing conditions help other Indians or themselves. Rather, they are piteously calling for the help which only American citizens can give.

THE AMERICAN INDIAN DEFENSE ASSOCIATION, INC.

THE INDIAN WELFARE COMMITTEE, GENERAL FEDERATION  
OF WOMEN'S CLUBS.

SANTA FE N.M.  
July 16 '24

Editor, The Tidings  
Los Angeles.

Sir: The July 4th Tidings published an article from the N.C.W.C. entitled "Christian Indians Protest Against Persecution."

This article contains a series of grave errors--errors not of opinion but of fact. An extraordinary situation exists. An agony is being inflicted on helpless Indians. The Christian cause among the Indians is being injured. I have written to The Tidings a communication designed to make the facts and the motives behind the facts intelligible. It proves to be so lengthy that I anticipate The Tidings will not have space to print it. Therefore I summarise below, and those wishing the supporting details may obtain them from me by writing to Mill Valley, California.

1. It is incorrect to state that a delegation of Pagan Indians confronted a delegation of Christian Indians at Los Angeles. Every Pueblo Indian there present (and the alleged conflict is between Pueblo Indians) was a Christian.
2. It is incorrect to state that I, the undersigned, brought a "Pagan" delegation to Los Angeles. There was no such delegation; and I brought no Indian whomsoever.
3. There is no persecution of Christian Pueblo Indians by Pagans. Every Indian in every New Mexico pueblo save Zuni is a Christian. These tribes have been 100 per cent Christian--Catholic--for 300 years. Their pre-Christian rituals exist in the life of each Indian side by side with their Catholicism; there is no conflict between the two; the Catholic Fathers for centuries have been more than content that the situation be as it is; and only one grossly ignorant of the history of Catholic missionary work can find anything unprecedented in the situation.
4. The charges of immorality made against the pre-Christian

Indian rituals is unfounded even in appearance, is denied by all competent authority, and is a slander against innocent and helpless people.

5. The so-called "All Pueblo Progressive Council" is made up of fewer than 50 Indians in 10,000, and these 50 Indians are neither more nor less Christian and neither more nor less Pagan than all the other 10,000. The objects of the "Council" have nothing to do with religion or with religious liberty. The council consists of a "Pagan" Kiva group of Santa Clara Pueblo, with some fifteen Indians from three other Pueblos, drawn together by miscellaneous discontent--chiefly by the unwillingness to do such community work as ditch--cleaning, road-tending and the upkeep of the Catholic church.

6. In brief, a monumental fraud is being "put across" by some agents who know it is a fraud and some others who presumably do not know. The fraud if successful will accomplish two results:

A. A. It will divert attention from the effort of the Bureau of Indian Affairs to crush the ancient cultures of the Pueblo Indians and to deny the Indians freedom of religious conscience and worship.

B. It will split the Pueblos into bits at the most critical moment of their long history, when they need to appear before the Pueblo Land Board and unitedly prosecute their case for the recovery of some of the thousands of irrigated acres which have been taken from them by White men and corporations.

7. Insofar as the Christian missionaries are led into supporting this fraud, or are manoeuvred into appearing to have instigated it (this being the effort of the Bureau of Indian Affairs), they will lose the confidence of the Indians. The Catholic cause especially will be injured gravely.

Respectfully yours,

John Collier.

SOI. BIBO (now residing at San Raphael, New Mexico), duly sworn by Mrs. A. CteroeWarren, U. S. Inspector, stated that he was married to a full-blood Indian of the Acoma Pueblo; that he was adopted a member of that Pueblo in 1886; that he had been governor of the Acoma Pueblo for six years, between 1865 and probably 1898--six terms of one year each.

He stated that Edward Hunt went away from Acoma because of the prosecution from the Indians; he would not participate in their customs.

Speaking of some of the Indian dances he had seen, Mr. Bibo said:

"What I saw there,--at Zuni,--they had some kind of an animal dance, and some of the dancers were dressed as deers. The woman deer would go about, and the man deer would go back of the woman, and go through the motions of sodomy. They would do this before all the people.

"The Heathenish Institute had 6 men there for ten years. He learned the language. The Government must have information about these things.

"The other secret dances are all the same,--and dirty. The dancers steal the girls. They dance in the middle of the plaza--the men--and when they see the kind of a girl they want they would take her off and have sexual intercourse with her. They do this under the name of their custom and religion. They do it today in Acoma?

Q. Have you ever seen them in these places where they appeared in the plaza naked--men and women?

A. I have seen it from my window. They never would let me go out of my house at the time of those dances. I had my place up there in one of these two story houses, and I could see well. The men and the women were absolutely naked!

Q. Do the women get out and play with the privates of the Koshare?

A. They did that, and everything else. They would have sexual intercourse before the people. They did not care for anybody; it did not make any difference who was around. When the boys come back from school,-- the old type of the Pueblo Indians were far better men morally by themselves than those boys who come back from school. If the Government would go to work and take those Indian girls and instead of spending millions of dollars on their education, and build for them homes on separate tracts and give them sewing machines and help them along that way rather than having them work in the East for Mr. Wanamaker, it would be better for them. After they are here three months the fine dresses are gone and they sleep on sheep skins. From that



change they get tuberculosis.

Q. Don't you think the general run of these boys and girls that return from Government and other schools are opposed to these revolting pagan practices,--don't you think they are forced into them?

A. Of course they are forced into them. The old Indians have enough strength to compel the Indians to do what they want them to do. I believe one of the customs is to select a group of boys and girls and then put them together for unrestricted sexual intercourse,--as long as they are able to continue this. That is their custom and their custom is their religion. They claim there are no Catholics or protestants; that they are Indians, and that is the reason they want the Government to leave them be Indians. They don't want to have any interference. They are opposed to the progressive Indians and want to make them take part in these customs. I was Governor of Acoma during 1885 and 1886 and other times probably up to 1898. Those things that prevailed then are followed now. They drove out my sheep because I did not go to their meetings. My wife is a full-blood Indian of the Acoma Pueblo. I was adopted a member of that Pueblo in 1886.

James Miller, the present governor, attended the Carlisle school for about eight or nine years. When he sits as governor he has a blanket around him.

If I would be in favor of these dances and help them along, they would not have run my sheep off. The progressive Indians had no show in the Pueblo and had to leave home.

The girls are made to understand, as a part of their education, that they must submit to a man at these dances, and they do not think there is anything wrong in it. When they have these dances everybody must stop work and are compelled to go to the dances. They used so much force that they would also take the land away from those refusing.

In 1886, Annie Thomas, who had been away to school for a number of years, came back to Acoma, intelligent and well dressed. They wanted her to take part in these dances and she refused and came to me for protection.

Statement made to H. E. Sniffen, et al.,  
at San Raphael, N. M., May 8, 1924.

Ranchitos, N. M.,  
May 3, 1924.

STATEMENT OF JOHN DIXON (of Cochiti)

Spoke about the Zuni Indian dance, "Hiwanah."

Q. What is that dance?

A. They call them some kind of spirits. They God-men; they have the power of God.

Q. What are these dances--how do they perform them?

A. They stand in line. They dress up with their dancers clothing, all the same kind of clothing. A belt around the waist and coyote skins on the back, only they are masked. But no white people or Mexicans will be let in; only Indians.

Q. Are they immoral?

A. They dont do anything bad in that kind of a dance.

Q. Which of the spirit dances do you consider immoral?

A. Those dances that are called the secret dances does not do anything bad. The bad things that was done are those which you call the "joy makers." They do bad, immoral things right before the white people. The bad things done by the clowns--Kocheres. They do this way. I used to see when I was a boy going to these dances, and these clowns were at that time worse than now. These clowns in order to make the Indians laugh or scold in, they go up to women and grab the women around and try to do something that is not agreeable to see. That is what they used to do. It was not public, but only the Indian people. I call it public when they had dances in a town. But this they call it secret, because they go out some times up in the hills. They go, women, children--everybody who believe in it.

Then, there is another dance--they dont call it secret, they call it "The Kochere" (Joy maker), some times in the fall, about November is the time for the Cochiti Indians. The next day they will have a dance in the town. There is the time when you would see some dirty tricks by the clowns because they are all in it. Some women, some men, some young boys are in it. Then everybody is a clown. They try to do bad tricks with dolls. These are the things I dont like it myself, especially when I came back from Carlisle.

In all the secret dances there are men just like me; they are men and they represent themselves as the Gods. The captain of War, named by the cacique, is the one in charge of these things. Then the captain of war, whenever they are going to have one of these dances, forces everybody to go or believe in it.

John Dixon--2 (5-3-24)

Q. About the girls who return from school? Do they take part--do they ever take these young girls and put them in the estufas with men?

A. I believe they ~~used~~ used to do that. I seems to me they were a little bit afraid ~~she~~ they quit. I told them they were forbidden by the Government, because I got orders from Mr. Crane that I must watch those things and if I saw them doing those things I was to send them to jail. I was judge at that time.

Q. What are these dirty things you mention?

A. These Koshares, when they are dancing in town,--I seen that myself,--one of the men catch a woman and tried to fuck the woman, or want through the nations. And while they are inside a room, they always have a place, something like an altar, but it is on the floor. They have a basin, made out of pottery, and keep a little water in it; and then they call them medicine men. Then these medicine men come in there, and they get some kind of a root or something, take it into their mouth and chew it--all of them. Then, each man he spits in the water in the basin. Then this water, they call it the medicine water. Then they take it out to some other people who are out in the room and give them a drink out of that water. In order to be drinking this water, they think that everybody who ever drinks out of that water that they are gods, or spirits; it will give them a mind to induce them to believe in whatever they do. That is what he mean.

Q. They used to have indiscriminate sexual intercourse, but they were afraid to do so now?

A. Yes.

Q. (to Edward Munt): What about the young girls when they return from school?

A. When the girl goes out it is the rule of the pueblo that the boys have intercourse with them. I don't know anything immoral connected with the dance, but it is the custom of the village to bring the young people together and let them do as they please, which means sexual intercourse. During the day or night, some place, the boys are invited to come in and sleep with the girls for a time,--not all night necessarily. I did those things when I was young, and was encouraged to do them by the elders. The children (girls) are taught by their parents that they must submit to the boys and men in order that the tribe will increase, that they will have children.

EDWARD MUNT (continuing): When I was a little boy my father used to be a Koshare, and after they had carried these

John Dixon & Edw. Hunt--3 (5-3-24)

things on at the death of my father, they make me Koshare; brought me into the Koshare house where they teach me all these things.--how to act and how to sing, and they kind of refuse to do it if I am not ~~XXXXXX~~ scared yet, when I was a boy, and put me outside. They told me not to look in what they were doing. They brought these warriors,--some people who had killed Navajos and called warriors,--every year during the February dance. In the third year, quite a number of ~~was~~(about twelve) warriors, they bring this thing up, give me the prayer sticks,--brought from the warrior to the war chief and then from him to the Koshare. Then when he receives this they call all the Koshare in a regular house where they meet. Then, of course, we all receive it, and a certain day the dance going to be. We all separate, in this room, ourselves, everything closed up so nobody can see in through the windows. They fixed the altar is an arch made of wood, and they put some mother-god made out of eagle feathers,--a square cut, just like pottery. Each person has to know all their medicine that they are going to drop in that earthen pottery and have filled with water, and after awhile, when they are making this medicine, the people begin to practice for tomorrow dance. Well, with the sound,--I cannot remember the sound, it has been over 30 years ago the last time I was there. There be the people, sitting around, 20 or 30 of them, when it comes to filling the medicine in these earthen pottery. The first man can stand now. This is where they are going to ~~make~~ medicine. There are say to a woman, who are Koshare,--some time more woman than men. When they are singing, to ~~blow~~the medicine in it. The first man stands, and gets his package of medicine and drops it in, and right in it (illustrates how by blowing his nose at an imaginary being); and the women come around and drops that in there, and the women might come around, stoop over the basin and urinate in it. They got very dirty way. The man might urinate in it. This is a dirty trick. I am the Koshare, and pass this medicine around, and dip some of it around and give each person a drink,--men and women, everybody. The place is packed full, like ants. Everybody must take a drink.

Another thing, which they call the spirit-god, and which they have about February 28th, in cold days, no matter how cold. They dress themselves in the estufa. They paint themselves and dress up (I was in this for four years), wrap our blankets around, but are naked. We had to get out about three o'clock and to travel half a mile where we going to start a sing. People came down from the mesa to listen to the spirit-god. Then we act that way; we run forward and praying and throwing the corn meal. I may have a boy with me, asked. By the time we get on top of the mesa we shivering; just practically naked and let everybody see them--full exposure. That is the way they teach us. I got a licking for not believing these things. I look into these things and saw they were not right.

John Dixon & Edw. Hunt --4 (5-3-24)

Another thing. They got masked dances. They will be dressed up fine, not the best way they could, and then the others dance nice. Rain makers; this may be comes four or five times a year. They will always pray to the sun, to the moon, to the stars, and then to the lions or bears and to the snakes, and they are most powerful majority of this world,--the snake. When they dance they bring all kinds of good things to eat and pass them to their friends. This part was very nice, and the people were expecting something good of it. But their parents keep their children at these masked dances. Brought all this food to you; not a child or grown person overlooked. Finally, I had to make myself a bed. Then I join in. John Dixon went through this, but probably not the masked spirit dance.

every five years these same masked dances that bring a warrior up from the pueblos to fight against the pueblos. May be three or four hundred men, they join in to it. They go for, three or four miles west, where they cannot be seen. Their masks are not so pretty. They will be fighting to the people of the pueblo. They are sure doing fighting. I went through this. I was kind of afraid to do it, but it was the custom. And when they go south they have to give their Gogona to the wife, that they might not see her again. Then, probably, you and I were against each other, and got all kinds of sticks and arms to fight the pueblo, resting and going back and this way. That was bad. Well, because they killed their best sheep in the bunch, got their blood and fat in their guts and place around their neck; and then they come up to these warriors they fall down and they cut those guts so the blood will run down, and it looks dirty. They lay down on the ground, turn over and then come alive, and get more alive. They never cut their throats. It might happen if this warrior say his name; he might cut his throat. They did it some times. Some times they kill each other in these warrior dances. This nobody will know, nor will explain one to the other. May be my father say he dead as a result of the dance, but the death would not be explained to anybody. I know of two of them who were killed during the dances.

And another thing about medicine men;--you did not tell him anything about medicine men, Dr. Dixon. Medicine man,-- may be man or woman or girl, or may be child, often may make medicine men. The child might be sick and the mother think it be best to give it to the care of the medicine men. This girl be adopted into the medicine clan and be taken care of. This little child is already adopted and when she grows up she has to become a medicine man or woman. Well, when they are making a medicine man, they dance at night, alone, by themselves, nobody allowed to look in. The war chief is watching as guard, so nobody can come there. The place open from the top. They had a circle around in the open place where they go in. If somebody might step in-

side that circle he is caught and adopted. May be the dancers naked; I think when the medicine women comes out they only had a "monta" unbleached cotton covering. And then the head of the medicine men, they come out about one o'clock. The two head men come out from the estufa, got their wood piled up this high (six feet) and made a hole with their shovel; and they pile up wood as high as they can reach, and these two men out there start a fire with his old time way. They sing slowly and out medicine (spit) on this fire. When this all burned down they come out. They be dancing around that fire, dressed up with black paint all over their bodies, hair tied up; they be dancing around, finally some jumps into the fire and jump out. Last of all, may be a woman or man, take up this man and throw him into the fire. He is graduating; he is a full medicine man; graduating them with fire.

During the year, any time, the cacique might call for two dances are cure the pueblo people. Even so they are not nice, the cacique order, through the war chief of the pueblo. He carries prayer feathers from the cacique to the medicine man and ask them to do so on a certain day and time to give a dance, and they probably set the date--four days from the time the announcement is made. And the people are invited by the war chief going around the village, and they prepare to be ready at that time. Everybody wash themselves, those who are going to take part, all be present at the dance. While the medicine people are singing the whole people be waiting outside (upstairs) to be ready to go in. They be naked men, and they go in their and sit down, and the dance men start to dance and suck the place where they are sick and vomit this out. It may be red or any color, or they may vomit a rag.

Each medicine man stand two at a time. After while the two head medicine men they bring out a glass of something, so they can see other worlds, and four worlds. They hold it up to their own eyes and they see the other side of the world, and by their powers this witch can be caught and drawn to them and be killed right in the hole where the people are. If two of them, all be gone at the same time. First they go out in the crowd to hunt and run after this witch and catch him, they come back and the witch is strung up. All these things they do to make the people believe.

Q. Do they bring in a real person, or what do they do?

A. No; they make a kind of doll, something, and they lay it on a stand and beat it. That rag doll already fixed up, has head, eyes, ears and everything. Plenty of time to get things ready, and all these rags they carry in their belt. They dressed up this way. They conceal these rags with a pelt and they had all these things stuck down there. When

Dixon & Hunt -- 6 (5-8-24)

They take disease away from a person: they run up to the front of the altar and commence to vomit, and spit out all sorts of things. They put these things in their mouths--rags rolled up in tight rolls, and they pull it out like and over a spool, as if vomiting rags, and say "This fellow about to die." These medicine men, just because they suck out something from a sick man, say it is a witch that has injured him.

If the patient is very sick, the medicine men visit the house. Then, the medicine man may come into my house with all kinds of instruments what they use for their operations, --bear claws, eagle feathers, gourds and medicine, and all kinds of altars (table) put on a little stand made in the shape of lions, etc. They make a partition with a sheet to fix things up, and while they are preparing them, arrangements are made to feed all the members and friends of the sick man who have been invited to the house, --lots of bread and bulled meat. After they are all called in, when the medicine man is ready, about 7 or 8 o'clock at night, they call all the people in to cure him of his sickness. This sick person, he or she, may sit up; if not, they make a bed right by the altar, and they start to sing, say be silent or bad songs, one after another, the way they call in powerful things to help. The snake, the star, moon and sun to be called present to be helped --

FOR WHO: To be the helper to cure or fight. The lion is more powerful than the bear. We go far off they call unto the eagle to give them power to fly. They they dance around, praying to these gods, --sings to them invoking their aid. Everything they pray they do in the singing.

WARD HUNT: The altar was there, and some of them stand around, but all the time they keep up with the prayer songs; but in the songs they call in the first class, the lion, then the bear, then another wolf and then wildcat, and then it comes to the eagle. They are called in to get together by that power to help this medicine man by their power. Then after that they get the power to see all over his body, that sick person, and whenever he is injured by the witch that they can see where it is. That is the way they imitate. If I have some cactus in my body, or rag or something of some or stone, that they could see through it by this glass, may be when I look into that glass seeing into his body. Then I get ready to remove it. I don't want to take it out with my hand, but take it out with my mouth.

Then they announce, when they are starting to cure this woman or man, they announce to the people, "Now, here is the sick person. Only if you believe the actions of the medicine men will you get well. If he or she don't believe it will be her own fault if not get well."

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Q. How do the medicine men get paid?

A. They give a bag of meal to them, and then some corn meal in a basket, may be eight or more big baskets full of corn meal. Each medicine man gets a basket full of corn meal. They are given plenty of food to take home with them. The head medicine man, he gets the most.

They do these bringings (of the corn) when they set the date, four or five days to allow them to get ready to pay the medicine men. They will act the same way as I stated about catching the witch. These medicine men claim may be a medicine man if blind can follow the witch; that they can make him see for that. When I was at Acoma there were two of them. One was really blind and could not see to go around; for the time he was in the house with a crowd, and when he started to go out he hit his face on the frame of the door. I could hear the knock.

All these things I see in Santa Ana. At Acoma I never have seen such. My father, he was a medicine man himself, and he told me I must not make medicine man, nor my brother or my sister. I must keep away from it; that it was a great, dirty trick; we been fooling the people. We got no power to cure a person, and I cannot restore a man's life." My father was poor, like a snake; he did not have anything. I would like to see the poor.

At the Romero-- the women get together. By the other side of the street. In Santa Domingo they have a women pull a, her crowd. I may be wrong. In Santa Domingo they have a women pull a crowd in the plaza (about intercourse). That is awful. My father was poor, like a snake; he did not have anything. I would like to see the poor.



Ranchitos, N. M.,  
May 3, 1924.

Statement of MRS. EDWARD HUNT

She asked one time a medicine man for her to be cured. She asked the medicine man of her medicine that might cure her sick. She just ask this way, "Have you got any medicine that I might rub on where I was sick?" and then, instead, this medicine man said: "For good luck to you I got four feathers--prayer feathers--that I going to pray for you." Mrs. Hunt was so glad of it. She said: "Thank you very much if you could help me out." This was very little before we came here, may be a few months before we came here. The medicine man says, "All right; let's prayer with this feather." And then they went into the other room and send these feathers to her hand, and then this medicine man started to pray for her. He acted very nicely. Medicine man told her, "We have to go up on the hill to bury these prayer feathers, and this will be proven true that you are needy to be cured." Mrs. Hunt believed.

(Edward Hunt was interpreting, and interpolated explanations)

Dr. HUNT: And then I came down to Albuquerque that day. This man was kind of blind young man; a Laguna Indian)

Mrs. Hunt carried these prayer feathers in her hand. They went up on the hill and Mrs. Hunt made her to dig in the ground to place these prayer feathers in what she and the medicine man prepared. Then when they did that they covered it up and threw the old grass and trash over it so nobody would see it. Then they left and led her away to look for the medicine that might be found to get the root to put it on. "With that way it might cure your sickness." They look around there and they dig up the roots, and this man got three roots in his mouth, chewing them and her to lay down and want her to pull her dress up and try to catch her. Then she commenced to kick. I don't know whether this thing happened to her; she ran away. This man could not see good, and she ran away from him. She commenced to scold that man very bad, and she told him she going to have him arrested. "When I get back here I will report it to you and to my superintendent. He will be waiting for you and you will be arrested. I did not know how you medicine men treat the women this way; I did not know how bad people you are devils." She refused to tell me for one week, and I never knew it. She was so afraid that I might get mad and accuse her of something like that. She was always kind of feeling bad ever since. She started to cry about a week afterwards. Then she told me everything what I have told you. I was going to have this man arrested, but was afraid the majority of the people might jump on us when we clear up anything like this.

# # #

EDWARD HUNT, Santa Ana, N. M.,  
May 3, 1924.

STATEMENT OF EDWARD HUNT.

I spent one week in Albuquerque some time ago with a man named Strong. I have all these old time stories from the beginning, all through, where they came from, and it took me eight days to end of it. I gave the songs of medicine men for a record, and then I sung a Mask Dance, and I made the prayer sticks, and I made the mask, and I do not know what became of this man, and I have heard nothing of it any more.

If the Government wants these things, I would like to be taken to Washington and have all these things made, every bit of it, the way they have things prepared and their masks all through;--anything they want of me, but I want to be paid and be protected not to be injured or any of my people, because there is always a danger in every direction I turn.

Q. What would they do to you ?

A. Will me. Anybody might get a club and beat me in the head. I never heard from the man and dont know what became of it. He paid me. This man knew how to question me. He is wiser than what I know.

Well, from the birth of the child, this fourth day, the medicine man be brought in the house,--early in the morning. The man be ready and his altar placed right opposite where the child was born. This medicine man be singing for the luck of the child, for the long life and for everything proper. This medicine man have breakfast, the best food they can make, and when the time comes for the sun rising the child be brought out, to be given a name and to pray to the sun for long life. When they get through they brought the child back, and may be at the door sing, and the child comes to such a name to be presented to the women for her child to live a good long life. They give the medicine man breakfast and everything else. They tear down the altar, and everybody present blow a blow to the idol, and the child, too. These blows are to represent the strength of the whole clan.

JOHN DICKSON: The medicine man imitates this idol, which they think has the power to give a blow to the child for long life.

EDWARD HUNT: I tell you this child was made a medicine man; they make him now--right there. They make one (idol) for him to be with him all the time. "This will be my mother." That is the way they call it. Each medicine man carries one.

Q. What does that idol look like ?

A. May be a piece of corn which was grown right on the top, and they had it tied with twine, and the feathers right up here (indicating). May be parrot or duck feather one side, which they call the face, and the back be covered with the eagle feather. This piece of corn was inside a bag so nobody can see,--put there forever. These idols, they take care of them and clean them so it will not be any dirt to be filling, and they keep tied up with a rag, to be carried right in there. And may be this man --

JOHN DIXON: Some times they give the medicine man what you call quiver. They are put inside in order that no dirt or anything else can get in them.

EDWARD HUNT: And then next they will be the baptism of this child, may be a week or so later, because the priests never come around it often. This world belongs to the God-child. So the child must believe in God, and the other part was presented to the old sacred religion. And while the child--suppose a boy or girl--be praying, the mother and the father be praying to the luck of every way she can, or he can, beseeching for her, and treating her like one belonging to the Indian family. Also to the God's child. They leave things this way on both, so she can believe in secret and pagan, and believe in God. They probably brought us up this way in our time (remark to Dixon). And when the child was six years old, then the cacique of the pueblo may be think that the children was born of that age, and the cacique will order to be brought a mask dance to choose the children for their part, of the belief of their child, and there will be a date four days later, and have every child to be ready to be clothed by the mask-dance headman. The cacique will place an altar in the room where this head of the mask dance to be present. About eight oclock at night the children be brought out from their home, whoever were appointed to be the father of this child. May be if I had a child to be present to John Dixon, I will put this there with corn meal into his hand and he will pray for this child, and he will go for the child to take him down there where they going to clothe him. All the men and the child, they be sitting at the place to wait until the headman of the mask dance, because this one man was the head of--just like Washington; and all the rest of them are behind him, are choosing these children to be carried on like their own child. They be all sitting their naked, the child in front of this man who going to save him. And may be in a little while you hear the bells which he carried on him, and find he was coming. Everybody be waiting. The children be scared--I was scared; I thought it was true. And this may will come in, dressed up with mask, and have his feathers and bunch of soap weeds (yucca) carrying in both hands. He dances and makes so much noise, and the child be scared, and they be singing. After awhile, this man be acting like he was so mad and be looking around; but after awhile he sees the man who had the child sitting

right in front, and let the child be licked by the masked headman with soap weeds four times, good and hard, making the child scared. And then the child be turned this way and let the father start by licking,--both be licked until they get it over and sit down. And the same with the others. That was choosing of the part of the rain-maker dancers. And after it is all over they all dismissed and go home and taking the child home.

Four days after the child will be presented new moccasins, may be nice new pantees, with beads on--suit for a child, and they will put the feather on their head. And you remember when you see the Indian children cut their hair this way they always leave a bunch of hair so they can stick a feather in it and carry it there. You probably noticed lots of children leaving a lump in their hair. This feather be carried on there four days; they tie it on with a string. Every time I see a Pueblo child I say they must be going through the same thing.

After four days the father of this child be taken off, and early in the morning goes East and up the hill or bluff, standing there praying to the sun, asking for the luck of the child for long life, the luck of everything, may be the luck for the good crop on the side of the child, game and everything else. He prayed to the north heaven, where the Indians come from, that they might at the end of their life go back, and the mother of the Indian might know him or her, for the end of her life. That is the end of this part,--that they will have good luck to go back to the happy hunting ground.

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NOTE: The Indians from the northern pueblos said the risk was too great to tell the secret ceremonies. It was a matter of life and death.

May 05, 1924.

Dr. P. G. EILERS, Albuquerque, New Mex.,  
Government physician for Southern Pueblos,

stated that the Indians at Santo Domingo Pueblo are hostile to medical attention. Some of them refuse to accept any help for their children. In several instances death has resulted from neglect.

At Cochiti, and San Felipe, all refuse medical attention. They ignore quarantine regulations, tear down the signs, etc.

Indians who disobey the orders of the medicine men in this respect (help from the Government physician) are subject to physical punishment.

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(Statement made by John Collier to the Pueblo Indians in Council at Santo Domingo, New Mexico, May 5, 1924).

The question of the religious practices of the Pueblos: this is harder to talk about than the land question, but the organizations which I represent are agreed that the religious liberty of the Indians, the right of the Indians to worship God in the way they choose, to keep their own old religion alive if they want to,--they think that question is just as important as the land question, and is important equally to the Americans and the Indians. There are some Indians, like the Indians up in Montana and Dakota, who do not have any protection in law about their religion. We think that the Indians here, you Pueblo Indians, have protection in law, constitutional protection, just as great as the white people. It is very important for you to understand that.

I would like to read you what the law says about religious freedom for Indians. First you all know about the treaty of Guadalupe Hidalgo; that was the treaty made with Mexico when this country was taken over by the United States. At that time the Mexicans and the Indians came under the sovereignty of the United States; and I will read you a few words from that treaty. The treaty talks about the inhabitants. Now, it is true the Indians were citizens of old Mexico, but the treaty, fortunately--it is a good thing that the treaty not only refers to the citizens of Mexico--and the Indians were citizens--but to the inhabitants of the territory. It says:

"The inhabitants are entitled to all the privileges and guarantees, civil, political and religious, which they possessed when they were living under Mexico."

Then the treaty goes on and says:

"That those inhabitants who shall cease to be citizens of Mexico but who shall not be made citizens of the United States, shall be entitled to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution, and shall be maintained and protected in their liberty and property and secure in the free exercise of their religion without restriction."

Now, the treaty of Guadalupe Hidalgo is the law of the land to-day. It has not been repealed, superceded or changed.

Now we come to another law. When New Mexico became a State in 1911, then the people of New Mexico made a treaty with the United States Government. That treaty was binding on both parties. It was binding on the people of New Mexico and it was binding on the Government of the

United States. That treaty was incorporated, made a part of the enabling act which made New Mexico a State. And then some words were put in the constitution of New Mexico, and this is the words exactly as they are:

"Said convention shall provide by ordinance (arrangement) irrevocable without the consent of the United States, and the consent of the people of New Mexico. It shall provide, first, perfect toleration of religious sentiment shall be secured, and no inhabitant (no human being) of this State shall ever be molested in person or property on account of his or her mode of religious worship."

This means that the Indians of New Mexico have all of the protection in law against interference with their religion which the Catholics have, or the protestants, or the Jews, or anybody else. It may be that there are other kinds of protection which the Indians do not have in law, but this protection of religious liberty they possess as much as any white man. To make sure about this, Mr. Nash and I, in Albuquerque yesterday, had a meeting with Judge Hanna. You all know him. Judge Hanna is the lawyer who brought the San Dia case; he is one of the leading lawyers of New Mexico. He was Government attorney for the Indians in 1920. Judge Hanna told us that in his opinion all that I have said to you about your religious liberty and rights is perfectly true; that you have these rights. Is that correct, Mr. Nash?

Mr. NASH: Yes.

Mr. COLLIER: Therefore, if there is any attempt to interfere with your religious worship,--I don't care who tries to interfere, whether it is somebody not an official, or whether it is an official of the United States Government, it makes no difference who,--the Indians have only got to go into court and prove that it is a religion which is being interfered with. They have got to go into court and prove that their religion is a religion to them, and then the court will prohibit anybody from interfering. Is that clear to the delegates?

Answer of the delegates: "Yes."

Mr. COLLIER: I don't mean to say that it is desirable to go into court. Law suits are troublesome and expensive. It is better to arrange things without a law suit, but if necessary the Indians have a legal protection just as complete as I have, or any other white people in this room.

Now, I must say a few words more about the Indian religion. Each Pueblo has a religion somewhat different from the other Pueblos. Each Pueblo religion is thousands of years old. The Pueblos pass their religion on to the young people, teach the young people in different ways, by different methods, but the time when they teach their reli-

gion is when the child is young. If the child does not get his religion until after he is a man, he never will get it. It is not only the Pueblos who teach religion to their children, but it is the Christian churches and all other churches.

Now, the Taos delegates have been telling you about the way the Taos Pueblo takes two or three, or four boys each year and keeps them away from the white people, and keeps them away from almost everybody, and for a whole year these boys are taught the religion of Taos. The Taos Indians say that this is a real religion, they believe it; it is the method by which they keep well; the method by which they pray to God, and all the Taos religion, which has been growing for thousands of years is taught to those boys, and then the boys, when they grow up, they become teachers of other boys, and so the religion is kept alive. Now, the other Pueblos do things like this--not exactly like it.

Now, just the same way, there are the Jews in the United States, who take their boys and put them in a solitary place and teach them religion; and so do the other churches. A boy who is being trained to be a priest in the Catholic Church is trained for many years, every day, year after year, until he becomes a priest who knows and understands and who is full of the feeling of religion.

Now, I want to tell you something that happened in the State of Oregon two years ago. You have heard about the Ku Klux Klan. The Ku Klux Klan say that the Catholics ought not to worship their way. They say of Catholic worship it is bad; why they even say the Catholics are half animals to worship God that way. They say Catholics worship idols. Now the Ku Klux Klan is very powerful in the state of Oregon, and they said in Oregon, the time has come to put a stop to the Catholic religion because they said the Catholic religion is against the Government, is unAmerican; and so they passed a law, because they had enough votes, forbidding the Catholics to take their boys out of school for religious education. They passed a law which prohibited the Catholics from running schools for the religious education of their children. And there was a tremendous excitement.

Now, what did the Catholics do, and the other church people, like the Jews? They went and read the American Constitution of the United States, and they said, this law violates the Constitution. They said, we are going to fight this law. Now, suppose that a man had gone to those Catholics up in Oregon and said, "You Catholics, when you fight against this law you are fighting against the Government." The Catholics would have replied, "We are not fighting against the Government; we are fighting for the Constitution. We are fighting against lawless men who are trying to destroy the fundamental liberty of America." The Catholics went into Court, and the other Churches, and the court has now decided the case, and it says that law which the Ku Klux Klan passed



which prohibited the schools run by the churches is unconstitutional and is null and void, and they threw out that law.

Now, I think you will see how similar this Oregon story is to your own situation. You have the same constitutional protection as the Catholics in Oregon have, and in struggling to preserve your religious liberty and religious freedom you are struggling just like they were doing to preserve American freedom, American liberty, to preserve the constitution of the United States.

Now, when the Catholics and the Jews have struggled to keep their religious freedom--and they have had to struggle a great many times in different parts of the country--what were they trying to save? The religion of the Jews goes back to the beginning of the world. It goes back thousands and thousands of years. For thousands of years the wise men of the Jews thought about that religion, and they did just like the Indians do. They dreamed about their religion, they had visions and they built a wonderful religion. And then, two thousand years ago the Christians began and they took the Jewish religion and then they built it up into something still more wonderful, so that the Christian and Jewish religions are like very wonderful buildings, buildings which it took thousands of years to build and if anybody knocked out those buildings, destroyed them, they never could be built again, because thousands of years were required to build those buildings. If the religion of the Jews or the religion of the Catholics were destroyed by the Ku Klux Klan the whole world would be the loser, everybody in the world would suffer.

Now, the Indian religions, the religion of Santo Domingo Pueblo, of Acoma pueblo, Zuni pueblo, Taos pueblo, they also go back to the beginning of the world. They are many thousands of years old; they are just as old as Christianity; just as old as the Jews. They go back to the very beginning of things, and they are like wonderful buildings, and thousands of years were required to build those buildings and they are beautiful buildings, and good, and they make the people happy who live in them; the Indians are happy because of their religion, and they make the Indians moral and kind to their children and kind to the old people, and faithful to their tribe; and anything which destroys those religions would be like destroying a wonderful building valuable to the whole world.

Now, when the Ku Klux Klan starts out to destroy the Christian and Catholic religions,--I am not a Catholic but I feel a great rage and great anger against the Ku Klux Klan which wants to destroy this wonderful religion, and most Americans do who are not members of the Ku Klux Klan.

Now, if the Ku Klux Klan came into New Mexico and started to destroy the Pueblo religions I would feel the same great anger against the Ku Klux Klan and all Americans would feel that. And ~~it's~~ just the same way, if an official of the United States Government promulgated, issued, a document denouncing the Catholic religion and saying he was going to abolish that religion and prohibit the Catholics from educating their children, I would feel a great anger as all people would. And just the same way, if an official of the United States Government denounces the Indian religion and says he is going to prohibit it and is going to prevent the education of Indian children in Indian religion, then I as an American citizen feel a great anger and so do all Americans.

I have said this to you so that you will understand that the freedom of the Pueblo Indians to practice their own religion, their own prayers and ceremonies and dances, to have their own holy days, to educate their own children in the Indian religion, that question, if necessary, will be taken to all the people of the United States, and there will be excitement and a struggle so much bigger than the struggle over the Bursum Bill of two years ago that people will forget about the Bursum Bill and that trouble, and I pledge you the support of these organizations in that struggle.

The Indian religions are the center of everything else in the Indian life. If the Indian religion dies the tribe dies; everything falls to pieces and of course the land goes too. There is nothing the Indians possess nearly so precious to them, and precious to America, as their religion. Without it they perish. I am not a Catholic or a Jew; I am only a Methodist. I am not a member of the Indian churches; I do not know much about your religion. I have no desire to know much about it. I know enough to know that it is good and pure and that it makes Indians happy and makes them live together in peace, and that it is a very beautiful religion. That is all an American needs to know. I know that the Indians feel about their religion just as deep and strong as any Christians about their religion. That is all I need to know. That is all the Court would need to know in protecting your rights.

I am glad that you have decided today to unite again, all the Pueblos working together, -to protect your religion and to make your own children more faithful to your religion. I think it will be wise the way that was suggested by your chairman, that you should prepare a document for all the Indians to read and all their friends, -a very simple document, not a fierce document, in which you quote the law that protects you, and say very earnestly and simply that you love your own religion; that you are glad that other religions exist besides, and that you don't know of any conflict between your religion and other religions because many of you are good Catholics, -most of you are, -but you are still faithful to your Indian religion; -a statement that will go out to all the country.

I should tell you this: The efforts to destroy the Indian religion is not something new, that started last year. It has been going on for a whole life time. One can say that it has been the official policy of the Indian Bureau to discourage the Indian religion, because by discouraging the Indian religion they help to break up the tribe. If there were time enough I could read you statements from the official reports of the Indian Bureau, and Department of the Interior, reports year after year, going back to 1870, showing that they have had this policy of discouraging the Indian religion. So you must not think that this thing that happened at Taos, and the thing that happened at Zuni, and that letter which Mr. Burke put out last year, To All Indians, are something that just begun to happen--something sudden. We are considering an old policy of the government which has grown up through many administrations, and which is contrary to all American traditions. The time has come to change it, and in my judgment, the time has come when the Indians of the southwest--the Utes and others--should, if necessary, say 'this far and no further' and stop it by going into court and proving that your religion is a religion, and getting the court to say that you shall be free like other people to practice your religion; and should it become necessary you can rely on the different friendly organizations to help you financially and in every other way. That is all. Thank you.

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At the afternoon session (May 5, 1924, etc), before reading the general statement, Mr. Collier said:

This paper I have drawn for your consideration. It deals only with the religious freedom question. You heard the report of the Taos delegates. The Zuni delegates are not here. Before reading this document I wish to report on something that has arisen in Zuni, because it shows--proves--that the invasion of religious freedom of Taos is going on at other places.

The document I hold is a stenographic report of an inspector of the Indian Bureau, Mr. Safford. It is a very long document and I am not telling you about most of it; but in this document we find the High Priests of Zuni (Cacique) asking Mr. Safford this question: first--"We want to have our children for religious instructions and for initiation in the winter and spring months. We are prohibited from this. What can you do about it?" Mr. Safford replies: "Take them in the summer when there is no school, initiate them then." The caciques reply, "We only initiate members in the winter and spring months and we cannot change our dates any more than the white people can change the date of Christmas or of New Year." But they did not get what they asked for. You see Zuni is

up against the same thing Taos is up against.

Then, another important thing came up at Zuni. At Zuni is a government school, a mission school of the Catholics, and a Presbyterian school. The Government school is not big enough to take care of all the children. The caciques asked them, can't the fathers and mothers of Zuni decide where their children shall go, because in one school they are made Catholics, in another school they are made Protestants--Presbyterians. The answer is "No"-- In all the schools at Zuni the children are required to have religious training in Christianity, whether the parents want it or not. You know that in Zuni about nine in every ten--nineteen in every twenty--Indians are not Christians at all, but have only their Indian religion.

Now I read the document. Before doing this I want to say that no one has ever objected, no Indian has ever objected, so far as I have ever heard, to the missionaries going into the tribe to preach and teach. No friend of the Indians has ever objected to that. On the contrary, many of the missionaries are the Indians best friends. That is true of the Franciscan Fathers and many protestant missionaries. That is not the issue--shutting out the missionaries. The question is of shutting out the Indian religion, prohibiting the Indian religion, and not allowing the parent of the child to say what kind of religious teaching the child shall have.

(The document was then read, interpreted, and adopted).

Taos

Archives and Institutional Repository - Bureau of Catholic Indian Missions

May 6, 1924.

The Taos Indians, I am told, have a custom of inviting parties of Navajos to visit them. The Navajo men, it is said, have sexual intercourse with the Taos women to prevent too much inbreeding, and thus keep up the strength of the Taos Indians.

At other Pueblos, it is said to be a religious custom to take a number of boys and girls, feed them well for a short period. Then they are dressed up in their best clothes and put together for indiscriminate sexual intercourse.

M. K. S.

A rumor is current that the Taos Indians, every four years, select two boys, by lot, and they are taken to the confluence of the Taos creek and the Rio Grande river and drowned, as a sacrifice to the Water God.

Taos, New Mex.,  
May 14, 1924.

EMORY MARKS, Day-School Teacher

Referring to the meeting held in Taos on April 19th, 1924, Mr. Burke said that a request had come to the Office for the keeping out of school two boys for a year and a half, in order to give them their religious training. 'I gave you permission to keep them out ten days,' the Commissioner said. 'Had I known what I know now, neither the Secretary or myself would be here. That is, you did not keep your word to me; and your children, as I understand, are not in school now.'

The present issue is one of sending the children to school. The Collier crowd declare it is one of destroying the Indian religion. Mr. Nash said to me, 'Their religion is absolutely essential to their welfare, and you are destroying it by education.' If education is going to destroy a man's religion it (the religion) is not worth very much.

Collier had a meeting with the Indians Council for two nights (May 6-7). I was present at the meeting, and when the statement in that letter to Mr. Burke was read, to the effect that the Commissioner called the Indians "half-animals," I told them it was an absolute lie, as I heard Mr. Burke's speech to the Indians on April 19th.

John Mirabal, the present lieutenant-governor, made a statement to the effect that at the meeting at Taos on April 18, Secretary Work said that all the artists and near artists wanted the Indian to remain just as he is because they were making money out of him, by painting pictures of him and selling them for a good price.

Tony Romero, who interpreted at the April 18 meeting, said the Secretary stated: "That some artists and some near artists wanted the Indian to remain as he was because they were making money out of him."

It will take a court order to put those children back in school. The Indians now feel that John Collier is more powerful than the United States Government.

Supt. Crandall was up here last week and read to the Indians a Wisconsin Court decision with regard to compulsory education. He told them, "I am just giving you what has already happened. They tried the case in court and the court ruled that the Indians should send their children to school." Crandall said he would leave the matter with the Indians to think over; he said they were sensible, and he thought they would decide to send their children to school. As near as I can see, that Wisconsin case is similar to our situation.

In my opinion, this whole matter would have been settled sat-

2 - EMORY MARKS (Taos)

isfactorily settled had it not been for the interference of Collier. I believe all the law-abiding citizens of Taos county are advising these Indians to send their children to school.

There are now 173 pupils in our school. Ages from 6 to 18. This is the first year that we have been able to provide for all the available children. Heretofore the custom of substituting boys to take the place of those kept out for religious instruction was not noticed.

The young people are compelled to take part in the dances and ceremonies. If they refuse they are fined \$2.50. The school boys have to do what they are told by the caciques. At the time of dances the pupils stay out of school by order of the local governor.

The peyote group is understood to be opposed to the ruling faction, but want to send their children to school.

When a Taos girl buys American shoes, if she persists in wearing them she is fined .50.

After the summer dances there are many illegitimate births.

The older pupils of the school take part in the secret dances.

Albert Martinez, a member of the Taos council, said to me: "I stand here for every man to have absolute freedom. If he wants to dance let him dance. If he don't, let him stay out of it." I asked him if he was ready to stand by that position, and he said "yes."

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Taos, New Mex.,  
May 14, 1924

STATEMENT OF DON MONDRAGON, School assistant--disciplinarian.

Q. How about attendance of the children at school ?

A. No trouble with the parents in getting the children to go to school. They stay out one day and half a day for dances at this time of the year. There is one dance in January, and the first day of May, but they did not have it this year, on account of the death of some man. The Deer Dance is January 6th.

Do you take part in the dances ?

A. No; I dont want to dance.

Q. Were you excused ?

A. Every time I refuse to dance I pay a fine.

Q. How much ?

A. About two or three dollars or so. I give it to the War Chief.

Q. Are you notified to dance ?

A. Yes; and I refuse because I dont like it.

Q. Why don't you like them ?

A. I just don't like them; that is all. They may be right but I dont care for them.

Q. What did they do to you when you first refused to dance and you had no money to pay a fine ?

A. Some times they whipped me with a quirt.

Q. Did they strip you ?

A. Yes. Put a blanket on me and then whipped.

Q. Did it hurt ?

A. I got whipped three different times, but it did not hurt much, because I refused to dance. This was after the dance was over.

Q. Any other punishment in any other way ?

A. No.

Q. We want the correct information as to forcing these boys and girls to take part in the ceremonies. Do you think it is right to have them force you to take part in the ceremo-

nies ?

A. No; I dont think so.

Q. Many of them think the same way; you are not alone. I am trying to find out what the situation is here. You are evidently not the only boy who has to pay a fine, or who has been whipped or punished in some other way.

A. They even fine them for wearing pants and American clothes. Are they punished in any other way ?

A. Whipped them. I was one time whipped for dressing like an American.

Q. They punished you for wearing American clothes and because you refused to dance some of the ceremonies ?

A. Yes. About three years ago I had an awful time from these old men. They wanted me to go back to my old great grandfather's way and not dress like an American. I did not want to go back that way. I have been to school nine years and I am used to dressing decent. I want to advance and go ahead, like other people. I dont want to stay just where I am at.

Q. Do you think some of these old people (caciques) are trying to keep the boys and girls from going ahead ?

A. I think so.

Q. Since they began to want to go ahead they are punished to keep them back ?

A. Yes. A lot of my school mates are just like the old men --dress like them. I think those boys don't want to dress like that. I went to Santa Fe Government school 8 years.

Q. You had trouble three years ago ?

A. I lost my clothing--after I staid out from school. They did not call me before a council, but the governor fined me for dressing like an American.

Q. What did he do to you ?

A. They talked about -- people talked about I have no business to sit here if I going to dress like an American, and wanted me kicked out. They did not attempt to put me out of the Pueblo but talked about it.

Q. What happened after that--did they ask you to wear the clothes of the pueblo ?

A. Yes; but I refused to do it.

Don Madragon--3

Q. Did them whip you then ?

A. No.

Why ?

A. I dont know how they did, whether they forgot it, but they never said a word from that time on.

Q. Are you allowed to attend their council ?

A. No; I am not a member of the council. I go to their ceremony meetings.

Q. Do they object to your presence ?

A. No; they make me go.

Q. When you were having this trouble and they were all on top of you trying to make you grow your hair, did not some superintendent help you ?

A. Yes; I talked to Mr. Leach, and he helped me.

Q. What did he do ?

A. I dont know just what he did.

MRS. WARRIEN. I understood that the only thing that saved Don was the personal appearance of Mr. Leach. I think they would have torn the clothes off his back and put a blanket on him but for that.

Q. Did they ask you to let your hair grow long at the same time they wanted to take your clothes away--is that it ?

A. Yes.

Q. They still make you attend the ceremonies ?

A. Yes; I dont take any part in them except to be present.

Q. Tell these people about the time last winter that all the boys were out for one or two days, when they took them up the valley ?

A. It was a ceremony meeting during school time. The cacique is the one in charge of that, and he told all the school children in that ceremony to be up there.

Q. How old were the ones who went--small boys and girls ?

A. Yes; no girls went, just the boys.

Q. How old ?

Don Hondragon--4

A. From eight years up. They all took part in the ceremonies. No girls up there when they go.

Q. How long were they out of school ?

A. One day only.

Q. They did stay out of school ?

A. Yes. That month they danced so much, and such children as they wanted staid out ~~LIK~~ to dance.

Q. You mean they do stay out during school time ?

A. Yes. Any time they take a notion; one, two and three days, depending on the dance.

Q. What about the cacique jumping on you in the kiava ?

A. He said I got no business cutting the boys hair without the cacique's consent.

Q. What else did he say to you ?

A. He said I should have a little punishment for that, but they did not punish me. I did not say a word. They did not fine me.

Q. Did you continue cutting the boys hair ?

A. Yes. They did not say anything further.

Q. What are some of these dances like ? Did you ever take part in any tribal dances ?

A. No; I never took part in them. They go over and take some lunch and have a great time.

Q. Anything that is not decent or nice ?

A. Yes.

Q. That is when the men and women are together; when the men and women go up to the mountains ?

A. Yes. August 24th or 25. Once a year, a circular dance.

Q. Do boys and girls go out and take part ?

A. Yes; from twelve years old and up.

Q. Are these decent dances; I mean, do things happen that are not right ?

A. No.

During that time--

A. No.

Q. When is it that things happen that are not right; is it not during that time they go off--

A. They dance at night and keep it up all night long. I don't know; I was never present.

Q. Does anything happen there that does not seem to be right?

A. Not that I know of.

Q. Do you think there are some boys here who don't want to conform to the old customs?

A. Yes.

Q. Why don't they go ahead?

A. On account of the ceremony. They are afraid they might punish them, or do something to them.

Q. Do you think if the Government protected those students who had been away to school there would be some of them who would want to go ahead?

A. I think it would be a fine thing. One time I was in Colorado, making \$2.50 a day, and I had to come to a ceremony meetings and lost my work out there.

Q. Why did you come back?

A. I was afraid, because they might punish me.

Q. How long ago was this?

A. About three years ago. My mother is living--

Q. What does she say about your not conforming to the customs?

A. She don't mind it.

Q. Do any of your brothers conform to the old customs?

A. Yes. She says I can do as I please.

Q. How many other boys like you who are going ahead?

A. Joe Lujan. He has been having quite a time. They do not say a word to me now since Mr. Leach helped me, two years ago.

Q. Do you know of people who have been fined, and who are they?

Don Pondragon--6

A. Yes; for staying out from dances. My mother was fined for not dancing; I don't know how many times. I do not know how much. Returned students have been fined.

Q. How many cases?

A. Over half a dozen of them. I am still paying fines.

Q. How many times a year can they fine you?

A. About five times. They appoint the dancers and if they refuse to dance they are fined.

Q. Do they appoint you to nearly every dance?

A. Yes. The last time I paid a fine was last July. I have not paid any fine since Mr. Marks came here.

Mr. MARKS: I sent word to the ascique that he had better let Don alone, and I don't think he has been molested since. I have an idea that had a good effect, because that aroused my ire. Don did not have anything to do with the hair cutting, and was simply doing what he was told.

Mrs. WARREN: You feel all you have to do is to be firm with them?

Mr. MARKS: I did not mean for them to do it and get away with it. The point is they quit. The boy was carrying out the orders issued by the Indian Office and the superintendent, and I did not mean to let them fine Don.

# # #

Access and Institutional Repository - Bureau of Catholic Indian Missions

1900, P.M., May 15, 1924.

STATEMENT OF JOE LEJON  
veteran of the Spanish-American war;  
held the rank of corporal.

Mrs. WARREN explained the object of our visit. We want to get the cause of the trouble. There appear to be two elements: one that wants to go ahead and progress and give their children an opportunity to develop. The other element wants to hold the people down. Mr. Collier's idea, as I understand it, is to keep the Indians down by telling them what they need is religious liberty; but what he means is religious tyranny. Real religious liberty is that each one of you has a right to worship god as you see fit, and to go ahead. We are here not to pick up trouble but to find out the cause of the trouble; to try and help those people who are anxious to go ahead. We want direct information to help you to go ahead. (Spoke of the organization of the Progressive Pueblos at Santa Ana).

JOE LEJON: We are for sending the children to school. We have no chance in the Indian councils. I had a little trouble with my tribe (Leos). They were going to drive me out, and several investigations were made. They did not investigate; they went to Washington without any material. They investigated my character. I asked the inspector, "Did the authorities in Washington send you out to investigate my character?" They wrote to my former wife; asked if I was a gambler, drunkard, etc., but they did not get anything from her. We separated at her wish. She did not want to live with me, and so I left her. It hurt me because we have children.

When I came to my tribe they wanted me to dress as they did and go on with it. I said, "give me time; my children are being educated and I don't want to make them feel bad, or think I am crazy. You leave me alone until my children grow up, and after that I will be old and may be I will put the clothes on with you." They would not give me a chance, but wanted to drive me out of the pueblo and take my property. The Commissioner did not investigate those things right.

Q. Did they send out an inspector?

A. Yes; Mr. Traylor. Then another fellow by the name of Endicott. He tried to give me a bad name instead of trying to find out the real conditions on both sides.

MANUAL MONDRAGON: At that time I was a member of the council, and just for helping this man (Joe) and explaining matters to them for him, they expelled me from the council and left me out just the same as a boy. They don't call me to the councils. I am growing old and I have no chance to express myself in the council. Even though I pay my share of money I don't know what they are going to do with it. I don't know anything about what they are doing. When Mr.



TAOS, Jos Lejon--2

Crandall comes I go there and I am interested to hear their talk and they cannot put me out.

Q. When a government officer is present you go, but when he is not they will not let you be present ?

A. Yes.

Q. Is that the condition now ?

A. Yes.

Q. You were a member of the Council ?

A. Yes; I used to be until I gave advice to Joe--when they were told by me what would happen if they tried to interfere with Joe.

JOE LEJON: I was by myself out of 300 people

Q. The other night you were asked if you were trying to bring up your children right and not to go back to the old customs ?

A. Yes. I told them that they would not give me a chance. They said I had no business to sit with these clothes on if I did not believe with them. They imposed a fine of \$15. on me for talking back. Lonergan wrote them -- they asked me whether I was going to take these clothes off; yes or no. I said "I am going to die with these clothes on." Then they said "You have to pay \$15 for talking back." Inspector Traylor knew about this. They said they were going to hang me and blow my brains out. I called Mr. Traylor's attention to that. He said, "Tell those Indians if they do that they will be hung."

Q. They threatened to kill you ?

A. Yes. My sister cried day and night. Nobody knows what we suffered. I said, "if it will do any good for the children who are here now, I will suffer and die, as Christ did, for the salvation of the children." I said I was willing to die any time. They were going to ambush me and I walked out day and night so they could do it. Everything settled down and they keep quiet now. Lonergan wrote to them that they had no right to take my rights. I had to do community work. They drone me out two times when I went to work on the ditch, because I had my citizens clothes on. Inspector Lindcott was at the day school when they drove me off, but he did not report that.

Q. They try to get you to do community work ?

A. That is my duty. When I went to work they told me I should not work with those clothes on, because I did not have Indian clothes on.

TAOS,--Joe Lejon--3

LAIRDA JOURNAL: They wanted to force him into the religious ceremonies. We know what in ditch work it is our duty. We are the first men there and do our full share. We have no objection whatever to going to public work. They were trying to force this man (Joe Lejon) back into the Indian religion about wearing Indian clothing.

JOE: I got out of it now.

LAIRDA: He has more friends than I.

Q. The beginning of the trouble seems to be because you refused to take part in their ceremonies (pagan religion).

A. It is only this way it started. When I first came here -- I went through their religious processions; I was brought up that way. When a child goes to school and he comes back, they got to take those clothes off right away. Quite a time about this among the school boys. Some of the boys who had been to Santa Fe school did not want to take his clothes off. One boy wrote to Commissioner Sells. The whole thing is that when a child comes back he got to go right back again to Indian ways. We have not made any progress. But I fought and I came out victorious, and they have not bothered me since. That was about 1918. They threatened to cut my heart out, in 1915. The Inspector was there that same night and he was told that the Indians were going to kill me and roast my heart. Then Taylor told them anybody try that he shall be hung until his neck is broken.

Q. Did they continue persecuting you after that?

A. Yes; every time the new governor comes in he has to fight me. In 1914 they called me over there and started things; told me that I was born there; that I was an Indian boy and had come to live there, but it was the custom for me to dress like the rest of them; "the white people will like you better in Indian clothes, and they will pay more attention to you." I said, "I am not a monkey for show. If they don't like my style of clothes they don't have to talk to me. I can compete with the white men, but I will not make a monkey out of myself. I came here to live because this is my home. My sister and my relatives and my nieces and nephews are living here; my mother and father died here; my property is here. This is my home." Then they said, "You can't live here this way. You have to take them clothes off and go with your clan." I told them "My children don't know anything about the clan, and it would be hard for them to come here and put the Indian clothes on. Let them go to school and learn, and graduate and be able to take care of themselves and earn their own living. After that then I be old and that is time enough to go back with you people."

TACB-- was Rajeev-4

Q. Did you do that as a promise ?

A. Yes; I told them when I am old there will be some changes at that time.

Q. Have they ever bothered you in taking your land away ?

A. That is what they wanted--to drive me off. They gave me five days to get out or else they would take me out bodily. Venture was fighting me,--the one fellow who made the whole trouble. They said I was telling that their religion was no good, and that I was going around with leggings and other things showing off; but I did not do anything of the kind. Nobody knows in this Christian era what I went through. I turned gray in three years more than I did in my whole life. At that meeting they said, we going to fight you; and Venture said, we going to fight you until we dispose of all the animals you got. I said, "you ~~will~~ are not fighting me personally but the government of the United States. If the Government find out, they send an investigator to look into this case. I want you to understand you are not fighting me." I told them I was protected by the Government, and all I am obeying now is the law; and besides, my religion is only one. I don't want two; I can't understand even one. I said, "I want you to understand that I am just going to do as I understand it, and if you want to continue to fight me you can do it. I have no money to fight you. I am a poor working man." He said, "if you got no money you cannot fight the case. Now we going to give you five days to get out of here. We dont want people here with those clothes on." I said, "Will you show me the color of the hair and whiskers of the men who are going to come into my house and get me out bodily and throw me over that fence ?" I waited for them until the fifth day. The morning of the fifth day nobody came until up before night. Then another Governor came in, and at the first meeting that is held I was called to that meeting. That is all the fight that is going on. You people dont know anything about this. The investigators that came out did not investigate anything; they rather help the people that are bossing the returned students. The Indians said to me, "Just think, even the white people are helping us."

Q. Do they impose a fine on you now ?

A. So. Of course, if I dont go to community work; that is my duty. They tried to fine me three dollars, or furnish timber, because I did not go out on a rabbit hunt. ~~They~~ I said if I go on a rabbit hunt I have to wear my soiled clothes, and then you will fine me if I go. I had a letter from Mr. Lonergan telling me I did not have to pay it, and I refused to pay the fine.

Q. As to community work ?

1A05-- Joe Lejon--5

A. Since Mr. Emergan wrote that letter I do the community work because I share the water, and /now they accept me.

Q. (The A.S.U.S. Interviewer): You are still having trouble ?

A. Yes.

Q. You were excluded from the council ?

A. Yes.

Q. Do they call you to take part in any of the ceremonies ?

A. Yes; as long as I sit with them I have to do it. Anything to do with religious ceremonies, the governor has nothing to do with it; the pueblo officials, just the members of the different clans, and I take part with the members of my clan. Since I tried to defend Joe Lejon they put me out of the council. They call me one time and told me they wanted me to be there as a member, just the same as I was before. I said, "you got to call the cacique and settle that arrangement you made at that time; then was the time you arrange it to leave me out. I want to see these men talk kind." And then if you call me in and you are deciding something and you dont like my opinion, they say "you dont belong to the council." And so I want them men to know and take me back again and it will be all right. I cannot be a member of the council again just because you want me in." He did not call those councilmen, and nobody has tried to arrange that. I am fulfilling my duty in everything out there, and that way it goes. I always am interested in the government business. I always send my children to school. I got four in school now,--two out here, one at Santa Fe and the other at Haskell Institute, Kansas, a girl about 19 years old. I am in hopes some day everything will be cleaned out. All these old men are passing until we come to the end. I hope it will go this way.

Q. What you want to do is to have your children grow up differently ?

A. Yes.

Q. And give them a chance ?

A. Yes; and I dont want it for my children only but I want a chance for the whole pueblo out there. I see my people are in the dark. When men and women come here they have not given good advice. I understand them; I know the way of the white people, and when they give good advice I understand it; and I know what is coming to us by and bye. I dont want these things to stop suddenly; I want them to go on until our children get like this man (Joe Lejon). That

is what I am working for and I don't like to stir up trouble.

JOE LIZO: If I said to the Indians, "Don't you go to school," they would call me a Tiza man; but I said you can go ahead with your ways and just leave me alone.

WELLES: You know (police), is now in favor of the Government and is doing his duty, keeping the school well filled with children. Eight or ten years ago, when they were fighting Joe, they was on the other side. Now he thinks the Government officers are strong and he is on their side.

JOE: When a man is in a government position and urges people to go back, that is not right.

Q. Are you a Full-Blood?

A. Yes. (Married a white woman and got a divorce stated previously).

Where are your children?

A. In Salt Lake City. I have four children--all in Salt Lake City. Two of the girls graduated from the high school and now going to take a college course.

Q. Had you marry again?

A. Yes; a Tiza woman.

Q. And you live in the pueblo?

A. Yes.

Q. What is your salary now?

A. \$3.00 a day, when I work at my trade of carpenter, and then I have some one use my team for farm work. I was the only Indian in the regiment during the Spanish-American war. I made application for a pension and was examined by Dr. Martin. I went to school at Carlisle, Pa., and then to the normal school at Santa Fe. I don't know exactly how old I am; I think it is about 49, and that I was born in 1873.

Q. Do you feel that there are some wrong doings connected with some of these ceremonies?

A. The only thing is that they interfere with the progress of the children. I don't know of any immorality connected with them. Everything is secret. We have all kinds of

people. Some go to the dances and ceremonies for different purposes. We find good ones and bad ones.

Q. We are trying to find out if any of the practices are harmful to the children?

A. I did not see anything harmful. I don't attend the secret dances.

Q. You never say any immorality?

A. No; because when I see a little fellow I go in with all my heart, and that is all I know. I took it very seriously in those days. Twenty-nine years ago the government established a school for the puelos. We ought to have some lawyers, good blacksmiths, carpenters and the like; we ought to be way above the other tribes because we are considered the most civilized and progressive. Now we are two hundred years behind these other tribes.

Q. Who do you blame for this?

A. The only thing that could be blamed is our creed--our religion. As soon as the boys return from school, they are young and they drop their right back. They will tell you it is because he wants to, but they won't tell you that is the truth that it is because the old people compel them to go back. My case is an illustration.

Q. You know they compel them to go back?

A. Why, sure; that is all there is to it.

Q. Do you think the children would rather go ahead?

A. Most of them who has been to school like to dress as I do.

Q. All of this is done in the name of religion?

A. Yes; that is the way they call it. I said, there is only two things; evil and good. You must choose one or the other.

Q. Do you think it is right for the Indians to keep those two boys out from school?

A. No; I think that is wrong. The children have nothing to do with it. They are kept under instruction about 14 months; kept in a separate room. They do not mingle with the other children.

Q. Who instructs them?

A. The clan representative. When a child is born he is

given to some clan, and since that time they have that child on their list, and when he comes up to ten or more years old they have got to go through this training,-- about a month or so in the kivas during the ceremonies. The two children stay together. They cannot go to any outside affairs for at least a year and a half after they get out of the first ceremonies. They been doing this from the beginning. The Indians fear the end of the world if they drop these beliefs. That is the reason they go into it with so much enthusiasm. If the school law compels them to send their children to school they may change in some way.

Q. Do they say they will not return those boys?

A. They will not return the boys.

Q. Do you consider John Collier a good influence with the pueblo?

A. In the beginning it was good, but after awhile it comes out the other way.

Q. Do you feel the same way, Manuel?

MANUEL: I believe it now. I know Tony is not on his side. We think Francis Wilson the best man to follow. Collier is a good talker, but I don't think he is a good influence among the tribe at this time. We heard a year or so ago that Wilson and Collier worked together; the same people worked together for the Indians. Afterwards we heard that Wilson and Collier were against each other. We know Wilson better than Collier, and that is the reason we thought Wilson was better to follow than Collier. Tony Romero told me Collier and some men had the Indians sign that paper to the Secretary, when really the Secretary never said what they claim he said. The Secretary said at that meeting, "These artists that come to Taos, and some half artists, they want the Indians to be always in the old way, not to make any progress and keep up their old customs. They make nice picture of you and tell nice story about you. They describe you in that story something like they would an animal, and make a nice story about you Indians, that you are brave, and then they sell their picture for a good price. These people never want you to go ahead; they want you to stay there or go back." He did not say "you are animals." He did not say anything about artists but that. He talked nice about our children. The Commissioner talked in favor of us. The Commissioner explained to us why we did not get those things like the other Indians, who gave up their lands. He said there was nothing better than when you buy something with your own money that you have earned. The Commissioner and the Secretary said nothing at that meeting that hurt the Indians; not a word to hurt us.

TAOS --Joe Lejon, et al., --9

Q. What kind of trouble are you having now with the pueblo authorities?

A. I have no trouble except that they dont let me in the council. I let them alone. I dont bother them and they dont bother me.

Q. You say you have some children?

A. Yes; five.

Q. How many of the boys initiated into these clans?

A. I had went through 3 and two years ago. So was here 2100, to go to school.

Q. Do they take the boy out of school with your consent?

A. Yes. Every one is a member of a clan or family; it is always promised to let him go through these ceremonies.

Q. When the child is given over to the clan, the father agrees that the child at a certain time shall be initiated?

A. Even if the father dont want it, they have to compel him, so he has given to the clan when he was a baby, and their time comes to have these big ceremonies, and at the time I object, but they got to take the child any way because I have promised so. If I dont give the child they make me.

Q. Do they do anything in this initiation that is harmful to the boys?

A. No. They are kept away from everybody.

Q. Do they whip them, or anything like that?

A. No.

Q. What sort of instruction do they give them?

A. They instruct them how they come and what is their religion in this branch and that, HANNA and tell them everything so they will know it as they grow up.

Q. Are they big enough to understand?

A. They begin to tell them when they are small, just like Americans do. The boys are kept away from the others during this period of instruction. The man in charge of these two boys is the old cacique in their religious party. He is the head man. The father of the child has nothing to do with that. When the old cacique says the boys have to do this, they do it.



Q. Suppose the little boys dont want to be trained ?

A. They take him by force, if necessary. I thought my boy too little to go through that ceremony, but if I send him to school now he will be too big when he comes back, and I dont like to put my boy into that when he is educated, so I rather let him go through, and then he has the years for school.

Q. In other words, you let your boy go through this ceremony and then he will forget it when he grows up ?

A. Yes.

Q. You did not want your boy to go through this initiation ?

A. No, but I had to let him go. Even if I had refused they would have taken him away.

Q. When the child is born, do you have to let him go into some clan ?

A. I got a boy now four years old and he dont belong to any clan. He dont take any part in the ceremonies. He went to school, came back and was working in different places in Santa Fe or any place, and nobody bothers him. Now he is not bothered. That is the reason I did not give my boy to any clan. If he grows the way that he is without belonging to any clan, they cannot force him to take these ceremonies. If he dont belong to any clan, no clan can force me for my boy.

Q. It used to be part of the old custom to give the child to some clan ?

A. Yes.

Q. And some of you are breaking away from that ?

A. Yes.

Q. That is the first boy you have not given to a clan, because you did not like the way your other boy was initiated?

A. Yes.

In other words, you dont approve the plan and you are trying to protect your children ?

A. Yes. Tony Romero has a boy about 14 or 15. That boy has not gone through any ceremony. They never bother him as a child. Some times they try to ask him for his boy, He refuses it and nobody dared to force it. Tony and I belong to the same clan. When the time came to put

the boy into the clan he did not want to put him in and sent him to Santa Fe to school. The boy staid there about a year or so, and he did not go through the ceremonies like the other children.

Q. The only children they try to force into the clans are those who are not educated ?

A. Yes.

Q. Because they are afraid the ones who are educated may complain about them ?

A. Yes.

Q. How is the governor selected here in this pueblo ?

A. The governor is elected by the council. They hold some kind of an election the 29th day of December. Always some kind of president and vice-president. These two men supposed to be councilmen, and those that have been governors, or war captains, or lieutenant-governors, or lieutenant war captains are supposed to be members of the council. They are entitled to vote. The old cacique has to mention the men that he likes for governor and another man has to name another man. They call about three or four names at the time and those that get the most votes are elected. They have two ballots. The same way with war captains, lieutenant governors and lieutenant war captains. The others are just named. I have no chance to vote, and the other councilmen have no chance to vote, but after the election is over, in the night all the officers are elected, they hold a general meeting and notify the men that certain men are the governor, a certain man the war captain, and let the people know in that way.

Q. Do those races at San Day have anything to do with it ?

A. No. I heard it from white men, but the Indians dont do that. It is a religious race. Only those celebrations -- the Indians when they were by themselves they made it out of religious ceremonies in the fall, harvesting time; same in the Spring when the plantings are over, and same in the middle of the summer, like the Corn Dance, and pray for rain. They have different ceremonies. They dance for religious purpose, so they think by praying or dancing they get the help to make the rain from the gods. These races are not for pleasure, but religious. When the white people came here, the Spaniards, they had priests and taught the Christian religion, and they taught the Indians to have celebrations on Feast Days; so the Indians arranged among themselves to have certain dances on certain feast days and made the Spaniards believe that they were

for the Saints, but they were their own dances.

Q. In these dances, is there anything immoral connected with them?

A. No; not that I know of. They are just as clean as possible. I have seen some white people dance and I thought our dances better than them. The Indian school girls dance up there, but the teachers are there to watch. Then, I have seen some of the white dances in town here, and I don't like them. A lot of trouble comes from that. In our dances they do not do that. In summer time the women and men are dancing in the pueblo. I am telling you the truth. I like to be honest. I never say anything that is not true. There is a lady in Washington, Mrs. Burnham Baily. This man (her husband, presumably) is chief of the Geological Survey. He has been working for the government 20 years. In Washington he was instructing the scout boys. This woman wrote me a letter asking about our dances; asked about the Sun Dance. It is not a Sun Dance. The sun going all the time and no rain, they think they help the sun. The same way with the foot race, about San Juan Day; the corn needs water so they dance and appeal to the Rain God. They do this for the whole world.

Q. You object to your children taking part in some of these ceremonies?

A. Some are kind of hard. I think my children dont want to take part in the ceremonies because they are going among white people, and if they object I do not force them. Some times the Indian wear white people's dress. Some girls and boys dont dance any more; some just like to see, but they dont like to do it.

Q. Then, because some of the dances are hard you let your children choose whether or not they will take part?

A. Yes.

Q. Some of the dances are rather hard on the children?

A. Not so hard, but they kind of ashamed, because of bare arms the girls dont like to wear Indian custom. When my girl comes back she is going to dress as she returns. I think in time this prejudice will disappear, especially as the old men pass away. My children, may be they have parties like white people, but they cannot be forced to go to the dances. I want my daughters to grow like white women. If they get work in Colorado or Santa Fe they can go there. In that way I think a lot of the Indians are intending to do so. The Indians now know that their children have got to go to school.

Q. Do you think it will be a good thing when all these old customs have disappeared ?

A. I think so.

Q. You think the Indians will progress more then ?

A. I dont think, I know; that is the way the white men go, and I dont want to leave my children like myself. I am an old man and so will go this way.

Q. You believe your children should be given a chance and not forced to wear Indian clothes and take part in the ceremonies ? In other words, you dont believe in forcing any of them into religious customs, is that it ?

A. Yes.

Q. How many are in the council ?

About twenty-five or thirty.

Q. Where were you educated ?

A. I went to school at the mission in 1886; attended it about a year. I went to Colorado for about three or four years and worked among farmers and railroad men. I bought some books, and tried not to forget when I learned up there. I am about 56 years old.

Q. Are the people all united now ?

A. They are kind of split in parties now--at least two--about peyote. The Indians of Oklahoma, especially the Cheyennes and Arapahos, have been visiting here. Down there the boys found out about peyote. Some of the boys used it down there and they get it here by mail, or some way, and they use it now. As I said awhile ago, we are superstitious. They eat peyote and have happy visions. There are about six hundred in our pueblo. About 200 of them use peyote. Lorenzo Martinez is one of the leaders of the peyote party. A statement was made in the Taos paper that Mr. Crandall took the cane away from the governor, but that is not so. The governor resigned of his own accord. A fine of \$500 had been imposed on the peyote party, but Supt. Crandall said he could not fine them more than \$25, and he was to return that fine to the peyote people.

Q. Who kept the cane ?

A. I do not know.

Q. Mr. Crandall thought the fine too much ?

A. Mr. Crandall said, "you are justice of peace and have no authority to fine a person for more than ten or \$25. They had fined these men four or five hundred dollars. They had paid the fine in goods, at an excessive valuation."

Q. Who was governor at the time ?

A. Antonio Bandoval. Peyote has caused trouble among the people, and even in families. Lorenzo is using peyote, his father is against it, and so is his brother. Now they don't speak to each other.

Q. The greatest trouble in this pueblo is peyote ?

A. (DANIEL): I had a nephew at Santa Fe school, Frank Mondragon. He was sick with tuberculosis in the leg (bone). His people went down there to see him. The physician made an x-ray and found a diseased condition of the bone, and an operation was performed. His relatives went down there to see him again. They asked permission to bring the boy home, which was granted by Mr. DeHuff. I was asked what they should do. I advised them to get Dr. Martin and Dr. Bergman. It was suggested that they treat him with peyote. They began to give him peyote. I went there in two or three days, and the boy was sick from the effects of it. He was trying to brush away "things" from his clothes, and was delirious. The medicine man had put feathers on his chest and he wanted to put them away. I wrote to Mr. DeHuff, because he sent the boy home, as he had tuberculosis, and he ought to have had right treatment. Mr. DeHuff replied admitting that he had made a mistake, and suggested that the boy be sent back. The peyote people refused. The boy finally got better as a result of the operation. The leg is stiff as nothing was done to keep it in a cast. The peyote people tried to cure a case of paralysis but the man died. He was about 40 years old.

Q. Why did not the Indians present this peyote question to the Commissioner and the Secretary when they were here?

A. I don't know why they did not. They said they had no time; they were in a hurry. I think if they had staid a little longer some of them would have mentioned it. As Mr. Burke said if he had known of some things here he would not have come. We thought it was the peyote. The peyote people were here and introduced to him, and we thought that Mr. Burke had listened to the peyote people and that it was useless for us to talk to him about that. That is the thing that keeps us stirred up out here. The councilmen do not use it themselves but their sons and daughters are using it.

Q. Any of the school children using it ?

A. Yes; because some of the parents of the school children belong to it.

Q. Do the peyote people take part in the other ceremonies?

A. Yes, they do. They don't object to going in with the ceremonies.

Q. Did any of the people die from the use of peyote besides those three?

A. Yes; a girl, the wife of Melix Bernal died a short time ago, and I heard of others. A little boy six or seven years old, about three years ago. The mother and father went out to the picnic to eat peyote. They got drunk with peyote. The mother began to cry and she said she think good because she had seen her child in heaven.

Q. How do these people act when they are not taking peyote; do they work as others or do they neglect their work?

A. They kind of neglect their work, but some are good workers. These users like camping and picnics. Husbands stay in the field and the wives go off with the peyote people. Some of the men neglect their homes and crops. Some are good workers but others are away behind. Many of the peyote people are young, but some of their parents go with them.

Q. How does Mr. Collier feel toward the peyote party?

A. I don't think he ever talked to them about it. I don't know anything about that. Mr. Collier was here last winter and wanted to get somebody to go to Washington with him, --about the land. Now he comes back with something different.

Q. How do the people feel about those two boys?

A. All of the people in the village seem to think the boys should be kept out of school for religious instruction, as they have always had that. They consent to it in advance when he is taken into the clan. I think they could change the instruction in a way as not to interfere with the schooling of the boys. While they are receiving instructions they eat a special diet prescribed by the old cacique.

Q. How many caciques in the village?

A. One.

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MOS -- Joe Lejon, et al -- 15

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The village ?

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LAGOS, N. M., May 15, 1924.

STATEMENT OF ANTONIO ROMERO (policeman)

(went to school at Santa Fe (government); Mr. Crandall was superintendent then for awhile. In school nine years and six months; about 43 years old).

Q. What is the trouble here?

A. No trouble that I know of. The people put it up to the Secretary, Commissioner and Mr. Crandall, about keeping the boys out of school.

Q. About John Collier?

A. He had a crowd there. They had a meeting at Santo Domingo. I had a suspicion of it because Collier was going to be there because Tony Lejon took the boys down. Then Collier came up here. I did not know he was here until the next day. They came to the school; Mr. Larks was looking for me but did not find me. They had a meeting. When I got up there they were interpreting a letter. He wrote. The night before they discussed the matter. He told the Indians what the Commissioner and Secretary had said. He framed up a letter. I learned he was going to bring it that night to be signed, so I went there to butt in. I stood at the door and listened. They got through reading the letter and agreed to sign it. I went in and said I would like to see that letter. I read it--the same one that appeared in the Albuquerque State Tribune. I knew several things there were not right. It was addressed to the Commissioner and said to him, "You call us half animals during your verbal talk here about Good Friday; you call us half animals, still we are inhabitants of New Mexico." I called their especial attention to that and said it was not right; the Commissioner never mentioned one word about animals; that I was interpreter for him and knew he never said that. Albert Martinez said the Commissioner did say it. I said I was ready to let it go, as afterwards it would be proven that it was not so. I said, "I am just calling your attention to that; that Mr. Burke never said that." They did not make the change and let it go that way. That is all there is to that. Then they signed it, empowering agents of different organizations to help them protect to fight against their religion being interfered with, and they sent that.

Q. Who read the letter to them?

A. Tony Mirabal.

Q. Was the letter already prepared?

A. Yes; already there. I think Collier read the letter. Mr. Nash and Mr. Hoffman were there, but he did not introduce either one of them to me.



Q. Who were at the council ?

A. Pretty nearly all of them; a big meeting, all the members of the council were present.

Q. Did Mr. Collier talk to them ?

A. Yes; he talked to them. I interpreted in the first talk. He said he was not making money out of it as people claimed. One thing he said, the Indian Defense Association was supposed to pay him \$5,000 a year. Out of that he got \$2500 for the last twelve months; and when they were back last, this last trip, they could not raise the money and he had to put in \$3000. He was paid \$2500, but when they got short of money last winter he paid \$3000 to cover the expenses of the last delegation. That is all he spoke about that; said he did not make any money out of it. He said Hoffman was giving all his time, and Nash was giving all his time at Oakland, and this fellow was a civil engineer and gave up his occupation and take all his time to come here. He was appointed a deputy secretary of some organization in Santa Barbara. He asked me to interpret and to talk fast and get through. I interpreted that. I was anxious to be there in order to see what was going on.

Q. What he wanted principally was signatures to those two letters ?

A. I guess so. I dont know what his purpose was or what happened the night before. When I called attention to that letter where they said the Commissioner called them half animals, he asked, "Are you a member of the council." I asked why ? One place explained that it was their religion. I was a government employe and they did not want me present. I told them I did not want to be mixed up in it; I am of my own opinion.

Q. Collier had practically lost control of the Taos Indians, and now them seem to be with him ?

A. Yes; they are with him now.

Q. Did he advise them about the two boys they are keeping out of school ?

A. No; only what the letter says. I dont know what he said the night before. I think they discussed what they should do the next night.

Q. Where did they hold their meeting ?

A. At the governor's house, I think.

Q. Is the whole pueblo united on this question ?

A. Yes; the whole pueblo is. Their old religion has been going on for years and they afraid they have to give it up. I do not know about the peyote bunch. I think in the religious question they all united.

Q. Do they think if the boys are returned to school that the government is taking away from them their old religious customs?

A. Yes; they think it will break them off.

Q. Can't that be done some other time of the year?

A. No. It has been that way so long, and that is the way it has been handed down.

Q. At certain times of the year when they take the boys?

A. Yes; in the spring,--latter part of February or March.

Q. Why do they take them at that time?

A. That is their religion--just like Easter, and Christmas that comes on the 25th of December. They have the same day and don't change it.

Q. They could not have them in the summer time?

A. They have them all through the summer, also. The same boys; it is continuous for about 14 school months. The Indians are very much aroused about it and that is about the only thing that roused them.

Q. What will they do if the Commissioner orders that these boys be sent back to school?

A. I don't know. I have not mixed in it and don't know what they have decided. That is what the letter stated and that is all I know.

Q. You think it is a pretty serious situation?

A. In what way?--for the Indians, yes. They consider that one of the most important things they have.

Q. Are they more aroused up over this than the land question?

A. Yes.

Q. What did they say after Mr. Crandall tried to explain it to them?

A. They did not say anything. They would talk the matter over and would let him know. They sent Crandall a copy of

the letter to the Commissioner.

Q. Is that their answer to Mr. Grandall ?

A. Yes; because he told them he had instructions from the Commissioner to come up here and explain the matter, so that is their answer. Of course, they will consider it more and will probably send a direct answer to the Commissioner.

Q. You don't think there are any of them that are opposing, or anxious to get the children back to school--who feel that they should go back ?

A. I don't think so.

Q. How about the Peyote crowd; how do they feel ?

A. I don't know. They are all members of that and consider it is their religion.

Q. Do you think the Indians would have been all right if Collier had not come here ?

A. I don't know how that would be.

Q. You said Mr. Collier not very friendly ?

A. No. We never had such difference; only that land question. Of course, in the land question I took my own opinion. When he advocated a different way, what he called the Santo Domingo plan, it was a good plan, but it was too good and had no chance to pass Congress, and I told them so in the council. The plan itself was too much one-sided--all in favor of the Indians. Another thing, I could not support that for the reason that it was too much in a legal form, which the Indians could not understand. I could not go that far.

Q. Your common sense told you it was too much one sided ?

A. Yes. I knew Congress would not pass that. I did not approve that as a whole, for the change in the amendment,--just the way they did it. They all compromised on that and agreed on that afterwards by amendment, and that is the way I would have done. I asked Collier that night up there about it. He said nobody fighting against the bill now; all agreed to it and good prospect that it would pass.

There is another thing that appeared in the NEW MEXICAN on May 7th. It appears some of the Taos Indians were down there (Santa Fe) and reported that the Secretary made a speech up there (Taos) and told the Indians that the artists

and writers were nothing but a bunch of long-haired "nuts." That is the way it is in the paper; and further on The NEW MEXICAN said the Tacos Indians did not understand it, as the Secretary made a nice speech in Santa Fe. Now, on that the Secretary never said anything about that.

Q. What was your understanding of what he said?

A. The paper said, "Tony, the incorruptor." They may have meant to say "interpreter", but that is the way they had it in the paper. "The Secretary turned around and asked him if that was so." I told him that I was only interpreting, and he was making a speech. The Secretary asked me to note that question; he asked me whether he should tell the President that half of the pueblo liked whiskey and half liked black water, and I turned and said, "You ask them." That is what the Secretary asked me. He never said anything about that to the Indians.

Q. What was your understanding of what he did say about the artists and writers?

A. The Secretary said one thing. "The artists -- some of these artists, some near artists--don't like to see you dressed like a citizen and go around like a citizen. They rather see you wild, like an animal, so that they could get better material for their model." But he never told them that they were animals. Nor Commissioner Burke never said one word about animals.

Q. Were the Indians pleased or displeased at what the Commissioner said to them?

A. I guess they were displeased, for he told them they could not have the boys excused from school. He talked to them under the law; it was a question of law, and each one of the whites had to obey that law. In interpreting you could not get everything. You watch and see quick his words, and you got to listen to him and think how you can translate them. But this matter came up so quickly that it clung to my memory, and I just keep it right in my mind.

Q. Were the artists displeased about that?

A. I guess they are.

Q. Did they try to get some affidavits from the Indians?

A. I heard about that, too.

Q. Who did the Indians report to with reference to the Secretary's speech?

A. I am sure I don't know. I have not been to the meeting of the council except that time when they were signing that

letter.

Q. Who sent word first to the Indians at Taos to attend the Santo Domingo meeting?

A. I don't know from my own knowledge, whether they got it from Santo Domingo or San Juan. All I know is they went to the meeting. I had a suspicion of one thing, when I see Tony Lejon taking the Indians down there, I thought that Collier might be there.

Q. Did they ask you to go?

A. No; they did not.

Q. You say the Indians are breaking up into small cliques?

A. Not on the religion but over peyote. They are united on the religious issue.

Q. You told me --

A. I promise to do what I believe is right without anybody telling me. If what they tell me agrees with my ideas, I say "yes."

Q. Suppose they try to force your boy, about 14, to take part in some of these religious ceremonies and your boy don't want to take part, would you let him be forced?

A. If he is a member, yes. He got to take it, just like conferring a degree. He can't be a member unless he take that. He is part of it and like to attend; just like Masons--Scottish Rite. If he don't take the degree he can't take part in that because he is not a member.

Q. Suppose the boy don't want to?

A. If he is under the age, I force him. We think that a fine study. I am glad I got the training in it; just like studying the signs of something. I value very much what I know of English just the same as studying, making a different study of old stuff, like Mr. John F. Harrington.

Q. Suppose he was not a member of any clan and they wanted to get him to dance, would you force him then?

A. No; they would not force them either if they are not a member. I don't think there is any child that don't want to be a member, for he thinks he will have a good time.

Q. Practically every child belongs to some clan and when it comes their turn to dance then do it?

A. Yes; they usually do it of their own accord.

TAOS -- Tony Romero -- 7

Q. Suppose the school children want to wear American clothes are they forced to put them off when they come back ?

A. No. I went to school and they don't force me.

Q. Did they force you to take off your citizens clothes ?

A. No; I took them off when I pleased.

Q. What about your boy--he has citizens clothes ?

A. He does as he pleases; but he wear them clothes most of the time.

Q. Do they fine them when they don't take them off ?

A. No.

Q. It may be different with you, but I thought you had some trouble about clothes when you went to get married. Did Mr. Crandall help you then ?

A. Crandall gave me a suit. Then I put on my full Indian costume and was married in the church. Then I went out of the church and put on citizens clothes, the Crandall suit, so I could wear them both. I never had any trouble at all.

Q. Any trouble about putting windows in your house ?

A. No; I never attempted that because I could not afford it.

Q. With you it may be different. Some of the people are afraid of you and I don't think they would punish your boy; but about the others ?

A. I have not been a case yet. As a matter of fact, some of their societies now -- even the school boys that take degrees are already members of the clan, and the boys are excused from taking part in the ceremony except those two in training.

Q. How is the peyote group getting along ?

A. Very quiet now. No trouble since they made their raids last year.

Q. A short time ago they had that trouble here with the peyote crowd and the governor fined them. Did the governor resign of his own accord ?

A. Yes.

Q. Why did he resign ?

TAOS -- Tony Romero -- 8

A. He did not want to be a goat. They never had any regulations in writing to be governed by. When it was understood he could not do certain things he said he would resign. Of course, he was re-elected.

Q. Who did they turn over the canes to ?

A. To Mr. Crandall.

Q. Did Mr. Crandall ask for them ?

A. No. They were turned over voluntarily. The Cacique then ordered another election. He was elected a month after he resigned to finish his term. When it came down to voting, all the people voted for him; no opposition.

Q. Is he elected by the council ?

A. Nixed by the council but elected by the majority of the people.

Q. Do they have a general election where everybody votes ?

A. Yes; the last day of December. No trouble ~~EE~~ until this year.

(NOTE: This witness was evasive in many ways; lacking in frankness and held things back. From what we learned in other directions, we concluded that Tony was trying to carry water on both shoulders. -- M. K. S.)

Zuni, New Mex.,  
May 9, 1924.

STATEMENT OF JOSEPH E. LAWHEAD,  
Day-School Teacher.

Q. What do you know about Lorenzo Chavez ?

A. He is a liar and a thief; absolutely unreliable. He has a following of about twelve people. John Collier is supposed to get his information from Chavez, who will come over here and get information about regulations, and then misrepresent them to the Indians. Most of the people here are honest and reliable; simple as children. It is a shame for men to be educated at the expense of the Government and then exercise the influence that some of them do. Chavez robbed Williams' store. He stole a hat from a store in Gallup. He has stole sheep and cattle and made to return them.

About the question of religious services at the day school, Mr. Freyling gave orders about the children. He had the signatures of 30 or 40 parents, out of 140 pupils at the school. He told them, "If the Indians wanted to be on the Washington side they had to sign up." I explained to the Indians that Washington is taking no sides; we are neither protestant or Catholic; we are for both of them. As a matter of fact, I think Mr. Freyling went a little too far in stirring up the people here. At first I did not think so, but when 30 or 40 come over and tell me the same thing, I must believe it. I told Mr. Freyling what I thought about it;--I was following the regulations. There was nothing else for me to do. Mr. Freyling said there were no Catholics here. He deceived me for a year, but I think he is the one who suffered for it in the long run. He has quit holding services in my school.

Q. What about the trouble here ?

A. I always understood that it was the duty of the missionaries to build up their own church, if possible, and refrain from knocking anybody else. Those who try to knock others make a failure. Every day stories were circulated. They took part in Zuni politics and stirred up the Indians; keeping everything boiling all the time.

Q. Do these politics rather affect the local government of the Zunis rather than to the United States Government ? Is the agitation on account of local management or governmental management ?

A. Well, here's the idea. As a rule, both. It will be impossible to have a community of two thousand without local differences. We were speaking of Lorenzo Chavez. He always claims to have information to benefit the Zunis. He claims to have powerful friends to help him. He makes



promises which are never fulfilled.

Q. If somebody, on the contrary, tells them this is all bunk, what then?

A. Lorenzo is against the Government policy.

Q. Why?

A. In the first place, he wanted to be governor. The last time he was in New York he got five or six hundred dollars. ~~XXXXX~~ He probably got this at one of Collier's meetings, in 1923. Lorenzo has a small following. Miss A. E. White sent him two or three hundred dollars to be distributed to different people here. The other governor was deposed by the cacique. Ondulacy was the former governor, and it is claimed he sold them out to Mr. Hodge--permitted him to take pictures of the secret ceremonies. The caciques demanded the return of the Lincoln cane. The cacique appoints the governor, and he has to obey him. The cacique demanded the return of the cane. The governor refused to give it up, and then Supt. Bowman sent a policeman down to get the cane.

Q. How many caciques are there?

A. Six.

Q. Who appoints the caciques?

A. The headmen. Mr. Hodge promised the Indians to give them a large reservation. He also told them that the Catholics were going to stop all their dances. Over forty people will testify that Hodge promised the Indians he would have their reservation enlarged. Hodge wrote a letter to one of the Indians about these things, and a copy of it is on file in Mr. Bauman's office. It seems that Mr. Hodge is trying to dictate the policy of the Zunis. Miss A. E. White keeps writing to people here, and gathers information from Lorenzo Chavez and Mrs. Lewis, a mixed-blood Cherokee woman who is married to a Zuni. All the outside people seem to get their information from Chavez and Mrs. Lewis. They don't represent the Zuni Indians. These Indians are peaceable, hard working people, about 95 per cent of them. The other five per cent are the agitators. I think Mr. Freyling has probably taken too much interest in Zuni politics. He has made statements and told the caciques what they ought to do in selecting their officers.

Q. Are there many artists or scientists around here?

A. No; not many.

Q. Is Mr. Hodge about the only man in that line?

3 -- ZUNI (Jos. B. Lawhead)

A. Yes. He has been excavating down here--he has been working for many years. He gives the Indians little trinkets and employ~~s~~ them. The Indians have confidence in him. I could not believe he had taken part in their politics or affairs until I saw his letter. I think he is very much interested in the factional fight.

\* \* \*

ZUNI Village 5-9-24--2.40 P M

HOOSTETA, cacique, and Sword Chief.

Q. Is he satisfied with the way everything is now ?

A. He was at the hearing at Black Rock when the inspector was there and he has nothing further to say now.

Q. Is he satisfied with the way things are in the village now?

A. Yes.

Q. How old are you.

A. Seventy-three years old.

Q. Ask the governor, are these two men here for the Washington Government or opposed to it ?

A. He is on the side of the Government. He believes in following the wishes of Washington.

(Mr. Hodge's Zuni name is TEL-LU-LU, which means down stairs, in the cellar, or digging in the ground).

LAKSIC (War Chief) states:

The trouble caused by Mr. Hodge seven years ago. Two years ago John Collier came. They had a meeting at the governor's house and the people were excited because he told them that the Indian Office is not going to defend the Indians any more; is going to let them go as they used to, long time ago. When they had a meeting he told them there was nobody to interpret for them and they got Lorenzo Chavez. He said Mr. Bauman does not treat the people right, and John Collier was going to send somebody that would treat the Zunis right; and he said something about it, and this man said "I like Mr. Bauman." I have nothing to say. Mrs. Lewis told Chavez what to tell the people.

Q. How do they know that ?

A. He heard that at the council. After they went the four caciques went to this man and gave him a good scolding because you want the new set of governors to take charge and these others to be taken out, and so these four men (caciques) went to his house and scold him. If you want new officers tell Mr. Bauman to go away, then you come and get the canes and give them to the three men. He refused to do this.

Q. When did this meeting take place ?

A. Two years ago. If he dont do what these people do he will have to get out of this office. That is what they told him, and may be that is how Joe got this place. The four

LWMI--2 (5-9-24; 2.40 PM

caciques told him this.

Q. What did they have against him ?

A. He defended Mr. Bauman.

Q. They did it because he defended Mr. Bauman ?

A. Yes. The four caciques were against Mr. Bauman, through Lorenzo and through Hodge, and they tell this war chief he had to do as they told him.

Q. How many caciques altogether ?

A. Six.

Q. These caciques were influenced by the Hodge party, with Lorenzo interpreting ?

A. The trouble was caused by Mr. Hodge and these outsiders. That is all he has to say.

Mrs. WARRIS. We thank you for your statement.

A. Thank you. We wish never to see Mr. Hodge any more. After awhile we get acquainted again. We have been fighting and now have stopped that. Soon we get acquainted again and be like one family.

Zuni, New Mex.,  
May 9, 1924.

Hearing at Day School plant. Present: Inspector Adelina Otero-Warren, Miss Clara D. True, Fr. Schuster, B. K. Sniffen, Supt. Bauman, J. S. Lawhead (Day school teacher); five Indians--John Mick, governor; Seowtewa, head cacique; Coohemahtee, cacique; Napoleon, teniente; Lamiloo, cacique; Lizzie Lahee, interpreter.

It was explained to the Indians by Mrs. Warren that the Bureau of Catholic Indian Missions, and the Indian Rights Association representatives were here for the purpose of getting information with a view to helping the Indians adjust their own troubles; not here to stir up trouble; quite the contrary. Not an official investigation; in fact, no investigation at all, but simply trying to get from them information as to conditions that would be helpful.

Q. (to the five Indians) Are you satisfied with everything as it is going on now.

A. Yes.

Q. Were they dissatisfied some time ago--within the past few months?

A. They were dissatisfied about two months ago.

Q. What was the cause, and whom did he think was to blame for this? Also tell him not to be afraid to tell us the truth, because no injury will come to him by telling the truth.

A. (COO HE MAHTSA) They want to know if you are going to start over the old trouble of last winter?

Q. We want to know what caused that trouble, and who caused it. We have been over other pueblos and we have heard of the different troubles, and that there was trouble in this Pueblo, and our purpose is to find out who caused those troubles. The Zunis are not the only people who have been having trouble, and we are trying to get them adjusted.

A. The governor says they all agree that Mrs. Lewis and Lorenzo Chavez were acting for Mr. Hodge and saying that Mr. Bauman has nothing to do with the people--Indians.

Q. Do they believe that this was the cause or the beginning of the trouble here in Zuni?

A. Absolutely; that was the beginning of the trouble. That trouble began the time Father Weber came up here, the first year--six or eight years ago. Father Weber held a meeting at that time. They were saying about Father Weber that he was a protestant; that he was not a Catholic priest. Mrs.

Lewis stated that he was a Protestant minister.

Q. Did she say that because she thought most of the Zunis were Catholics and wanted to arouse them against him?

A. Yes.

By MR. BAUMAN: Mrs. Lewis is a Cherokee Indian woman, of Oklahoma, who came here years ago as an employe and then married a Zuni by the name of Lewis. I employed her off and on as temporary teacher whenever here was a vacancy. She proved very objectionable to the office. She was afterwards employed as a regular employe; proved inefficient and was transferred to the position of field patron at Paguete, near Laguna. She did not get along down there. This was after she was married. She resigned and came back here about two years ago. She felt that the office ought to give her something else, and she was appointed as field patron at Jicerilla. She is there now. They wanted to be kind to her because she was an Indian. She got an extended leave of absence when she knew this investigation was to be held by Mr. Safford.

Q. Is she an intimate friend of Miss A. M. White?

A. Yes.

Q. Did the Department know she was to be here for the investigation?

A. I think not. The reason for her leave of absence was her health necessitated a rest.

Q. How long was she here?

A. About two or three months. She was in Zuni during the investigation.

Q. (To INDIAN WITNESSES) What else does he have to say-- what other troubles were there?

A. That was the beginning of these two parties. Some called Protestant and others called Catholics. The people asked for help from Mr. Bauman. Those who went with the Hodge party were called Protestants, and that is where the trouble began. The officers appointed belong to the Hodge party.

Q. How many years ago was that--just after Father Weber held that first meeting eight years ago?

A. About seven years ago. The governor was Ernest Sociawa, and lieutenant-governor was John Dick. The two factions started, Catholic and Protestant. The Protestant party was followers of Mr. Hodge. While they were acting, holding the position, these three caciques they stole the case from these men during the night time and got the other man another place.

Q. These were the regular officers of the whole pueblo at that time ?

A. There were three caciques, and they took the two canes (the governor has the Lincoln cane and the other is held by the lieutenant-governor) That put them out of power. The power went with the canes even though they steal it.

Q. Who told them to steal the canes ?

A. The reason they put them out was because they obeyed Mr. Bauman --

Q. In other words, it was Mr. Hodge's party that was opposed to these people and took their canes ?

A. Those people think if they did not act for Mr. Hodge they were put out. Mr. Hodge tells the people what is not true, and not very many of them believe that time. Lorenzo Chavez told them this was true. About three-fourths of them believe Mr. Bauman; and after Lorenzo got acquainted with Mr. Hodge the trouble became worse. After Lorenzo told the Indians Mr. Hodge's statements were true about one-fourth of the Indians believed it.

Napoleon says: during the time that Seciwa and Wick were in power we had war and they were registering the men for soldiers and the people did not like that. They got after those two men that were calling them, and Napoleon went in and helped the governor and got the men to register for the soldiers.

Q. Who made that statement that Napoleon went out during the time of the war and got them to register ?

A. When they were scolding the governor he went between the crowd and said they are right. Any man that means to register to save our lives and defend our country, and it was right for them to talk that way. The people began to see what was right and many of them registered.

Q. Was the Juer party against this ?

A. Yes; they did not want to do that. Lorenzo's party did not want them to register.

Q. Had Lorenzo's party advised them not to register ?

A. Yes.

Q. Did Mr. Hodge advise them not to register ?

A. He did not know exactly whether Hodge told them not to register, but Lorenzo was acting for Hodge.

Zuni--4 (A M 5-9-24)

Q. How long did this party rule who stole the canes from the Governor seven or eight years ago, and are they in power yet ?

A. About seven years, and now they have new officers.

Q. This party represented one-fourth of the tribe--the party that was against Mr. Bowman ?

A. Yes.

Q. How did this present party get into power, and do they represent three-fourths of the people at the present time; how long has he been governor and did he succeed the old party ?

A. He has been governor four months.

Q. Did he succeed the old Hodge-Lorenzo party ?

A. This man, the cacique, he appointed the governors. He always done that, but when the party that went out did not mind him and want him to have the governors, and that is why these canes were taken, and this man, the head cacique, he appoints the governors, and he did that four months ago.

Q. The cacique represents the three-fourths majority now ?

A. Yes.

Q. How did he get the canes back ? How long has he been cacique, and was he the old cacique ?

A. He don't remember; a long time. Seowtewa is this cacique.

Q. Another cacique IK came in ?

Mr. BAUMAN: Until eight years ago there was no division. The caciques are the high priests that have the power to appoint or annul an appointment any time. The trouble was made by the officers appointed by the caciques. Since eight years ago the caciques have stood together, and this man, and others, gave way thinking there was not much at stake.

Q. How did this cacique get back in power or authority ?

Mr. BAUMAN: He simply asserted it when he appointed the new governor. The chief cacique, or high priest, thought he was getting too old to act and he then appointed this man, who was already a cacique. This cacique business runs in the family to some extent. This man was appointed as chief cacique. The cacique is a life job. The old man who appointed him to act still retains his position, but the new man acts for him.

Q. (to INDIANS): When was he appointed chief cacique to succeed his uncle ?

A. About four years ago.



Zuni--5 (A M, 5-9-24)

Q. Is the governor --

A. The chief cacique, who was with this other faction, his uncle, was with the other party and he delegated his power to this man.

Q. How did this governor get back this cane ?

A. The chief cacique recalled the cane from the old governor and appointed new officers.

Q. Do officers were appointed for several months. The caciques felt that the officers had betrayed the people. In what way did the caciques think the officers had betrayed the people ?

A. In the way they betrayed these men when Mr. Hodge and Miss White were being writing to each others and holding meetings at night time; in that way these people got the canes from them. And they believed Miss White and Hodge holding meetings.

Q. You mean that Mr. Hodge and Miss White were the cause of these caciques getting those canes ?

A. He means they stirred up the people to hold secret meetings at night in opposition to these people.

Q. When did this happen ?

A. About seven years ago.

(EXPLANATION: A great many of the Indians objected to Hodge excavating here. Even at the present time there is a strong sentiment against it. The people do not think it is right to dig up the dead. It was necessary for Hodge to have the local officials with him to do that. The Indian Office gave a permit to Mr. Hodge to excavate, provided it was approved by the Indian officers. The officers were supposed to talk to the people about it. Hodge hired quite a few to work for him.)

Q. Did any of these men here, or anybody, receive money from Miss White, or Mrs. Lewis; anybody in this village ?

A. We dont know, because they always hold a meeting at midnight, and we dont know about that. One thing they know: Miss White or Mr. Hodge gave them some shells and feathers as presents. That is all they got from them. They came by mail.

Q. Was Miss White here during the Stafford investigation ?

A. Yes, but only staid a few days.

Q. Have the people, catholics and non-Catholics--there are two

Zuni--6 (A. R., 5-9-24)

fractions at the present time, are there not ?

A. I don't think there is any fractions now.

Q. No political fractions, because the three-fourths are in power ?

A. Yes; they are all working together, and promised Mr. Safford that they would work together. There about twenty now against the majority.

Q. Are Mr. Hodge and Miss White supporting the minority of twenty ?

A. Mr. Hodge told them to give him permission to get all the pictures and telling them in what way they do their things, and things like that, so he could go to Washington and tell the men there all these things will be saved and they will never be out out by the Catholics, and other additions to their reservations.

Q. Did he state, or Mrs. Lewis, or anybody else, that if they permitted the Catholic priest to come here he would cause their dances to be done away with; that they would lose their ceremonies; that he would compel their children to go to his school and they would never be able to see them again ?

A. They heard that from Mrs. Lewis, Lorenzo Chavez, Miss White. They heard that when the Catholics came in here and got the children to go to his school the parents will never see them again.

Q. And that they would do away with their ceremonials ?

A. Yes.

Q. And he has not come so (naming the priest) ?

A. No.

Q. Does the Catholic priest force the children who are Catholics to attend his school ?

A. No. We do not know a single word from him. He never said anything.

Q. Do the children who attend the school go with the consent of their parents ?

A. Yes.

Q. Do you think Mr. Hodge will stir up again this same trouble; are the Indians willing that he should return here ?

A. They are not willing for him to come back. The whole village, except about six of his friends who are willing for him to come, but the rest of them don't want him to come back.

Zuni--7 (J. P., 5-9-24)

- Q. Why dont they want him back ?
- A. Because they think he gone to stir up trouble again.
- Q. Why are the six friends of Mr. Hodge ?
- A. He gives them things,--feathers, shells and some clothes.
- Q. Who are these six men who are friends of Mr. Hodge?
- A. Lorenzo Chavez, Ondelacy, Lamy, Cheeco, Wyhoosewa and Paatsana.
- Q. Does Mr. Bauman always try to treat you right ?
- A. Yes. He believes Mr. Bauman treats the people right, and Mr Hodge's party thinks he dont treat them right, and that is how the trouble starts; but now they see that Mr. Bauman is their friend. The Governor says whenever he get a letter from any outsider the cacique told them not to listen to them but to take it to Mr. Bauman and find out whether it is right or not. He has been doing that. We are doing well now, and it is time for them to work on the ditches. Everybody is called to help and willing to do what the governor tells them. Mr. Bauman tells the governor and the people are all willing to do the work.
- Q. All the trouble, then, comes from these few outsiders,-- Mr. Lewis, Miss White and Mr. Hodge ?
- A. Yes.
- Q. If you are left alone with your governor and Mr. Bauman, you think you would have no further trouble ?
- A. Yes; just from the outsiders. They dont want to hide anything from Mr. Bauman because the people are getting along nicely and he is their friend.
- Q. Do they know John Collier ?
- A. They held a meeting with Collier and they were scolded by the officers.
- Q. What did they do at the meeting ?
- A. When Collier held a meeting he told the people the Indian Office was going to destroy the pueblo lands and their ceremonies, and they dont know what to say or do.
- Q. Are the Indians in this village for John Collier or against him ?
- A. They are against him because they find out everything now.
- Q. Do these men present here think that Lorenzo Chavez is an

Zuni--8 (A. I., 5-9-24)

honest man--honest and truthful; what is their opinion of him ?

A. They dont think he is honest.

Q. Do they think Lorenzo Chavez is a friend of the people in the village ?

A. They think he is not doing right, and causing so much troubles, and they dont think he is a friend of them.

Q. Do they know of any instance where he has stolen things ?

A. He stole a hat at Gallup, and stole a cow up in the mountains somewhere, and he stole some corn from Wm. Steere

Q. Anything else you want to say ?

A. We dont want Mr. Hodge here. He is a trouble maker and is dividing our people; but if Washington feels like giving him a permit to come back we want him to mind his own business. We will not object if Washington gives him a permit, but if he comes back we want him instructed to attend to his own business.

ZUNI, N.M., 5-9-24

STATEMENT OF REV. AND MRS. H. FREYLING, MISSIONARIES  
of The Christian Reformed Church.

Reference was made to the complaint sent in to the Indian Bureau by Miss A. E. White, about conditions on the Zuni reservation, in which it was intimated that there was trouble between the two missionary organizations. Mr. Freyling was asked if there was any trouble of this character, due to denominational interference, that ought to be brought to the attention of the Bureau of Catholic Indian Missions so that it could be adjusted.

Mr. FREYLING: I have no statement to make, and no complaint to make.

Q. Miss White, it is understood, took a position opposed to the Catholic Activities. Are there any activities of that Church that you consider unfair to your work?

A. No; I have no complaint to make. We are good friends.

Q. Miss White's principal contention was that there were two political factions; that the tail was wagging the dog. Whether that is correct or not, we would like to get somebody that can clear up the situation.

Mr. FREYLING: Does she mean the minority faction rules the majority?

Q. That is what we would like to find out.

A. The whole situation is this: When the Catholic mission opened up here, the ruling faction, which was the majority faction,--these factions have existed for years; nobody can deny that. They have had trouble about their government before this; about eight or nine years ago. I told Mr. Safford about it but he did not want to take it up. The majority faction heretofore has always been in authority, and when the Catholic mission came and opened up without the knowledge of the ruling faction--they did not know anything about it until the mission went to work to build a plant--then sent in a petition, or protest, to the Indian Office. I guess the Commissioner has that protest. That was the beginning of the contention. The Indians contended that the land was set aside without their knowledge. The Government, however, has the right to set aside land for mission purposes. The Office has always respected the ruling faction, but it did not inform the Indians in this instance; they simply set the land aside.

Q. Who was governor at that time? Was the one who was appointed by the cacique about that time, in office when the cases were recalled?

A. That was a later date.

Q. About eight years ago?

A. Of course, that was a different party again.

Q. How long has this (Catholic) Church been over here?

A. Three years.

Q. Were these caciques who appointed the governor at that time the ones who about seven or eight years ago stole the canes of the governor who protested?

A. No. They were appointed later, in the regular way. The same two that took the canes and the authority of insignia away from those regularly appointed governors were the same ones that did the thing eight years ago; and when the Catholic mission came in in that way, they felt stirred against one another, and that intensified the contention. They were laying for one another. When this long question came up, about two years ago or so, the governors and the people appointed a couple of delegates which the minority faction were opposed to, and so they were waiting for a chance to get them out of office; and last fall when they had a Shaliko celebration, the Cattell Brothers thought they had it all fixed to take some moving pictures,--a thing that Douglass Fairbanks had attempted to do three years ago and failed. I told him if he wanted to do anything of that kind he ought to fix it up before hand, because the Indians didn't want those pictures taken. They were going to take them regardless of the protest of the Indians. The Indians came to me and said, "We don't want that done." I told Fairbanks he ought to respect the rights of these Indians. Obtain permission first and then take your pictures, but until you have a good understanding don't take these pictures contrary to their wish. He was angry about it, and asked "What shall I do about it"? I said, go to Supt. Nauman. He did so and was told the same thing. The Cattell Brothers thought they had made arrangements for the pictures, but the Indians did not want it. I told the Indians, "All right; let them take the pictures." They brought some medicine from a New York doctor for one of the Indians that worked for Mr. Hodge. I went over for that medicine, and I told the Cattell Brothers I heard some objection to their taking the pictures, and I advised them to get things straightened out before there was any trouble. They said, "We have it all straightened out; we have permission of the high officials in Zuni, and we can take the pictures." I said, if you have, go ahead; I simply wanted to warn you. The Zunis told me the dances were sacred and they did not want them photographed. The Cattells took a few of them, and then set their camera in a conspicuous place, from where they were going to take the Shaliko. The priest of the Bow jumped in front of the camera, and if they had persisted they might have broken the camera. They did not use any force; he simply jumped in front of the camera and he knew the Shaliko was saved. That is when the trouble began.

The minority faction said, "These ruling officers

ZUNI--Freyling #3.

don't attend to their business and we are going to appoint new officers." And so they had two in their common council,--which is a council of six, that is, if they have the other officers with them, a council of eight--and two of the six of the high officials are high priests. They all rank alike. The two mentioned sent for the canes. They did not have the authority without the consent of the others to collect these canes, so they did it on their own hook; but they were afraid to collect the canes unless they had an escort, and Mr. Bauman, not knowing their customs, sent an escort with them and they collected the canes. They held these canes for several weeks (these high officials), and then while Mr. Safford was here, or just before he came, those two made a distribution of these canes. The two officials were appointed without the knowledge or consent of the four high officials. That broke their religious custom, because everything with the Zuni is religious, accompanied by ceremony. That broke their custom, and there is where they feel sore about it. They can't get over breaking their customs.

Q. Has the matter been adjusted ?

A. Not yet. They have new officers but they are not regularly appointed, and the majority faction feels sore about it. There is a majority faction and a minority faction. At present the minority faction is ruling, and they gave out the canes because they were afraid of arrest.

Q. Who told them they had to give up their canes ?

A. The two high priests, but they did not give them to the high priests or to the agent. When Mr. Bauman sent two men to gather them up and they knew they must give them up. Lorenzo Chavez had a letter, and Mr. Bauman sent a man over to get that letter, and Lorenzo knew he had to give it up.

Q. Who is Lorenzo ?

A. An educated Indian.

Q. Is he a good, conscientious honest man ?

A. As far as we know, and about as good as any of the others.

Q. Do you consider him a good man ?

A. Yes; we do. He has never done anything out of the way that we know of. Lorenzo has been appointed for years as the official interpreter for the common council--appointed by the Indian officials, by the caciques--and he has acted that way for years. He has done the correspondence for them.

Mrs. FREYLING: A personal letter--I don't think anybody has

a right to ask for that.

Mrs. WARREN: It depends on the nature of the personal letter. If it is of such a nature that it will stir up the Indians and not for their benefit, the government has a right to demand it.

Mrs. MILLER: Do demand any letters?

Mrs. WARREN: If that letter is stirring the Indians to discussion, or if the Government did not think it contained good advice to the Indians of a beneficial nature, then the Government has a right to interfere. That is what the Government is here for--to help protect and advise the Indians.

Mrs. W.: There is nothing in that letter--

Q. Who did write the letter to him?

A. I don't know, or what was in it. The letter is at the office. Mr. Safford had all that correspondence. I read the letter but don't recall the contents of it. The letter was taken from Lorenzo.

Q. Did you meet Miss White when she was here?

A. I just saw her.

Q. Do you say you had no hearing before Mr. Safford?

A. (Mrs. W.) He came to see me after he gave a talk. I said to Mr. Freyling, that is the way he will fix it, whether it is right or just. I told him this picture taking was the thing that set the thing on fire. He wanted to fix it according to what we heard, but that was the beginning of the trouble. We know it was not the beginning; it was the spark that set the thing on fire. But you can make the Indians say almost anything you please, if you know how to handle them, and you can muddle them up in such a way that they will say "yes" to his questions, and go over it again once more and they would have to consent to his way. A lawyer should not use ignorant people that way.

Q. Do you know what was in the Inspector's report?

A. Yes; I have seen several copies of the report.

Q. Are you satisfied?

A. I have nothing to do with it. If anybody asks me, do I think it an honest adjustment of the case, I say "no." He was settled in his own mind very well how he wanted to adjust it and acted accordingly. I cannot say that he adjusted it, and I told him so. That is not the beginning of the trouble, but he wanted to settle it that way and he got the Indians to settle it that way. Even Mrs. Lewis, an educated Indian, he



Z UNI--Freyling #5

got her muddled up --

Mr. FREYING: Mrs. Lewis is a Cherokee Indian. She married into the tribe and reared a family here; living here for 25 years. Of course, she is so well bred into the tribe that if they do something against her they offend the Indians, because for years and years they have gone to her for counsel; but in this case, this last contention, she being a government employe I know she escaped out of the trouble and did not interfere in any way, and I don't think they should implicate her. Mr. Safford did so, and he made her say that she was a liar. I don't think it was right to lead a woman up to that.

What do you think was the cause of the two factions here ?

A. I could not say.

Q. Was it any church affair ?

A. No; religion had nothing to do with it.

Q. A dissention among their own factions ?

A. Religion had nothing to do with it. When the Catholic mission came in the minority faction was in favor of them and some signed a petition for the Indian Office to set aside land for them. The majority faction knew nothing about it.

Q. What was the proportion about, between the minority and majority ?

A. That petition was signed by forty-nine names, and they got all the names they could get.

Q. That petition was for what ?

A. To set aside land for the Catholic Church. The majority wanted to know who signed that petition. The Department replied that there was a copy of the petition at Blackrock and Mr. Suman would show it to them. He did not want to show it to them, for some reason, and would not tell who had signed it. He must have had his reasons for not telling.

Q. How did that represent the majority faction ?

A. The common council -- Here in Zuni this common council and religious authority is one and the same. Government and religion is combined. Of that common council there are two that are somewhat inclined to the Catholic mission. Because they are they call them Catholics, but they are no more Catholics than the other side; and those that stand on the other side, which is a small number, they call the other faction the Protestants, but they are no more Protestants than the others are Catholics, and Father Anthony has nothing to do

with it. He doesn't busy himself about it. I have nothing to do with it. He sent the trucks up to Blackrock with some men they call Catholics while Mr. Safford was here. He did that as an accommodation to them; and I have also taken some of the men up to Blackrock, but I never made any special trip. One faction goes to Father Anthony and some come to me. There is no friction between the Catholics and Protestants.

Q. Are you or you are concerned you have no complaint to make?

A. I have no complaint to make. Of course, I don't think they came in in the right way, but I have no complaints to make. While I was away they took some of the children from our school, but they were restored again.

Q. Who took the children?

A. Father Anthony, and one of the Sisters whose name I do not know. One of them wanted to be taken up in the Catholic school, and I told Fr. Anthony that was all right. He wanted to be there; the other one wanted to be there, too. The parents wanted their children in school there. We had these children enrolled previously in our school here for several years; and then Fr. Anthony had two or three children--he did not do it, but the officers did; he was enthusiastic and he gathered them in, taking the children out of our school and putting them in the Catholic school. I told Fr. Anthony if we started doing that there would be great confusion and contention; some one would be dissatisfied and would want to change. The law cuts in both ways; we must not start in doing that way. He said, "You take them back," so I did. Of course, there were little personal differences and had nothing to do with the peace of the community. As far as that is concerned, it is all right. As far as the coming of the Catholic mission, I told Mr. Bauman at the time that I did not object to their coming; we all have equal rights as religious workers. Our Government is neutral, and there is a place for us all, even for these Indians in their religion. However, their coming stirred up contention among the Indians, since the matter was put through without the knowledge of the Indians; they did not inform them in the right way and obtain their good will. Had that been done, it would have been different.

Q. Do you think that some of this trouble they are having here is due to people outside interfering?

A. No; I think Mr. Safford was mistaken in his investigation. He may not think so, but it is a fact. If they sent another investigator, they would come to a different conclusion. Much depends on the investigator. Mr. Safford blamed Mr. Hodge and Miss White and the Cattell bro-

there for a good deal of this contention, but they are not to be blamed,--unjust blame thrown upon these parties. The Indians have written to them and of course Mr. Hodge being an old time friend of the Zunis--he worked here when Quering was here; he has worked here for seven years; ~~and~~ he is an old time friend of the Indians, and it stands up reason if they write any complaints to him he takes it up for them; but you cannot blame Mr. Hodge. In that respect Mr. Bedford is mistaken. These parties are not to be blamed; and my view of the whole thing--the settlement--is if they would kind of fall in line with the Indians and tell them, you make your appointments of officials (officers, in your ordinary way and peaceable as much as possible, they would come to an agreeable settlement.

Q. Don't you think the Indians at present have gotten back to some condition of peace and satisfaction among themselves; are they fighting at the present time?

A. Their fighting time is over now. They are not quarrelling or fighting, but the feeling is not right.

Q. Are they resigned to the present government?

A. No; far from it, the majority of them.

Q. Who do you consider the leader of the majority?

A. I don't know; there are a couple of them. The four big men--there is a council of six who are appointed for life; they are in office as long as they live; they are the high officials. The majority faction is Wyhoosewa, Paaltans, Chieco, and Lemy; and the minority is Sealtowa and Mustita. This quarrel could be agreeably settled, as I see it, if they would bring them together and have it settled in their way, according to their custom.

Q. Why can't they do that?

A. They ought to be able to do it.

Q. Who is interfering with them?

A. They took those pictures and that stirred up that faction that was sore against the ruling officers.

Q. Did Mr. Hodge have anything to do with the taking of the pictures?

A. I don't know anything about it. I did not know until the Indians told me the Cattell brothers were there to take them. Mr. Hodge has never done anything to aggravate the Indians.

Q. Has he ever done anything for them?

A. He excavated.

ZUNI--Freyling #8

Q. I understand that the Indians ordinarily do not care about anybody digging into their ancient history or their dead. They consider where their ancestral homes are they should be left undisturbed, and I can hardly see how Dr. Hodge could make himself a friend by digging into these places.

A. They never opposed it. First Gushing dug and he has dug into different places. Mrs. Stevenson afterwards came and dug--

Q. But dug into their dead past. I can hardly see how he, being an archeologist, could ingratiate himself into the good feelings of these Indians unless he did something.

A. The only thing is they earned a good deal of money, and all these things were done for him and not along with him.

Q. Whether he used expedients in that particular way or extended it further; that is what we would like to know.

A. I know he never did bribe them in any way. He simply treated them nice and had won a friend of them right along.

Q. I was, in the progression of their civilization;--has he ever done anything positive for them in the ~~ENHANCE~~ betterment of their government?

A. No; I don't think so. He never did interfere with their government affairs.

Q. Was Mrs. Stevenson a friend of the Indian, in your opinion?

A. I never saw her and I do not know. She was here only for several years when we came, in 1906. Our mission was established here in 1897, and I was called for Zuni in 1906. I have been here ever since. The first two years I was here Mrs. Stevenson was writing up the legends of the Zunis. As far as moral uplift is concerned, none of these archeologists or ethnologists do any good, in my opinion.

Q. Everybody with more than hair above their ears believes the same thing.

A. We are here to Christianize them and get them away from paganism, but the outsiders say "Let them alone." We try not to criticize the outsiders; they have their right of opinion. I have always said of the Catholic activities-- I told Mrs. Freyling; she can substantiate that statement. I always said to those who are opposed to Catholic activities, Protestants do not all agree on Catholic missions. There are some favorably inclined and some who are opposed. I have said, if the Catholics can do any good for

ZUNI--Freyling #9

the uplift of the Indian, I like to see it; I will heartily welcome their actions. They have tried it in the past, a long time ago, and failed; they may try again and succeed. I was over to St. Michael's (Navajo reservation) last Monday. The fathers have a school of 280 children. It is run under the auspices of Mother Drexel, of Philadelphia. We have visited that school several times. These sisters are doing a self-sacrificing work; they are doing good for the Indians. While I was there Monday, the Mother Superior was getting back from the hospital, and the band was escorting her in, the children were lined up and welcoming her home. That made an impression on me that they were doing the Indians good. Of course I do not know how much the mission is doing, or accomplishing in a spiritual way. I told one of my friends not long ago, when we get to heaven we are going to meet the Indians there and wonder how they got there. They will not be asking whether they were Catholics or Protestants. The question will be: where are we? That is my spirit.

Q. Do you think this difference among the Pueblos could be settled by a popular election of the governor; let everybody vote for governor?

A. That is deviating from their old religious custom. The old custom has been always--they always managed it until this last investigation--to appoint their own officers. They have a council of six, appointed for life. As a vacancy occurs it is filled and the new man is initiated into it by religious ceremonies. They make the appointment of the civil governors. The governor serves until the council asks him to retire.

Q. Do you think it would be a good thing to have representative government?

A. I think it would be a good thing if you can introduce it.

Q. Would you advocate it?

A. I would not force it on them. I think they ought to be left alone as much as possible and time will change conditions. When Christianity has more influence, especially when these young people come back and they see their way clear they will change it.

Q. Do you know what the old customs are to initiate these young people into the tribes and clans?

A. They initiate them into it when they are 7 or 8 years old.

Q. What takes place?

A. They beat them, and they have a right to see their secret ceremonies.

ZUNI--Freyling #10

Q. Do they frighten the children in any way ?

A. Yes; they do. They beat them with yucca leaves.

Q. And that is part of the ceremony ?

A. Yes.

Q. Would you not be in favor of doing away with them ?

A. Of course. I would not want to force them to do away with the practice of punishing the children. The more Christianity is introduced, the younger race will dispose of these things. It is a matter of time. A few of the dances have been eliminated. Don't impose anything that will aggravate them.

Q. You would not ask the government to protect these little children from any harmful practices from the Indians ?

A. They are not harmed; they do not beat them so very hard. They are padded with blankets.

Q. Then the works of Mrs. Stevenson are not correct as to what goes on ?

A. No; it is not. She wants to make it readable for the people outside. There are other harmful practices. The sword swallowing. Formerly I have seen several ceremonies of the fire dance, where they jumped into the fire with bare feet. I saw an old man jump in and fall down, and the spectators all laughed. He jumped up and went out of the ring and after a bit he came back and went through ~~the~~ the same performance, jumping into the hot coals and dancing in them. I have seen them dance and put three or four wooden swords in their mouths and actually run them down their throats.

Q. Would they be injured by that ?

A. We had some injuries, but these practices are still continued in this community; but the fire dance has gone. I have not seen it for some time. As these people are gradually enlightened and the young people come back from school and know better, some feel ashamed of these practices. Others know better, and it will gradually be discontinued.

Q. Are any of these young people who return from school forced back ?

A. Some of them.

Q. As long as they are forced back it is going to be difficult --

A. They are not going to force their children back as the ~~clerk~~

older ones did. It will take several generations to overcome that unless the government interferes. The medicine men and women do much harm; they kill men, women and children. A man was sick last week with pneumonia. The government doctor went to see him twice. He had some plumes by the side of his head. The medicine men and women treated him. For four days he is not supposed to take any other treatment. If they are almost dead then they will take the white man's doctor.

Q. Do you mean to say they have killed them ?

A. They have practices that we know of. There was an epidemic of real dysentery, but instead of giving them liquid diet they will give them parched corn and knead their stomach and bowels. At such a time they should have perfect rest; so in that way the treatment kills them.

Q. Any women killed at child-birth ?

A. Any amount of them.

Q. Do they perform the same practices on the women ?

A. Yes, in a way, and they have several brutal ways. Their unsanitary condition has a good deal to do with it. I know many that, humanly speaking, could have been saved by proper care. These people need proper nourishment and the attention of trained women. The medicine men and women have their own secret organization.

Q. Is that not a religious ceremony, and are their medicine men and women just as sacred to them as the cacique ?

A. No. You must make a distinction between the religious orders here in Zuni. The six caciques, they are the religious men; they stand at the head of the Zuni religion. They order the different ceremonies; and these organizations are medical organizations; they have their medicine men and medicine women. If they save a patient by their practice that patient is a natural subject of membership for that particular organization. So, there are Zunis who have been cured by different medical organizations; they have become members of that organization as a result of the cure.

Q. Are not these practices of a religious nature ?

A. They are all of a religious nature. They believe in faith cure and prayer, and they perform religious rites. They practice harmful practices on the patient. Some are harmful and some are not.

Q. Depending on the condition of the patient ?

A. Yes. They had measles some years ago and 175 of the people died.

ZUNI--Freyling #12

Q. Were those the people who refused treatment by the government doctors ?

A. Not all. Probably some, but most of them were treated by their own medicine men. They saved some that would have died had they kept up their practice.

Q. You mean the government physician saved some ?

A. Yes. The six caciques have nothing to do with the other organizations. They are tribally related, but these organizations have their own practices.

Q. Are there any immoral practices before or after the dances ?

A. Yes.

Q. Right now ?

A. Yes.

Q. And that is part of their religious practices ?

A. The "mud heads" and one other sect. I question whether their religious practices are immoral, but they are attended by immoralities on the outside.

Q. They why introduce Christianity ?

A. But you take the "comshee" -- they do offensive things. While these dances are going on and while the dancers go out to rest, the Comshee entertain the crowd and they are very low. If we take any people to see any of these dances we want to know what is going on. I would always fix ~~ix~~ our crowd up so that the ladies would get together and the men by themselves.

Q. You do consider some of their dances are immoral ?

A. I know they are. They are fierce, and they would not be allowed that way in any civilized community. These are the public dances. The secret dances we do not know anything about.

Q. Don't you think that those things that are indecent and immoral are harmful ?

A. Yes. You remember that circular issued by the government ? I am positive that if they enforced it the Zunis would respect it. If the Government would force them not to have them (indecent dances) any more--forbid them--I am sure they would give them up.

Q. Do you think the Government should take action ?



ZUNI--Greyling #13.

A. That is what I think, but I am not the government. These Zunis are not hard to handle, and if the government ordered them to cut out the indecent and immoral parts of the dances the Indians would do so. For instance, to "entertain" the crowd some of the Indians, during the dances, will tear apart a little puppy dog and eat it. They will pick up dung and eat it. They will urinate in a vessel and then drink it.

Q. Any of these Zunis appear naked in the plaza ?

A. Yes; the "Bad Heads." Only the men but not any women. They are low and immoral. Where the men, one after another, urinate in a bowl and then they will stop down and actually drink it. Those things are harmful and wrong. I am positive if the Government forbade them they would leave it out. Many of the decent Indians are disgusted and they would like to see it stopped. There are any amount of these things, and if the government insisted they would leave it out. We have very decent Indians. All the Indians behave well when they come to our house. Their medicine men and medicine women still practice the old custom of sucking out the beads, strings, etc., from the "patients."

Q. Anybody killed here in connection with the customs ?

A. Some practices going on here that nobody finds out about. Some witches may have been killed. An Albino child died not long ago and the cause was not known. Then where there are twins, if one dies the other is made away with, and the mother is not sad.

Q. You mean they themselves kill their children ?

A. Some of them. That practice goes on now. Of course, I cannot prove anything; that is my opinion.

Q. What about this witch that died lately; do you think she was killed ?

A. A Witch was caught here recently. He went into a home and played a witch game. He confessed he had two hard boiled eggs and that made him a witch. Indians believe in witches. He confessed he made the people sick, but promised not to do it any more, and nothing further was done.

# # #

ZUNI, May 10, 1924

STATEMENT OF MR. & MRS. A. VAN DERWAGEN.

Q. Were not troops brought here some time ago, and what was the reason for it ?

A. Troops were sent here in the Fall of 1896. The trouble was in connection with witchcraft. Those accused of being witches were strung up by the hands and kept that way until they confessed. If they did not confess, many of them have been killed; at least the parties accused of being witches disappeared. This is not murder but a religious custom, as the tribe is relieved from a menace.

Q. What about their dances ?

A. Some of the dances have been immoral. I could not say how they are behaving of late. Most of the immoral part is by the clans. The shaliko dance is far from moral. It is the opening of the dance season; morals are laid aside, so far as marriage ties are concerned, which means promiscuous intercourse sexually. They say, "We are going to be happy; everybody has his own way." All look forward to this occasion.

Q. Do the young boys and girls take part in this ?

A. Yes. It is a pity. The young people who have been educated in non-reservation schools come back to the village and take part in these dances. It is a draw-back to civilization, more so with the young than with the older people. We hear quite a little about it. The Indians tell me about their troubles, but they say, "It is our custom. Why should we change ?"

Q. How young do they take part in these religious ceremonies ?

A. Some times 6 or 7 years old.

Q. Very young children take part in these celebrations, but the dances ?

A. The Fire God is a little fellow. These dances in themselves are not immoral; they are dressed up in their sacred custom. The young people are set aside for the shaliko. Their dances are more or less compulsory. The ages are from ten years on.

Q. These young people are not restrained in any way ?

A. Not very much. The mothers say, "When our daughters go we go with them," but the daughters get away from them. The dances begin about 12 oclock (midnight) and last until six in the morning.

Q. What happens after the dances ?

ZUNI--van Derwagen #2

A. They have the farewell ceremony, or get a blessing, and every one goes to his quarters.

Q. Are there any cases of breaking up of the home ties because of these dances?

A. Yes. Some times one or the other would not stand for it, as things are kept up even after the Shaliko night. The women and the men, some of them, will come to me and talk about the friction existing. I try to get them to adjust their differences and remind them of their children that have to be looked after. The woman is the owner of the home and keeps the things. If the woman tells the man to go, that ends it; it is divorce. They just quit one another, get their belongings and go. Then they go and marry some one else, according to their custom.

Q. What is the cause of the trouble in this Pueblo now?

A. It started quite a little while ago. There were the "big six" (caciques). Two of them got away. The four older ones tried to get control. The wind up was when the Cattell Brothers tried to take the pictures. The two that had been carrying the power felt they had good reason to show the other four to be in the wrong. The four caciques were favorable to the picture taking, and the other two were not. There has been friction, however, for about eight years. It got stronger until there was a real collision. It has quieted down considerably. I advised them to do as they did. They shook hands and promised to become one, to live as brothers. The two were pretty headstrong, and the four, I think, are willing to do the right thing.

Q. Do you consider the party in power to represent the majority of the people?

A. I don't know. There are two sides. The two are in power and the others are out. In reality the minority is in control, and the majority on the outs. These Indians are a peace-loving people. The progressives and conservatives are about evenly divided.

Q. Is there any religion mixed up with the trouble?

A. When the Catholic church tried to get in here years ago there was opposition from the caciques, and they made no entry. The second time when it was tried the two caciques in power consented to it, but I understand the four were opposed to it. When signatures were being secured to a petition in favor of the Catholics coming in, the four did not know of its existence, and finding out that it did exist they found out it was the other two caciques that gave the authority. The six are really one, and what one does the others have to stand for if it goes through the right channel.

ZUNI--van Derwagen #3

That made bitterness. The officers put in charge by the cacique to look after the political affairs of the village are supposed to look after these things. The break came when the pictures were taken. The people did not want the pictures taken. A number of pictures had been made and no trouble at all resulted until the last two days of the ceremonies. The Cattell Brothers had taken these other pictures. Everything was satisfactory until the last two days. Pictures had been taken the other days without any opposition. Some one, may be for frictional reasons, evidently developed the opposition that followed.

The Sun Priest is the highest of all the priests or caciques.

There are six kivas in the village.

ZUNI, N.M., May 10, 1924.

Statements made by LORENZO CRAVEZ, WARREN ONDELACY and LESLIE MARCHEE,--all sworn by Inspector Warren. Interpreted by LIZZIE LARKE.

(It was explained to the Indians that this was not a government investigation; that we were trying to get information about the trouble here, what the situation has been and what it is now;--what caused the trouble and who is responsible for it.

LORENZO CRAVEZ: We had some correspondence about the serious trouble at his house. It was not shown to Mr. Safford. He did not want to see it; he did not care to see it. I told him about it and he said he would take it up but he did not. (Lorenzo said for this correspondence).

Q. Mr. Safford did not want to go that far back?

A. He started at the middle, and we have something yet that he did not take up.

Q. When did the trouble first begin?

A. Four years ago. This is a copy of letter to the Commissioner of Indian Affairs, written by Warren Ondelacy and myself, through the consent of the high priest, on May 2, 1922.

Q. How many High priests?

A. Four of them agreed to this matter. (Reads the letter to the Commissioner of May 2, 1922. It was a protest against the Catholics coming on the reservation; objected to setting aside of land for the Catholic mission without the consent of the Indians, etc.)

Q. Did you receive an answer to that?

A. Yes; here it is. (Letter from the Indian Office, dated Washington, May 17, 1922, addressed to Warren Ondelacy, and signed by E. B. Meritt, assistant Commissioner. Explains that permission to establish the Catholic mission was granted under a petition of a considerable number of Indians who wanted it; that our Government has stood for religious toleration and religious liberty, so that each one can worship God in a manner acceptable to himself, and it was hoped the opposition would be withdrawn when these facts were understood)

Q. Did you reply to that letter?

A. Yes. We wrote to Mr. Meritt May 24, 1922. (Reads the letter, which claims that the protestants represent approximately 90 per cent of the tribe. "The protest is really about the land, which the people believe must not be set aside without their consent." Ask for the names of the signers to the petition, and want to know if the names of some

ZUNI--Chavez, Ondulacy & Fanchee--2

Mexicans appear on it; no wish to criticize the Government, but "demand our rights be respected," and think the coming of the Catholic mission might cause a disturbance.)

Q. Did you get an answer to that letter ?

A. We did. It was dated Washington, D. C., June 3, 1922, addressed to Warren Ondulacy and signed by S. B. Merritt. (Reads the letter, which says that the petition was signed by 49 Zunis, who claim that there are 598 Catholic Indians on the rolls. It is the duty of the Indian Office to maintain the principle of religious toleration.)

Q. You wrote an answer to that ?

A. Yes,--on June 3, 1922, addressed to S. B. Merritt and signed by Warren Ondulacy. (Reads the letter, which states that the Superintendent had refused to show them the petition of the 49; disputes the claim that there are 598 Catholic Indians among the Zunis; says they may have been baptized when they were little children, but at present claim no allegiance to the Catholic Church; that their religion is that of the Zuni; that the protest represents neither the Catholic or Protestant missions, but only the Zuni, etc.)

Q. Who wrote that letter ?

A. Warren Ondulacy.

Did you receive a reply ?

A. Yes; dated July 19, 1922 and signed by Charles H. Burke, Commissioner, who noted "that the protest is not based on religion but ownership of land," and expressed the hope of co-operation on the part of the Indians with the educational program.

Q. Did you have any assistance when you wrote that letter ?

A. My brother was here.

Q. Do you believe this was the cause of the trouble ?

A. Yes.

Q. Do you believe in religious liberty--one of the sacred things of the Constitution of the United States ?

A. Yes.

Q. Don't you believe you should worship according the way you see fit to worship ?

A. Yes.

Q. You would not wish to deny anybody their right to worship

ZUNI--Chavez, Oddulacy & Fanchee--D

God according to the way they wished ?

A. Yes.--

Q. You admit--

A. According to the Constitution and Law of the Constitution of the United States.

Q. Dont the Constitution of the United States grant everybody life, liberty and the pursuit of happiness--religious liberty ?

A. The single person has their own right to worship as they desire--each person.

Q. No other person should have any right to interfere.

A. No one should have the right to interfere.

Q. Do you think you maintain that policy in these communications; dont you, by the attitude taken in your letters, seek to deprive some of the other members of the tribe of that same liberty of worship you wanted to fight for ? Dont you think the tone of your letter would have that meaning ?

A. The letter was written with the consent of the priests.

Q. We are not talking about consent; that does not enter into it. You believe you should have the liberty to worship god as you see fit ?

A. Yes.

Q. Did'nt you try to deny that right to somebody who don't care to believe as you do ? You have to admit that if you say you believe in religious liberty--you are trying to deny that right to others.?

A. Yes.

Q. Do you think that was right ?

A? That is what we thought.

Q. In other words, you mean to say you are intollerant; do you think that is the right attitude of one who demands religious liberty to deny it to others; is that your position ?

A. According to our religion we, the Indians over the reservation; they have their own right and belief and we do the same as the others. We have our own religious belief.

Q. Can you name any other Indians here of that same attitude, who have denied the right to worship God as they think they

ought to worship ?

A. The Acomas and Lagunas are close to us.

Q. They do not forbid the priest to go there; you can't say that about Acomas.

A. That is the answer --

Q. I am asking if you can put your finger on other Indians who want to deny to others religious liberty ?

A. I can mention others; I am well acquainted with these people.

Q. Do you think that is the right spirit on the part of you and those who are with you on this religious question ?

A. I think we are --

Q. Do you think that spirit has disappeared ?

A. It was the land question altogether; of giving the land without the consent of the Indians.

Q. What is the trouble, if there is any, right now; you say you are satisfied with the Catholic mission ?

A. Yes. Since we received the correspondence from Mr. Meritt explaining the matter we are satisfied. That is settled and satisfies the people. But on the other hand, the last inscription we had, according to their old customs among the head priests, they always have to hold council to decide any matter they wish, and since the two of the four have done underhand work, without the knowledge of the four, that is where the trouble is.

Q. You mean the trouble is with the caciques ?

A. Yes.

Q. What do you mean by underhand things ?

A. They went to work without the knowledge of the other four.

Q. Can you give an instance of that ?

A. According to the custom it is not regular the way they have done.

Q. What have they done that is not regular ?

A. In making this petition without the knowledge of the others. That is the main cause of the trouble, and from that time on these two were doing according to their wishes, without the knowledge of the head priest--without the knowledge



of the other four.

Q. Are they doing it now ?

A. I don't know anything at present, but they have been doing it in all matters.

In the matters of their dances ?

A. Now very much of what, but like appointing governors.

Q. Do they ever consult the people about appointing their governors ?

A. The custom is for the enciendes first to consult the people; only the six enciendes consulting among themselves and decide.

Q. Do these enciendes represent the majority of the people, in your opinion,--in what proportion.

A. About two-thirds; the four represent two-thirds

Q. Would you say all the troubles have been settled ?

A. According to Mr. Safford's investigation they have, but not according to the old customs, they have not been. The investigator argued with them and made them sign.

Q. In what way did they attempt to frighten them ?

A. It was contrary to their custom, and they had to sign when they were asked to.

Q. When two went against the four and they did not agree, the four did not think they were breaking their customs ?

A. They believed they were talked into it and made to sign.

Q. Could anybody force you; could I force you to that if I told you you were breaking your custom if you did not sign, would you do it if I said you are breaking your custom ?

A. I might do it because we are Indians, and you know how the Indians will be frightened by a white person asking some kind of a rough word to him. I like (might) be scared and sign it.

Q. (to W. ONDULACY) You were present at this hearing ?  
Your father is an ex-governor ?

A. Yes . . . I was present at the meeting, for one day.

Q. And you think these Indians were also afraid and then signed ?

A. Yes.

Q. Do I understand that those Indians who have signed are will-

ZUNI--Chavez, Ondulacy & Fanchee--6

ing to go back on what they have signed, since they signed because they were afraid not to;--do they want to go back on what they have said ?

A. Yes.

Q. (Mr. Safford): They want to go back on what they said ?

A. Yes.

Q. Why did you say in the report, which reads here "I am also submitting telegraphic communications between John Collier and Lorenzo Chavez which shows interference on the part of Collier with the affairs of these Indians," etc. You now profess that you have been writing and will not continue to do so ?

A. I did not make that statement.

Q. This was read by you ?

A. Mr. Safford made that. Yes, I read the statement.

Q. And you put your signature to it ?

A. According to what I told Mrs. Warren, I was frightened.

Q. This has nothing to do with tribal customs--your relations with Collier. You acknowledged you were wrong in following his advice and repudiated that. There was no force except you realized you were wrong, confessed and said you were willing to try to get along with the members of the community.

A. If I made that statement as my own, why I would have stated a little different, but Safford made that statement.

Q. This statement (Safford report) was read to you ?

A. Yes. A copy was given to me.

Q. And you had a chance to read this over and then you agreed to it ?

A. I did not read it over. It was read to me.

Q. And you agreed to it ?

A. I did not agree, but he had already written it.

Q. Didn't you state it was all right and for the sake of peace you were willing to sign it ?

A. I did not state that.

Q. It was read to you and you said you were willing to sign it ?

A. I did not say "yes;" I kept quiet.

- Q. You did not disagree and you did not say "no" ? Look at it .
- A. It shows the signature, all right.
- Q. It says here, you are willing to disagree to these statements in these letters for the sake of peace and harmony.
- A. Safford put it that way.
- Q. It says, "Lorenzo considers he has been wrong," etc. I want to call your attention to the fact that you are under oath to tell the truth, and so I want you to be very careful in answering these questions to be sure you understand them, so you can answer them correctly, keeping in mind all the time that before God you have sworn to tell the truth. I understand you are a Christian Indian ?
- A. I am not belonging to any church, but I was baptized while young, and I went back to my custom.
- Q. You are not what we would call a Christian Indian, belonging to some church ?
- A. I don't belong to any church.
- Q. But you understand the nature of an oath ?
- A. Yes.
- Q. You knew what was in this report before you signed it ?
- A. Yes; I knew.
- Q. And yet you signed it ?
- A. They made us to sign, as I have said.
- Q. How could you be made to sign ?
- A. They had the high priests sign first, and then I signed. Safford was kept saying we were breaking our customs by not signing it.
- Q. What did you think about it at the time ?
- A. At the time I was just about ready to refuse, and thought I might make it difficult for myself for not signing, and then I signed it.
- Q. (to Morton Lamento) You were present at the meeting ?
- A. Yes.
- Q. Did you feel you were forced to sign the report ?
- A. No.
- LORENZO: I knew he was glad to sign because he was in the

minority party.

Q. (To DONALD LAFFERTY): Did you think any force was used to get the signatures?

A. The caciques all agreed and we signed.

LOWHEAD: One priest talked about not signing, and they all got after me. The old man was led by the hand that he signed, and he can tell what he signed.

Q. Who led him?

A. The Governor.

Q. Was he forceful?

A. He forced him.

(NOTE: This was denied by the other Indians).

Q. Martin said nobody forced him; they all felt free.

LOWHEAD: They had an argument a good while about signing. The whole people did not want to sign.

Q. Mr. Safford goes over the testimony of the high priest and every one. They all said "Yes," every one of them.

A. The questions were not put right. When the question was put to them I tried to explain but they put me down. The interpreter for the majority party put the questions to them in such a way to make them understand and make them say yes.

Q. I understood it was the very contrary. I believe you were the interpreter?

A. Yes.

Q. And that your interpreting was questioned and they appointed other interpreters?

Mr. LOWHEAD: Three other men.

Q. Lorenzo, did you have a council the night before you signed this statement, or agreement to get together?

A. We tried to get them together but they would not come that night.

Q. You did not have any talk, then, with the caciques about signing the papers or not?

A. I was trying to tell them but they did not come.

Q. The four caciques did not get together and talk the matter

over before they signed ?

A. I don't think they did. The night before they signed the proceedings they did not get together.

Q. What was the nature of that meeting the night before ?

A. Dafford told me that tomorrow would be a day for them to sign that record; that they had a whole night to think about it.

Q. Did those caciques agree that night to sign that document ?

A. They did not agree. They said they would not sign it.

Q. They was have a meeting ?

A. There were two, and the others did not come--all did not come.

Q. How many were at the meeting ?

A. About twenty men, but not the caciques.

Q. Didn't you think it would be in the interest of the caciques to gather at that meeting, if they were interested ?

A. That is what I told them, but they did not come out.

Q. Who was the principal speaker at the meeting ?

A. I was.

Q. Then it was your crowd at this meeting ?

A. Yes; mostly of them. The caciques did not agree with the record.

Q. You were protesting against the record ?

A. Not only me, but the others.

Q. And the caciques understood that this meeting was called by you to protest against the record, and they did not attend, and so did not agree with you ?

A. Yes.

Q. Then you had time to think it over and then you signed ?

A. The next day they started to talk they not going to sign.

Q. Did you hear any of the talk ?

A. No, but they did not understand it.

MORTON LALENTIO: They asked him several times if he agreed and he said yes.

Q. (to MONTGOMERY): You are not satisfied with the conditions as they are now?

A. The priests are not satisfied now; the four of them.

Q. It comes in the record, some of you don't like the men selected by Seatowa, but as long as it is your custom, do you think it is right? A wild good priest to answer to this especially those who do not like the men selected. These four were given an opportunity to speak at the Board, before another priest made his question by the priest, like the way I and other priests voted according to your old customs. Am I correct?

A. These priests say that is correct.

10. MONTGOMERY: When those questions were put to them, these minority people were at the back of these priests and they talked into them, and that is why they got their minds fixed and they said to that answer "yes."

Q. As I understand it, then, according to our statement it was a question of your influence against the influence of some one else. Is that it?

A. That is it; the men, the priests gave the answer.

Q. In other words, your influence over these priests was not strong enough to have them vote "no" to these questions?

A. Not at all. When I tried to explain the questions to these men they got it down.

Q. Did they not have their interpreters?

A. Yes. When I tried to explain the questions thoroughly they tried to cut me down.

Q. Do you think Mr. Collier is a friend of the Indians in these parts?

A. He acts kind to the Indians.

Q. But has he ever done to make himself a friend, in a particular way, to further their interests; can you put your finger on some one thing--has he ever done you a personal favor?

A. No, he never did.

Q. Do you pretend to be a close friend of Mr. Collier, or just a friend?

A. Just a friend.

Q. You could not put your finger on a thing he has done for you

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or for the Indians here ?

A. No.

Q. Do you believe, if Bollier comes here, it would be for the best interest of the Indians for him to stir up this mess again to make you discontented ?

A. The way Safford settled that is not according to the way of the Indians, or according to the wishes of these priests.

Q. You can only speak for yourself. Their testimony is to the contrary. I don't see why these people want to get an outside man in to stir up this whole mess again when they have a superintendent who has been here all these years and has done so much for them. \* \* \* I suggest that Lorenzo use his influence to promote peace and harmony among the people.

A. He said he would do that.

MEETING AT ZUNI PUEBLO, N. M., MAY 10, 1924.  
9.20 P. M.

MRS. WARREN: Members of the Council, I want to tell you this is in no sense an official investigation. I have called you here this evening because I understood that there is some difference of opinion between you, and we want to hear what this difference seems to be and if possible try to help you adjust the difficulty.

We have always heard that the pueblo of Zuni was a peace-loving community. We know that you are good people. I am very much afraid that the difficulty that has arisen between you has been brought in by outsiders. I hope you will try to settle your own differences and listen to your superintendent, who is trying to help you. Some of the gentlemen here tonight have come a long distance so as to try and help you, so I hope you will speak to them very clearly about what your troubles are, if you have any. If everything has been already settled between you and by you, I want you to state that. If not, then let us hear from you. I can assure you that I, as an inspector of the Department of Indian Affairs, wish only your welfare, and if I can help you in any way to bring about greater peace to you and your people I hope you will not hesitate to call upon me, so I can help you.

Now, I want to introduce to you the different gentlemen who are here, who are interested in you Zunis. I want to state I came here officially with Mr. Sniffen, of the Indian Rights Association; Fether Woods, of the Catholic Indian Bureau, in order to help them get what information they need to further help the people of Zuni. Mr. Collier arrived here this evening. I am not here with him officially, but we are glad to have him at this council. We would like to hear from the caciques, beginning with the head cacique.

STATEMENT OF THE HEAD PRIEST, Ch

The trouble began when the two caciques elected new officers without the consent of me. I am old but they all depend on me when it comes to electing new officers. They did not ask me when they elected new officers.

MR. COLLIER: How many caciques are there altogether?

A. Six; and two absent.

Q. When they choose officers do all of them join and vote, or does he name them?

A. We six elect the officers; whoever we choose. Both priests vote for them. Whoever they call on they go out and get them.

MRS. WARREN: How long ago was this, when they elected officers without his consent?



ZUNI--evening meeting--2

A. About four months ago, the trouble started. Elected new officers then.

MR. COLLIER: When did the old officers go out ?

A. All quit during that time.

Q. Did they quit because they wanted to quit ?

A. The canes were taken away.

Q. What is the custom--do they appoint new officers after the old officers have quit ?

A. All depends on their behavior.

Q. After they were gone, no officers for awhile ?

A. No officers for about two months, because their canes were taken up, and no officers for two months.

Q. Did the officers quit because the caciques told them to quit ?

A. No; they did not.

Q. Who told these officers to quit; how did they quit--what happened ?

A. He don't know for sure what was the trouble. The other two caciques know what it was.

Q. Does he want the other caciques to speak for him ?

A. I don't know what it was, but what I meant was they took the canes away from me.

Q. Did he give instructions to have the canes taken away from him ?

A. He don't know, but the other two went and got the canes--two of the six. He did not tell them.

Q. When the officers quit is it the custom for all of the caciques to tell them to quit ?

A. It is the custom, if old officers want to retire, he comes to me, according to regulations, and asks to be relieved, and then the high caciques hold council and elect new ones and then they appointed.

Q. He says it did not happen this time ?

A. No.

MRS. WARREN: In case of bad behavior by one of the officers, can one of the caciques request that the man be withdrawn, or that he resign ?

Zuni--evening meeting--3

A. No; none of them could say that. It is the requirement of the old officers.

Mr. COLLIER: Did he ask them to stay in office and not to resign?

A. He says they asked to be relieved, but he told them no one was appointed and they could not be relieved then.

Q. But he would not accept their resignation?

A. No, because there was no one to take their places. He asked them to stay in office until he could find some one to take their places.

Mrs. WARREN: And then when he found some one to take their place were the new officers appointed and the old ones retired?

A. He said he do not know, but there was no one appointed, and these two caciques went to work and selected new officers.

Mr. COLLIER: May I ask a question that might throw light--ask him this: Is the only way to get rid of an officer for the high priest to say, "You quit"? Does he alone have the say?

(Indians talking among themselves)

Q. As the high priest understands the custom of the tribe--

A. He does understand the custom of the tribe.

Q. Does he think the officers have been properly appointed?

A. He knows these old regulations about new officers. I don't know whether it was their regulations, according to our customs and ceremonies or not, because he would not give these other caciques authority to give them canes--

Q. He never gave authority to the other caciques?

A. Not yet, but to his nephew--his grand-son.

Mrs. WARREN: Has his grand-son been acting in his place in any official capacity at all?

A. He said he has not given this grandson any authority of any kind, only what ceremonies they have during the summer; but he has not given authority to elect new officers--gave him authority over summer ceremonies but not officers; other ceremonies except giving the canes (electing officers)

Q. Does he understand that question clearly?

A. Telling the same thing. The old officers asked to be relieved, and he told them not to retire just yet, until he would appoint new officers. Meantime, these two went and

Zuni--evening meeting--4

elected new officers.

Mrs. WARREN: Has his nephew any authority to appoint officers, to act in his place in any capacity whatsoever?

A. No; not all of it.

Q. But he has, in some instances, given his nephew authority to act in cases?

A. All what ceremonials that belong to all of us, but electing of new officers he is the main chief to do that. He is the only one to give the canes. Other ceremonials, he has turned it over to his nephew.

Mr. COLLIER: He said that all the caciques joined together in choosing officers. Does that mean they meet in a room and vote, or does he just say, "These are the officers"?

A. When there is to be new officers elected we six get together at night and we all talk it over and pick out who is going to be officer. If he is the right kind of a fellow we send for that fellow. He comes, and if he accepts the job--he is not offered it until all are chosen--then they give them canes in public. And then the old officers be there, and they give each other--the old officers and the new officers--the cane, and then the head priest gets the canes and gives them to the new officers through ceremonials.

Mrs. WARREN: Is it not true that he agreed with the rest of the caciques to accept the present officers and to live in peace and harmony with the people?

A. He said, I did agree because the new officers (governor) said that he would be governor for a couple of weeks or so and they then elect new officers. That is why he agreed with them to accept the new officers. Nick told them, in a couple of weeks new officers.

Dr. COLLIER: Did the high priest all agree to that--meet together and agree to that?

A. He said, we all agree to it because we want to be peaceful. All agree they should continue in office until they got new officials within two weeks. I did sign this--put my thumb marks on this hearing, but I did not know what it was for.

Mrs. WARREN: Ask the cacique if he was satisfied for these new officers to go ahead until the election of new officers?

A. He said he agreed that he would be governor for two weeks.

Mr. COLLIER: Is there a term of office--one year, two years, or four years?

Zuni--evening meeting--5

A. According to our custom the officers change in the right year; all depends on the behavior of the officers. During good behavior, four years; and if no change, one year.

Q. Who decides about their good behavior--he or all the people ?

A. The people. If the officers don't behave the people will talk, but that does not say the caciques will elect new officers until the caciques knowing that the governor asks to be retired.

Q. If the caciques are dissatisfied with the officers, have they the power to put them out ?

A. They never went against what officers they elected up to this time.

Q. The high priest always stood by the officers until the people became dissatisfied ?

A. When the people dissatisfied with officers they begin to talk. The caciques pay no attention to talk but wait for the governor and officers to come in and ask to be relieved. As a rule, the officers then go to the caciques and ask to be retired.

Q. He said the caciques do not take responsibility for putting the officers out if they are bad.

A. The people risk, and if the officers hear the people are against them they are removed.

Mrs. WARREN: Let us hear from the nephew (CiTOTWA or Tiwa), the third high priest. He made the statement that they came to him and asked to be retired and he told them to continue in office until new officers were elected. Ask him if he and some other cacique asked the governor to give up his office--tell us what he knows about this thing ?

CIOTOTWA: He says the time of the trouble began the people were against the old officers was the time of the Chahaco dance. He had objections to it because there was some trouble that was about to happen in future, because he wanted to keep his ceremony and he did not want any troubles to begin, especially during the Chalaco festival, because that was sacred to us and he did not want any one to interfere during ceremonial week. That is what objections he had against the old officials.

Mrs. WARREN: What caused the trouble about the Chalaco ?

CIOTOTWA: The trouble really did begin when those two white men tried to take the pictures of the ceremonial, and the majority, both men and women and children old enough to give objection, objected to the pictures being taken.

Zuni evening mtg--6

Q. Who gave permission to take the pictures ?

A. We don't know who gave them permission.

Mr. COLLIER: What did he do when the people complained ?

A. He said because it happen this year it going to happen in future, and he want to check before it happen again.

Q. What action did he take when he thought that ?

A. He did not tell those white men to stop; he did not take any active part in checking the work, but he thought that if the officers keep on giving help to those men taking the pictures, instead of helping their people who objected, in future there would be more trouble of the same kind, and that it best to get new officers.

Q. How did he go about getting these new officers, just appoint them ?

A. When we wanted to change officers we notify them to have a council (the high priest). We called a council and they never did come--the others did not come. We did not want to hide anything from them. We call them but they did not come to the council, so they work by themselves in choosing new officers; and after the new officers appointed they continued being officers; and they called them a sin but they did not come to the council in giving the cones to the new officers, and the other four did not come to the ceremony giving the cones to the new officers.

Mr. COLLIER: Does the high priest confirm that--does he believe that is true ?

A. They did call us and they did call my attention to changing the officers, but I told him, just wait, let them continue holding their office until the future, but they went to work and elected new officers.

Q. Is it not a fact that this man's power ceased when he delegated his nephew to take his place ? Did the old man restrict him to certain ceremonies during the summer ? Ask the nephew that question.

A. He said yes. When they made me the cacique he made no restrictions so far as any ceremony was concerned.

Q. In that delegation was not the power transferred from the high priest to the nephew ? Did his activities cease when he stopped ? Otherwise there would have been two high priests according to the custom.

A. About four years ago my uncle told me, "I am getting old and weak, and there are certain duties outside the village and I am not able to do them." He was depending on his nephew to attend to them because they are difficult and have to be done at night.

Zuni evening mtg--7

Mrs. WARREN: On that point they agree. The trouble seems to me -- How old is the old man ?

A. Pretty close to a hundred.

It seems to me the trouble was brought about by the taking of the pictures at the Chalaco. Ask the nephew if in his opinion some outside person was instrumental in bringing in these two white men to take the pictures ?

A. Yes; outsider.

Q. Who does he think was responsible for it ?

A. It was not Washington, but some outsiders. He does not really know who was responsible.

Q. He must have some idea who was responsible. Tell him not to be afraid.

A. Mr. Dodge.

Q. and he thinks Mr. Dodge was responsible for bringing those two white men here to take the pictures

A. Yes.

Mr. COLLIER: Did he tell the old officers they must get out ?

Mr. BARNES: The old priest told the officers to get out and they would look around for new officers. The old officers voluntarily relinquished their position, according to the custom.

Mr. COLLIER: But the high priest refused to take their resignation. Who told them to get out ?

Mrs. WARREN: They offered their resignations to the high priest, and he told them to call a council. The two caciques asked the council to call a meeting and to elect new officers. Four of the caciques did not attend that meeting and the two caciques selected the names. Did the two caciques request the return of the canes ? I want the nephew to answer that; if the two caciques, after they named the officers, requested the return of the canes by the old officers.?

CIOTOWA: We are the ones that got the canes.

Mr. COLLIER: When were the canes taken from the old officers, after the Chalaco or a longer time ?

A. The day after the gift day, about six days after the Chalaco.

When were the new officers elected ?

Zuni evening meeting--8

A. After the canes were taken up.

Q. So for awhile there were no officers ?

LORENZO CHAVES: The canes were in the hands of these two priests, and after they appointed officers they were given to them.

Q. Why did they not elect officers right away ?

A. We got the canes, and the reason why we did not make new officers because we want everything to quiet down before they start a new election. That is the instructions they got from the Agent--not to elect new officers until everybody got peaceful again.

Mrs. WARRICK: And things were peaceful when they did elect new officers ?

A. It was quiet but not so it should have been.

Q. Did they select a man who had been governor before ?

A. Yes.

Q. How many times was he governor, and who was it ?

A. Nick. He was officer several times--teniente.

Mr. COLLIER: Did the officers give up their canes voluntarily, or were they taken by force ?

A. They gave up their canes peaceful. Only one out, and the stockman brought it down.

Q. What does the lieutenant-governor say to that ?

A. He said he did not know a thing about it. They had a council, these two. Of course they are not the members of the six, but they held councils there and agreed to take the canes away from them.

Q. Did he give up the cane voluntarily when they sent for it?

A. They came to my house, these two, the cacique and the stockmen (Mr. Johnson); all four came together to his house.

Then what happened ?

A. He said, what do you want here. He said, we are after the canes--we are collecting the canes.

Q. Then what ?

A. He asked Mr. Johnson, do you come after the canes. He said yes. He asked Mr. Johnson if Mr. Bauman knows something about it, and he said Yes. They all call him by his first

name,--Jeff. He said, all right; I will go and ask the Agent myself. Whatever he says I will not refuse to give it up. So I said, I am going up to see Mr. Bauman. He got his horse and went to see Mr. Bauman. When he got there he had an interpreter, Roman. Bauman asked him what he wanted. He said, Jeff (Mr. Johnson) and the others came and asked him for the cane, and he asked Mr. Bauman if he knew anything about it, and I come up to see you. Mr. Bauman said, you ought to come up and inquire about that, and you should give your cane friendly and no hard feeling about the cane,--so Mr. Bauman told Ondelacy.

Q. And when that?

A. Mr. Bauman told me--he also told him his uncle had given him authority to elect new officers and for that reason Mr. Bauman told Ondelacy that he should turn in his cane peacefully. And he said, if Mr. Johnson or one of them came to your house you should give it to them without any hard feelings. When he got back that evening he went to see Ar-- a teacher town cryer, and told him they were going to take up his cane. Then those two came to his house. He invited them to sit down--Johnson and Gonzalez. They went not, so he got the canes, and gave one to Jeff and one to Gonzalez.

Q. And that is the way the others did, I suppose?

A. Ondelacy came to my house and told me the canes were to be taken up because of orders from the agent.

Mrs. WARRAW: Did they think they were giving the canes to the cacique or to the superintendent?

A. He said it had nothing to do with the Indian Bureau. Those two got their canes in order to get new set of officers. In his heart he thought it was not quite right because those two were the only ones who want try to make new officers. He did not think of anything outside of those caciques. He said they wanted the canes and they wanted to obey the caciques.

B. (Mr. Collier): Did he consider he was obeying the cacique or Mr. Bauman?

A. What he thought was these two caciques are thinking of making new officers, and it was the caciques he was giving the canes to. Ondelacy told him all about what the intentions were about taking up the canes before Johnson and the others came to my house. Two days after the gift day I was at my father's house (a cacique). When they came my daughter called me and I went over to my house. There were four at the house. When I got up to my house I went and got the canes, hanging on the wall, and gave it to them. They went home, and that is all he knows about it. He gave it to them friendly.



Zuni--evening stg--10

Mr. COLLIER: Did any of them go to the high priest and consult him about what to do --ask him what to do about it?

A. No; they did not ask him because they did not have time, because they were notified just about sundown when the four came to his house, and no time to ask advice from the old cacique.

(Mr. Collier thought this was not conclusive, but his attention was called to the fact that they did have time to go to see the superintendent.)

W. FESS COMPLAINING: He thought when they got these canes, he wondered why they are breaking their customs and other rules. He wanted to know why they are breaking the old man's rules when they are ~~breaking~~ going by themselves, taking up the canes. He thought after awhile we will find out what they were doing it for when we get together.

Mrs. SARNA: But he thought they had sufficient authority, so he gave them the canes?

A. Yes; because he was one of the members next to the high priest. That is why I was willing to give it up. That same night the other four came to Cadehacy's house, the same night which Nichols, the old cacique--this one on the end--and the other two, which makes four.

Mrs. SARNA: Let us hear from Undelacy. Make it as brief as possible.

UNDELACY: Four men (synstchi, bany and the others, came to my house. When they got there they asked me, did you give up your cane. I said, yes. The old men said they were very sorry they had broken the rules. He was waiting for awhile to get new officers. He was sorry these two had broken their laws or customs by collecting the canes. We never use such a thing as this in the past, but they have collected the canes already, and wait until we get new ones.

Mr. COLLIER: Tell him we understand that very well now.

Mrs. WARREN: I understand this man sitting in front of me holds an important office. I would like to know what he thinks.

COGSON (the head of the Gods)--

Q. Is his position higher than that of the cacique?

A. We hold different offices. My office is considered high in my part of my duties. The others are above me on their duties. We have different offices but are about the same in rank.

Q. What does he think of this whole situation?

Zuni evening meeting--11

A. He said this division in the past, of the two caciques and the four, he did not think it was right. The investigation was held and ever since that they have been going on the right way and we are working together. What more do you want?

Q. Is he satisfied with the way things are going now?

A. He always look at it right. I don't know how they are now--the six caciques; I am trying to see it right.

Mrs. WARREN: He thinks they have gotten together, or they should get together, since the investigation?

A. Yes; that is the way he looks at it. They ought to be that way, but he don't know how they are. I don't know their hearts, whether they are right way toward each other or not. I cannot read their hearts.

Q. Is it not so that all agreed, at the conclusion of the investigation, to go along and be at peace with one another?

A. That is the way I look at it.

Q. Does he think the officers who were appointed by the two caciques are good men?

A. He wants them to be peaceful. He has nothing against either of them. He has respect for them and for his fathers, the ~~HHHHH~~ caciques. I am a leader among them, and they are leaders among us.

Mr. COLLIER: Ask him if he thinks the custom of the tribe was broken or not in the way things were done about choosing officers?

A. He said yes. He did know they were broken, but since it was straightened his heart is following in the right way.

Q. He does believe it has been fixed all right now?

A. Yes; he thinks that everything is all right now, but why do you ask?

Q. I only want to know from him if he is satisfied.

A. Yes.

Q. He thinks the majority of the people living in the village are satisfied now?

A. They must all look to them because if any work has to be done on the irrigation ditches the governor calls them out and everybody goes out to work on friendly terms, so far as I know.

Zuni evening mtg--12

Q. He thinks everybody is satisfied ?

A. Yes.

MRS. WARREN: We better hear from the governor before we adjourn. Is it a fact that when he received his appointment he would hold it for two weeks ?

The GOVERNOR: No. But the question you ask me, I was not appointed for two weeks. Two men came to me several times and asked me to take the office as governor. I refused them and they kept on coming and asking me to take the office. I told them I did not want to take it because if I did I was sure to turn to Washington and listen to them instead of John Collier and Hodge. I did not intend to go against Washington. I told them when they came again I rather not be governor; rather they select some leading person the people will like.

Q. Why is it that he told the people he would not listen to John Collier or Mr. Hodge--What reason had he for that ?

A. His friends told him that he should listen to the Indian Office. There are so many troubles that had been put up by Mr. Hodge, and so many troubles made against Mr. Collier. That is why he said he would not listen to either party. He has nothing against either party. He knows Mr. Hodge--when he first came out here as a young man. He has nothing against Mr. Hodge so far, and nothing against Mr. Collier, except what he heard about Mr. Hodge.

Q. And he thinks it is best for his people not to have outside influence but rather to be governed by their own officers with the advice of Washington officials ?

A. He says that he has determined for his people not to listen to any outside influence, because we all have our secrets the same as anybody else. Mr. Hodge did wrong in taking pictures of the dances, interfered with that, and the old officers had consented to his doing so, and that is why people are against him; and I do not want to have anything like that while I am governor. For several reasons I did not want to take the governor's office. First, because they never appoint the officers according to their regulations and customs. That is what they called quitting the governor. When he was having the office of teniente, or something he was lieutenant governor for Ernest . . . They made the governors at night time. That is the reason he did not want to take it, and they kept on begging him to take it, and so he took it. He has nothing against the Catholics nor against the protestants, but there are many disputes among the Indians about these two religions, but he has nothing against either, and he is trying to help his people out in every way.

Zuni--evening mtg--13

Q. Were the customs or electing governors previously--they violated the rules and regulations?

A. Yes. When he was teniente they never asked him to retire from the office, according to the right way.

Q. You have been put out of office without your resigning?

A. No; they never took the office away from me in the right way. When I was lieutenant governor they had so much trouble we just got the same and took it to them ourselves. The trouble began when he and Ernest were governors during the war, when this registration came up about every young man under certain age should be registered. And so when this came up they thought it was him and Ernest that was making it up and the priest went against them, and that is why they lost their office. They were doing what the Agent asked them to do. It was hard to make these old people understand what was what. They were following the instructions of the United States Government.

EXPLANATION BY THE INTERPRETER:

This thing is settled. We have not seen any word he has made. You can get him off tomorrow, or give him a chance. If you want to uphold your secret ceremonies and regulations, keep him on for the length of time it is required for him to be in. They got it turned over like, and been kicking. I told them he was getting nothing out of it but kicks. He did not want to keep the office of governor because he did not get anything out of it. All he gets out of it is kicks. In the meantime they came down and made a big fuss and said it was understood he was to be taken out in two weeks, but nothing of the kind.

Q. You think they understood when they made the agreement?

A. Yes. It was repeated to us. All these people know what was agreed to. Same way with the outsiders who were there. As interpreter I did the best I could and there were witnesses to check me up. There was no misunderstanding. Everything was explained to them. Some of the questions were brought up twice by Mrs. Lewis, and we went back in the proceedings a couple of days to repeat the same things.

Q. Do you believe now that everything will go along all right if things were left alone?

A. I think so.

ADJOURNED 12.30 A. M.

U. S. Indian School,  
Santa Fe., N. M.  
March 3, 1924.

My dear Miss Willard:

Sunday being my only uninterrupted day I usually use it in answering such letters as yours, which was very much appreciated and welcome, though I had to wait so long to reply. Dr. Perkins and his staff are removing tonsils by the hundred and my girl Dorothy has had the pleasure of being "among those present" &c. I have been going to see her twice daily and taking things easy to swallow, besides have had very little help in my own Dept. because my detail was in the Hosp. also.

We are all hoping the health of the school will be much better because of this surgery, and the "Sisters" of St. Catherine's are entertaining the same hope, since their school had the same attention.

How I wish we might have one of the old time conferences in which I was always the beneficiary and came out with my mind refreshed and clarified! You see there is room for so much misunderstanding on this subject, and the expressed views of the "Liberals" reveal such an abyssmal depth of ignorance of the Ind's social and religious life, and it is such a thankless task to try to educate any human being, of any race, color, or condition, that my hands drop helplessly in my lap even over this letter to you.--You whom I know to be so far above pettiness, so sympathetic and appreciative of honest effort to help humanity in any one else. Were we talking face to face you would tell me what you mean when you say that to you other features of Ind. life are far worse than its immorality. I have been puzzled and troubled by the attitude of the artists, scientists and writers who seem to take leave of their common sense or their logical reasoning powers, and become either color blinded, or engulfed in waves of sentiment, according to their individual training and profession. It is like the attitude some good Christians take about the study of the Bible.

When so much of the physical well being of any race depends on sex health how can there be anything worse for that race than ignorance of its laws and constant transgression of them in sex precocity and sex promiscuity? When in the course of their education in schools provided by our Govt. for the express purpose of making character suitable for America's greatest gift to humanity, unrestricted American citizenship, the young of the Ind. race are taught these truths, and the consequences of transgression of the moral laws, they have presented for their acceptance a new moral standard which includes many things, notably personal chastity, respect for women, unselfishness on many lines. This standard is directly opposed to the practices in vogue in their own tribal customs and ceremonials, where the male is supreme and all that con-

tributes to his comfort or pleasure is his by right of his male supremacy. The female is taught this from early childhood. Their education on these lines is very largely complete before they ever enter a Govt. school. When they return to their homes they merely take it up where they left off. We all know that it is the early education on any line that proves the controlling factor in after life.

To hear the sentimental outcry for the preservation of the Ind. destroying its own avowed purpose by a blanket endorsement of customs that are his undoing because they unfit him to meet new experiences and a broader and more complicated life (and he must meet it and adapt himself to it or perish from the face of the earth) to hear and read this stuff puts a person who has spent a life time in Ind. villages in a state of dumb despair.

If we take these people as seriously as they do themselves we must admit their superior intelligence and keener appreciation of all that is beautiful in primitive life. We must get for ourselves a new standard of morals and cease teaching those things on which we grew up and on which this great American nation was founded and has hitherto prided itself. We must encourage social caste and have a different moral standard for each class. We must leave the ignorant to propagate their own vices to their own destruction and ours, since "No man liveth to himself" even on an Ind. reservation. If any of these people had ever tried to carry out the educational policy of the Govt. in a place where that Govt. apparently had no control they might sing a different song.

The greatest wrong the Ind. has suffered at our hands has been his separation from our own social and national life, and any one who proposes to give him anything but the highest we have to offer in the opportunity for growth, mental, moral and spiritual, is offering him a mouldy mess of pottage in exchange for his birthright of full Am. citizenship whenever he shall have fitted himself to accept it. Is not the half-hearted effort we so often find in Govt. schools caused by the sub-consciousness of the futility of teaching standards of life and conduct which public sentiment does not encourage these pupils to maintain in after life? Why teach them personal cleanliness if their destiny is a coat of grease paint and feathers? What American parent would take much pains with the education of his children if they were never to be permitted to assume the duties and privileges of Am. citizenship? never to take a part in the intellectual, social and political life of the nation? Would'nt he say "What's the use?" I used to have very little patience with that spirit as manifested in Ind. service workers, but since I have seen and suffered more I understand it better.

When Mrs. Atwood was here a prominent club woman of this city undertook to bait me a little on this subject in the presence of Mrs. A. The conversation was about like this: (C.M. will stand for Club Member) "I am so glad that we have in this school in Santa Fe, Mrs. A., a Supt. who believes in encouraging the Ind. dances and ceremonials. In the past we have had men who interfered with the Inds' own religion and I think that is all wrong." Then, turning to me, "Don't you think that is true Miss D? Haven't our former Supt's tried to destroy the Ind's religious customs?" "Not that I know of," I replied. "You see a Supt. has positive orders not to interfere in any way with individual religious liberty. All he can do is to be courteous to every authorized Tr. who comes to his school to teach Christianity. He is expected to give them all encouragement and opportunity and that is all he can do." "Well, I do not like to see the young Inds. grow away from their own religion. I was at the Hopi Snake dance this year and I saw there a young man just returned from school who was not taking any part at all in the ceremonies, and I asked him why and he said, 'I have been away at school and learned better,' and I felt so badly about it. I asked him how long he had been away, and he said nine years. Now he has lost all his Ind. religion by his education." "No, my dear, he has merely laid it aside temporarily. Do not let it distress you. If you could see him nine years from now you would probably find him as deep into it as any of the others. Your sympathies should be for the soul that had a glimpse of opportunity for spiritual development and then had the door slammed. You are a member of a Christian church are you not?" C. M. drew herself up stiffly. "I am an Episcopalian". (She thought I meant a Campbellite) "Well," I shot back smiling, "We'll consider that a Christian church in this case. As a member of it you profess to believe that Christianity is the greatest spiritual force in the world today, do you not?" "Why, certainly." "Then you believe in giving an Ind. the right to embrace Christianity, would you not?" "Why, yes, of course! But not to the destruction of his own religious belief and customs." "Well, supposing that an Ind. who has had some education and has voluntarily embraced Christianity, finds something in the customs of his own people which he, with his greater light, feels to be wrong, would you leave him a free moral Agt. or would you not?" "Yes, but is there anything wrong in Ind. ceremonies?" "Leaving him to be a free moral agent implies the right of such decision, does it not? The Ind. knows these customs and ceremonials as we cannot possibly know them, and if he decides that they interfere with his spiritual development why should he not have the right to discard them? Why should his uneducated tribesmen backed by ignorant public sentiment thrust him back into the cocoon he has just outgrown?" "Well, of course, it is a very mixed up problem, but I do not like to see the old customs abolished," and C.M. melted away amid the reception throng. I turned to Mrs. A. "Did you hear me answer that woman?" "Yes, and

I was very much amused at your method of doing it." It is not only the Indian who needs to be taught to think things out to a logical conclusion. I sometimes think I should like to see these extremists attempt to carry out their own programme, only there is the Ind's education to consider and the confusion of his moral standards. It would no doubt be an education to the "Liberals." All this merely is relief to my system, and does not answer your direct questions.

I went to Zuni in the fall of 1888 and taught there till the spring of 1896. I knew of five of those peculiar victims of a religious superstition in that time. Only one, the youngest of them, is living today. The first one died soon after I went there. I did not know his name. The next was Man-neh who did some weaving for me but died in a year or so after I went there. Wayweh had a national fame as he was taken to Wash. by Mrs. Stevenson and palmed off on an unsuspecting public as a "Zuni Princess" and had the entree into the most exclusive cabinet social circles. She penetrated to the budoir of the wife of the Sec. of State, Mrs. Carlisle, having gone on her own initiative to make her a social call. To hear Mrs. Stevenson give Wayweh's description of the way a society lady in Washington "Make herself young again" was exceedingly amusing. Mrs. S. tried to make me believe that Wayweh was an "Hermaphrodite" but I think she knew better, and I soon saw that while nature might make a blunder once in awhile, she did not make them systematically. There were two others younger than Wayweh in course of training and one of them was a cousin of Daisy's named Que-wish-ty. He was formally presented to me to do my house work by the Zuni council. There was not a woman in that village who spoke Eng. or did a washing. Only two men spoke it, one of whom was Wayweh and the other Nick who helped the trader and had only a commercial and business vocabulary. So we took Quewishty into the school and gave him his board and teaching for doing our chores five days in the week and on Sat. a dollar for his services in washing our clothes and mopping floors. He was so strong and so quick and willing. He was with us a year or two and always spoken of as a boy by us and by the Inds. After a time he began to wear the "Petone" or large square of cloth over the shoulders and was in great demand at grinding bees and other female activities in the village. In another year he had quite an illness it appeared and came to tell me of it, and that he could not work for me any longer. His forehead had been scored with a sharp edge of glass or flint and he was a sorry looking object. I did not see him all that winter but in the spring a camping party which included Dr. Fewkes came to Zuni and hired Quewishty as cook and he came out in full female attire. Through Daisy I tried to get at the reason for this custom from him and he replied that it was because he did women's work. I replied, but I often do a man's work, Quewishty, and I do not put on a man's clothes to do it. Daisy was a very troubled little interpreter, for she was very fond of us both and did not like to hear any thing in the nature



of a controversy. She talked to him awhile and then said, "He say you do not love all peoples in the world as much as he do, and that's why he do that." After a time it came to me that his was a life of sacrifice, a sort of perpetual merit-making penance for the good of all. This accounts for a kind of spiritual arrogance that is peculiar to those creatures two of whom I knew among the Lagunas. They also showed it, and Daisy said she thought there was one or two of them in Domingo. My duties at the school were so arduous that I never got well enough acquainted with the village to know whether she was right or not. She is pretty acute in such matters, however.

Being a single woman in Zuni, and the only person who could give me any reliable information being a single man, a trader who had been there many years, I was not in a position to find out much about this custom until I went back there in the winter of '99 during the small pox epidemic. In '95 I had the school transferred to the Govt. It had been wholly under the Presb. Board before, and in '96 or '97 a missionary and wife of the Christian Reformed Church of Holland took over the religious work. They were with me during that terrible experience of '99, and as she was a trained nurse, and they both learned the Zuni language, I learned a good many things through them. Then a Dr. who was sent down from here, Dr. Knapp, was curious to probe the mystery. He said there was no physical difference between them and any other man and that the falsetto voice was an affectation and the whole scheme a pose. In the case of Quewishty the pose was carried out to the extent of his living with a young man as his wife. The nurse said these creatures practice Sodomy. Certain it is that they do not live to be old. Quewishty died the year after the small pox, or that spring of '99, I think. Wayweh had died previously and was buried in the clothing of a man. I did not see Quewishty at all, as the Miss'ry waited on him, but I do know that in the cases of both Man-neh and Wayweh there was such a terrible odor about them that I could not bear to have them come into the house. The fifth and last one that I knew there was Kasinaloo, a grandson or relative of Naiuche, the chief of the "Priests of the Bow" or head warrior. This boy was in my school for some time, but finally assumed full female attire and was living when I was in Zuni three years ago.

It is almost impossible to get at the real truth of any of these things. The Ind. has a power that is almost uncanny in the matter of mind-reading, and he will manufacture a folk tale at a moment's warning to please any one, or to confirm their opinion about any custom's origin or significance. That is why so much of the information given by them has so little value. I shall ask Mrs. Vanderwagon, who is still in Zuni, to tell me more about the life of these men-women. After more than 25 yrs. residence there she must be an authority on all these matters. I have learned to believe only what I have

seen, but after what I have seen it is easy to believe what I hear from others. For instance: the nurse who is helping Dr. Perkins was in Hopi at one time and Miss Roger told her that she had to discipline some children for sex precocity on one occasion and that an old woman took their part saying, "They must learn how sometime." The Shalako dance at Zuni is followed by a week of other dances which are the occasion of a free for all sex orgy. In the language of the aforesaid trader, "All guards are off and anything goes." It was at that time, soon after I went there, that a "principale" whose daughter was in my home as a boarding pupil, came into the kitchen wrapped in a dark blue blanket and seated himself by the kitchen stove. Soon after he dropped the blanket to his waist and showed me that he had on no other clothing. He explained in Spanish that some visiting women from Isleta had brought in wine and while he slept had stolen all his clothes as a joke on him. So he had come to me, his friend, to help him out of his predicament. I thought he was probably half drunk still, and made no sign of the disgust I felt. I left the room telling him I would write a letter to the trader, which I did. He took it thinking it an order for clothing. It asked the trader to tell him what an insult a decent white woman considered his conduct to be and that he must never again come to my house in such condition.

It was a few years later when I had a class of promising girls to protect and the place was full of whiskey and Navajoes that I went to one of those all night ceremonies with those girls and brought them home when there was an intermission in the dance to sleep in safety on my kitchen floor. In that dance I saw little boys holding long-necked gourds in place to represent their sex organs while with the other hand they imitated the gestures of their leaders and teachers, who were men in the full vigor of manhood dancing in a perfect frenzy of sex excitement, and so carried away by it that they seemed utterly unconscious of any foreign observers. Some of these boys were our own pupils and one of them soon after said to a girl who had outdistanced him in her school work, "You think you are so smart, but pretty soon you'll be having babies for us boys and then what good will all your schooling do you?" She promptly told me in his presence what he had said, he admitted saying it, and I as promptly slapped his cheeks. I would deal differently with such a case now, but I was young and horrified then.

I had a friend teaching Zia some twenty or more years ago when I supervised the day schools. There was not a girl from that village in any other than the home day school and but very few boys. We were very anxious to get the older girls out, and the teacher had worked them up to the point of asking their parents' consent. Their mothers were non-committal, but the teacher went away on her summer vacation hoping to win them over upon her return in Sept. When she returned and renewed the request she was shocked to find that during her absence every girl had become pregnant. Their parents had

deliberately planned it to keep them at home. The Tr. wept and stormed and finally succeeded in getting them married by the priest before their children were born. Their old mothers laughed at her saying, "What are you so cross about? Can't you see that pretty soon there'll be more muchachos for your own school."

Speaking of Zia reminds me to say that it is a concrete example of the effect of such a programme as the Liberals recommend in the encouragement of the old customs and ceremonies. If you can obtain and read the report to the Smithsonian made by Mrs. Matilda Coxe Stevenson after she had stayed about a year with these Inds. for the sole purpose of encouraging these customs and reporting upon them, you will read much between the lines. The book is full of masterly omissions, but one who has lived with the Inds. can readily supply the missing links. It took years to undo the internequine dissension that her "Study" of their customs caused. Her methods of obtaining information having no relation to their moral effect upon the pueblo. That village is not only promiscuous in its sex relationships but incestuous. The boys coming from it to this school have almost without exception been absolutely lawless and without any sense of moral responsibility or honor in that respect.

Do you get the publication of the school of Archaeology, El Palacio? The last number is almost entirely illustrated by a young man Velino Shijs, of Zia. He was a pupil here for years where his talent for drawing received marked encouragement. He was excused from industrial detail taken into the Supt's cottage during the Indust period, and given lessons and suggestions by the Supt's wife. She had as a domestic a girl from San Ildefonso, ~~had~~ her yet, named Isabel Montoya. That little Zia snake rewarded his preceptress by having illicit relations with this girl in the Supt's cottage. It did not come out until she was detailed to the Hosp as aid to the nurse while the Supt's wife was away in Ga. on a visit. Then this girl and boy, and another Zia boy and a girl from Abiquiu were found in two beds in the same room at the Hosp. one night, where both girls were employed. The boys had come in through a window. All were severely flogged, but remained in school until the end of the school year. (The nurse and disciplinarian told me this and their stories agreed). The Abiqui girl was mainly Mex. and I believe her mother got wise to the affair and came and took her away. She was said to have a bad reputation at home. At the end of the school year the girl was dropped as a pupil (the Ildefonso girl) but retained as a domestic in the Supt's home. The other boy who had no artistic talent was allowed to drop out of school, but Velino was encouraged to return to Santa Fe and permitted to live out here at the school while he painted for the New Museum in the city. The next Oct. the girl Isabel gave birth to a child by him. She was cared for at the school Hosp. and the child also, but it lived only a few weeks, being very small and undeveloped. She went back to her work and the boy was taxed (\$9.44) by the Supt. from the more than a hundred that ~~that~~ he had in the safe at the Supt's office to pay Isabel for the time she lost in the Hosp. The boy

was again encouraged to return and work at the Museum and cautioned that there must be "no more foolishness" between him and Belle. He came in Dec. or about the Chris. holidays and the next Sept. she had a miscarriage. Then Velino changed his residence to the City where he acted so badly with other girls, and was so impudent about his work at the Museum that he was given just so many hours to leave town by the heads of Depts.- in the Museum, and our Supt. at the school. I was told this by one of the Museum staff. Velino left, and during the next Chris. holidays married another San Ildefonso girl, younger than his first flame. Her name is Julianita Martinez and as that little village is all related she is likely to be a cousin of Belle's. Perhaps that is the reason that Belle went to the wedding. Rumor says that our Supt. and his wife, who still employ Belle, went also, but I have no personal knowledge that such is the case. Now, Velino and his wife are both in the City, he painting for the Museum, and his work the feature of its last publication, and his wife employed in the home of the director, as a house maid. Is not such treatment of moral delinquency putting a premium upon it? Isn't the most obvious lesson in such a case to the adolescent that "It does not pay to be good?" They are in that stage of development where recognition means so much more to them than self-respect.

The question you ask about the spring or summer ceremony at Taos I am not accurately informed upon. The pupils could not be questioned of course, and I do not know who could. I do know that the Picuris have the same kind of a ceremony and I think some other villages also. Supt. Lonergan came to me in a great state of excitement over some such ceremony he had seen or heard of at Domingo, and asked me to get the help of the Ind. Rights Assoc. in suppressing all such performances. He said he had given the full details to the Ind. Office. This was about ten years ago. I did not know what he had seen until about three years ago. Mrs. Robinson, in whose house Mrs. Mary Austin and Mrs. Friedman both had rooms, told me of a quarrel those two women had on this very subject. Mrs. Austin representing the "Liberal" view, and Mrs. Friedman, whose husband was at one time Supt. of Carlisle, taking the opposite view. Mrs. Robinson asked me whether I had heard of Supt. Lonergan's revelations of Domingo ceremonies. It seems he had told Mr. Friedman who had told his wife, and she told Mrs. Robinson. I was told that Supt. L. concealed himself and a companion or two in the bushes near the river by advice of some farmer or Govt. employe, and saw one or more old women instructing young girls in sex matters one of which was "manipulating the penis." So I suppose it must have been a mixed crowd of both sexes, but I know nothing from personal observation. The time of year and all corresponds to the ceremony you asked about. However, nearly all the Ind. dances have a sex significance or motif which if deleted would, I think, take the interest and life out of them for the Ind. and make them a spiritless performance having no raison d'etre. I cannot find in them a deep spiritual significance since they

are invariably a petition for material benefits, children, crops, animals, success in hunting, &c. &c. Their offerings are propitiatory, and the element of fear and mystery the controlling emotions that make them reverent. The younger Indians lose this with education, but are fully aware of the sex significance, and their attitude, before American spectators, is a mixture of shame and defiance that reveals the lack of racial sympathy which they feel and resent. All the beautiful imagery that is read into these ceremonies comes from the eyes of the reader. The cultured soul imputes only the best and highest motives and feelings to these "Children of nature." He cannot possibly descend to his animal plane in imagination, so he proceeds to filter the performance through his own, and extracts from it the poetry, drama, color, spiritual significance and beauty by amalgamation with those qualities in the crucible of his own mind.

Then there is the desire to be classed with the cultured, the fear of the ever popular cry, "Evil to him that evil thinks" which seems to keep a good many people from thinking at all on this subject. If this "Wonderful culture" makes for character why does it fall so easy a victim to what are popularly called "The vices of the white man"? Every one of which has its counterpart in Ind. life, as far the limits of its experience have permitted. Why, if reverence for the body and its sex functions are taught by these ceremonies, are Ind. women so easily bought by white men, and so invariably experienced with their own men before marriage? I asked Isabel Montoya how many girls in her village had no experience before marriage and she could not think of one. Years ago an intelligent Laguna woman was asked the same question with the same result. If there has been a change it is due to the influence of education. Zuni had a custom of "Trial marriage" I was told, and among the young men changes were very frequent. After middle life they seemed to settle down as if the property complications were too much trouble to justify any more ventures.

There is a whole report on Zuni also made by Mrs. Stevenson in which she describes some customs that I think would turn the stomach of the most liberal scientist or artist of them all. The ceremonies put on by the "Na-wa-qui" who came from Hopi are among the filthiest and most disgusting. One cannot associate any idea of "Reverence" for their bodies with them. Then there is a night dance or ceremony called the "Ki-wit-si-nie" which is one of solicitation with special reference to young girls, I inferred from what Mrs. Stevenson told me. I shall ask Mrs. Vanderwagon more about it also. The clowns, known as Koshare in some villages, Chiffonettes, in others, and called Kaw-yam-ahis in Zuni, vie with each other in obscene jokes and vile suggestions. They import them and circulate them from village to village having several that, no matter how often repeated, never fail to bring shrieks of laughter from the assembled spectators. Such customs die hard and are not going to be "Suppressed." They must be outgrown through the moral support given the young who soon learn to be ashamed of them when taught

that our moral standards are just as possible for the Ind. race as for our own. Even in the best village of the progressive Lagunas, Paguete, I had a serious time over such a matter. Daisy and I were teaching there and raising two little Laguna orphan girls, in our limited quarters and at our own expense. One day the smoothest-tongued officer of the village, an ex-Carlisle man, came and asked if my three girls might attend a secret dance to be given in the village next day. He regretted that I was not an Ind. so that I might also be invited, &c. I replied, "If you can assure me on your word of honor, that my girls will see nothing that any lady could object to I am willing to have them go. If a dance is clean I do not understand why it should be "secret" and I do not want my girls to see anything that is not clean, nor to have a secret that they are afraid to share with me." He assured me that there never was anything of the kind in those dances, that they were like the Masonic Lodge in being secret, and like it in promoting brotherly relations in their members, but there was nothing whatever that I might not see, only it was a rule of theirs to admit only Inds. So I let the girls go. Their reticence about the dance, and air of racial remoteness which was unusual in our family life, made me think something had happened, but I asked no questions. The Ind. Assist. acting as a field matron finally asked me if the children had told me what happened at the dance. She declined to tell me herself, but suggested that I question Daisy. I did so, and she told me with some reluctance that an Ind. from San Felip taking part in the dance, had made urine in his hand and drank it before every one in the public plaza. I told the girls not to ask me to allow them to attend any more secret dances and if any requests came I would tell the Inds. why I refused. Sure enough! It was but a short time till the same officer came with an air of assurance to extend to them another invitation. I reminded him of his guarantee the last time, and told him the children had told me what happened. He promptly disclaimed all responsibility as the man was from another village. "Yes," said I, "and if a white man came here on official business, and blundered into your plaza ~~xxxxxxxxxxxxxxxx~~ there would have been three or four of you at his horse's head in five minutes. Yet you will allow a thing like that to go on unrebuked. You officers should be ashamed of yourselves, and you men with children in that plaza who are my pupils may blame yourselves if I have to punish them for imitating such bad conduct. What use is it for me to try to teach them what is right when you permit such things? You need never ask for my children again. They can't go. More than that I want you to go direct to the Council and tell them what I say. There is a law in the State against such practices and it can be invoked against you. Do not think I am afraid to do it either, for I am here for the good of your children and the U. S. Govt. has sent me here and stands behind me." He went off with his lip hanging down and there were no more invitations. Some time after this there was an open dance in the plaza and liquor was brought in by some visitors, and the only Carlisle graduate in the place was drunk and his aged father also. He was not the same man that had in-

vited my girls but was a brother of the Gov's wife, and it was her aged father. She came to the house soon after and I told her how shocked and sorry I was. She resented it and told her husband who sent me word that if I ever again talked to his wife that way, (I had said nothing unkind) that he would circulate a petition for my removal. I promptly told him that if he did not get busy on the moral status of that village it would not take any petition to move me, as I should ask to be moved and tell Washington why. I had no time to waste on a people who did not care what kind of children they were raising. The little body of Christian Inds. stood by me and I won out. In the spring some of the older boys who had been out with the herds returned and took out their chagrin, over the advancement their classes had made, on some of the brightest girls by drawing obscene pictures on the girls' slates. They complained to me and I promptly sent for the Ind. town officer and made it a serious matter. The Ind. Assiat. said, "It will not do any good, Miss D, because he talks worse in his own family than any man in town." That is just the reason I want him here, I said. I want the people to learn that the home and the school and the village are all one, and must work together for the good of the children. Now, when he comes and you do the interpreting, I want you to talk to him as if he was just as keen about this as we are, and then have him talk to the school. It was amusing to see the old rascal rise to the occasion. I told him that the people did not like to have their children whipped, and I did not like to punish in that way, so I wanted him to warn both children and parents that if there was any more of that kind of thing on the part of these boys I certainly would take a ruler to the offending hands, and their parents ~~extrajudicially~~ would ~~take~~ know why I did it. He waxed eloquent and the woman said made them a very strong talk. I thanked him and he went home. The next day two boys decided that they would see if I meant it, and were quite certain that I did when I got through with them. I told them animals had to be controlled with a whip sometimes and when boys acted like animals they had to be also. It was the only offense for which I used one. I had no more trouble of the kind.

Last year the Ind. woman who was the Assiat. then was up here and she said that her father told her that in a Council one night the old men were talking over school matters and the various teachers they had had and they paid me this compliment. "We used to think she was pretty strict, but after all she really loved us the best of any we ever had."

This year there were fourteen graduates from the tenth grade of the Albuquerque school and seven of them were my old Paguato pupils. There have been many more in previous years and both these little girls who sit on my brother's knee in this picture, Dorothy and Kate, have graduated from High S. and are now teaching in Boarding schools. Kate at Crown Point among the Navajoes, and D. here. A few examples of that kind are more convincing to the uneducated Inds. than all the official pressure in the world. But it means steady, unremitting effort, for

"This kind cometh not out but by prayer and fasting." The ground at Paguate had been broken by the work of missionaries while at Domingo they are fifty years behind in moral progress. What Domingo needs most is a maternity hospital with a capable woman at its head. The number of women and little children buried from that village is appalling. A male Dr. stationed there is a waste of good money. Our girls have told me they would go to a woman to be confined and I think they would. Every year the Supt. has to send back several girls who have become pregnant in the summer vacation in that village. Three have just gone and one of them is a mere child of fourteen or fifteen. She is to be married soon to a former pupil of this school, aged 18 or 20. The reason I know their ages so well is that the boy began his schooling with me at Domingo, ten years ago this month, and the girl about eight or nine years ago. They were our very brightest pupils. She is turned over to the care of the Ind. midwives no doubt whose victims from septicemia are a terrible toll every year. Domingo is near enough to San Felipe, Sandia, Santa Ana and even Zia to do an immense work as a life-saving station. Here is a practical way of "Preserving the Ind. race." Domingo buried 113 children in one month, in the spring of 1914 from a combination of diphtheria measles and pneumonia. Every child under three years of age and a few over it. (It was in 1915).

Have you seen the article of Pueblo Ind. Land Titles by Flora W. Seymour? If not I can send you a copy. I consider it the sanest one I have seen on the subject and am proud that a woman wrote it.

Now that the Ind. Defense League has won its fight against unjust legislation affecting the Pueblos I hope it will turn its attention to constructive work for the same Inds. When Miss McKittrick returns I have the promise of Mrs. McComb to spend some hours with them outlining a plan I have cherished and saved for all these years. I would like to see my place made a center for that work before I take my last transfer and the time is getting short. City improvements and the burden of taxes, the near approach of my retirement age, and my own need for freedom from care make it necessary for me to put my affairs in order. If the Soc. does not take up my plan I must abandon it, I fear, and put the property on the market. I know the plan is practical and a further use for it is suggested by some thing I have just read in this last Report of the Indian Rights Assoc. wherein Mr. Welsh states that he is looking for a place to hold conferences and has found a suitable one in Vermont. One great drawback in all these conferences is that they are conducted so far from the field and field workers. Ind. affairs are handled at a distance and the Ind. kept at a distance, talked about from a distance, so his development remains at a distance. Why not the lovely Santa Fe canon for summer conferences? with the resources of the city, the Pueblo Navajo, and Pima and Apache fields near enough for field workers to attend. That would be some conference.



If you survive this flood of language I may write of some of my long cherished plans later. This has been done at night, and at odd times and under difficult circumstances. I am having a perfect storm of book-repairing. "Clarify up time 's come in the library" and I have taken up my quarters in one of the backrooms there in order to push the work and to be near my typewriter at night. The light is poor and I am a poor operator of a machine, but it is easier on us both than a pen would be.

If Mrs. Van replies I shall forward her information to you. I am very sorry you have not been well. Better come back to us this summer and occupy my new little nest.

With all good wishes,

Sincerely your friend,

(signed) MARY E. DIBBETTE

Santa Fe, N. M.,  
March 7, 1924.

My dear Mrs. Vanderwagon:

A friend who is in a position to be of service in the uplifting of the Indian has asked me for information about the "men-women" of Zuni and other matters pertaining to the sex customs and ceremonies of the Pueblos.

As you doubtless know the Commissioner of Ind. Affairs was made the subject of a very bitter attack for his admonition to the Inds. on the subject of the dances. It is claimed by writers and artists that there is nothing of a degrading nature in them. You and I and some other people know better. I have told her that I knew of five of these creatures in Zuni and out of that number only one was now living. Showing pretty conclusively that "the wages of sin is death." I told her that I had been told that they practiced "sodomy" but as I was a single woman I had not been in a position to find out much about the matter. I also told her of your long residence in Zuni and of your being a nurse and field matron and in position to know much more than I because you spoke Zuni well and were married.

I know you are a very busy woman but if you will write me what you positively know from personal observation of this and any other sex customs that should be discouraged you will be doing a practical work for the Ind. and the cause of Christianity that I know will appeal to your missionary spirit. Describe the "Ki-wit-si-nie" if you can. Call in any help you can to make facts authentic, but say nothing of this to any one. I will not give away the source of my information and you will not run any risk. I hope you are all well and prosperous. I heard with interest of Mary's marriage and I hope it is a happy one.

I am as busy as ever, but not so strong nor so hopeful as in the old days. Still when one contrasts former conditions with the present one can see progress on some lines. The Ind. service at Zuni needs more bath tubs and less red tape and more applied Christianity everywhere. Daisy is still teaching at Paguate and a little mother to every child there. Dorothy is teaching here and has just had her tonsils taken out. Many others have also. Kate, another of my Paguate girls who entered school with Dorothy is now a very successful Tr. at Crown Point, so I feel that a little of my work has been permanent in its results.

I have just written 12 single spaced pages, at night and odd times, to help the cause along and I am tired and must cut this short. I shall be very deeply indebted for any help you can give in this war against bestiality, for the young must be supported and encouraged to preserve the standards they had in school else is all our work, all this expenditure in vain.

With kindest regards to you and all the family including "Malonoqui" and family, I remain,

Your sincere friend,

(signed) MARY E. DISSETTE.

68TH CONGRESS } HOUSE OF REPRESENTATIVES } REPORT  
1st Session } } No. 787

TO QUIET TITLE TO LANDS WITHIN PUEBLO INDIAN  
LAND GRANTS

MAY 19, 1924.—Committed to the Committee of the Whole House on the state of  
the Union and ordered to be printed

Mr. SNYDER, from the Committee on Indian Affairs, submitted the  
following

REPORT

[To accompany S. 2932]

The Committee on Indian Affairs, to whom was referred the bill (S. 2932) to quiet the title to lands within Pueblo Indian land grants, and for other purposes, having considered the same, report thereon with a recommendation that it do pass without amendment.

This legislation has been carefully considered by your committee and extensive hearings were held during the Sixty-seventh Congress on H. R. 13452, which provided for the same relief as recommended in this bill.

This bill is a result of long conferences with the various parties interested in the legislation, and your committee is pleased to recommend the enactment of this bill, as it deals with every major dispute and presents a compromise which is agreeable to all parties.

That part of the report of the Senate Committee on Public Lands and Surveys setting forth full details of this bill is attached hereto and made a part of this report.

Senate Report No. 492. Sixty-eighth Congress, first session

This bill is an effort to provide for the final adjudication and settlement of a very complicated and difficult series of conflicting titles affecting lands claimed by the Pueblo Indians of New Mexico. In order to understand the necessity for the legislation proposed in this bill, it seems advisable to make a brief statement of some points in the very interesting history of the Pueblo Indians.

There are 20 pueblos involved with a total Indian population of between 6,500 and 8,000. Each pueblo consists of about 17,000 acres of land within its exterior boundaries, or a total of 340,000 acres in all.

These Indians were found by Coronado and the first Spanish explorers in 1541, many of them residing in villages and occupying the same lands that the Pueblo Indians now occupy.

The rights of these Indians to the lands occupied by them was recognized by the Spanish conquerors from early days. The first decree of record concerning them was issued by Charles V of Spain, dated March 21, 1551, when they were ordered gathered into pueblos or towns. In 1687 a grant of lands was made to them by the King of Spain, and from that time on until the termination of Spanish dominion grants of land were made at various times and the Spanish authorities supervised their affairs. The Spanish grant to each pueblo as finally confirmed by Congress became 4 square leagues, 1 league in each direction from the center of the village or the door of the church.

During the Spanish occupation of New Mexico some grants were also made to non-Indians by the Spanish Government. Upon the termination of Spanish sovereignty in this territory these Pueblo Indians came under the jurisdiction of Mexico, by the government of which they were given many political and civil rights. All of the land grants made to and held by the Indians have been and are now held in a type of communal occupancy and ownership.

Upon the acquisition by the United States from Mexico of the territory now comprising the State of New Mexico these Indians and the lands in question came under the jurisdiction of the United States. The relationship of the inhabitants of this territory and the Government of the United States was established by the treaty of Guadalupe Hidalgo in 1848. In 1850 Congress confirmed the Spanish grants to the Indians, subject, however, to any valid adverse rights, should any exist.

While a matter of importance, the legal status of these Indians was not finally determined until 1913.

It was only by the decision of the case of the United States v. Sandoval (213 U. S. 28) that the Supreme Court of the United States

TO QUIET TITLE TO PUEBLO INDIAN LAND GRANTS

definitely established the principle that these Indians were wards of the Government.

In an earlier case, that of the United States v. Joseph (94 U. S. 614), the Supreme Court of the United States, speaking of these Indians, said:

The character and history of these people are not obscure, but occupy a well-known page in the story of Mexico from the conquest of the country by Cortez to the cession of this part of it to the United States by the treaty of Guadalupe Hidalgo. The subject is tempting and full of interest, but we have only space for a few well-considered sentences of the opinion of the chief justice of the court whose judgment we are reviewing.

"For centuries," he says, "the Pueblo Indians have lived in villages, in fixed communities, each having its own municipal or local government. As far as their history can be traced, they have been a pastoral and agricultural people, raising flocks and cultivating the soil. Since the introduction of the Spanish Catholic missionary into the country they have adopted mainly not only the Spanish language but the religion of a Christian church. In every pueblo is erected a church, dedicated to the worship of God according to the form of the Roman Catholic religion, and in nearly all is to be found a priest of this church, who is recognized as their spiritual guide and advisor. They manufacture nearly all of their blankets, clothing, agricultural and culinary implements, etc. Integrity and virtue among them is fostered and encouraged. They are intelligent as most nations or people deprived of means or facilities for education. Their names, their customs, their habits, are similar to those of the people in whose midst they reside or in the midst of whom their pueblos are situated. The criminal records of the courts of the Territory scarcely contain the name of a Pueblo Indian. In short, they are a peaceable, industrious, intelligent, honest, and virtuous people. They are Indians only in feature, complexion, and a few of their habits; in all other respects superior to all but a few of the civilized Indian tribes of the country and the equal of the most civilized thereof. This description of the Pueblo Indians, I think, will be deemed by all who know them as faithful and true in all respects. Such was their character at the time of the acquisition of New Mexico by the United States; such is their character now."

At the time the act of 1834 was passed there were no such Indians as these in the United States unless it be one or two reservations or tribes, such as the Senecas or Onidas of New York, to whom, it is clear, the eleventh section of the statute could have no application. When it became necessary to extend the laws regulating intercourse with the Indians over our new acquisitions from Mexico, there was ample room for the exercise of those laws among the nomadic Apaches, Comanches, Navajos, and other tribes, whose incapacity for self-government required both for themselves and for the citizens of the country this guardian care of the General Government.

The Pueblo Indians, if, indeed, they can be called Indians, had nothing in common with this class. The degree of civilization which they had attained centuries before their willing submission to all laws of the Mexican Government, the full recognition by that Government of all their civil rights, including that of voting and holding office, and their absorption into the general mass of the population (except that they held their lands in common), all forbid the idea that they should be classed with the Indian tribes for whom the intercourse acts that they should be classed with the Indian tribes for whom the intercourse acts were made, or that in the intent of the act of 1834 its provisions were applicable to them. The tribes for whom the act of 1851 its provisions were applicable to them. The tribes for whom our Government has always recognized as exempt from our laws, whether within or without the limits of an organized State or Territory, and, in regard to their domestic government, left to their own rules and traditions; in whom we have recognized the capacity to make treaties and with whom the Governments, State and National, deal, with a few exceptions only, in their national or tribal character and not as individuals.

If the Pueblo Indians differ from the other inhabitants of New Mexico in holding lands in common, and in a certain patriarchal form of domestic life, they only resemble in this regard the Shakers and other communitistic societies in this country, and can not for that reason be classed with the Indian tribes of whom we have been speaking.

In the Sandoval case the Supreme Court took a different view as to the legal status of these Indians, and in holding that they were wards of the United States Government said:

The people of the Pueblos, although sedentary rather than nomadic in their inclinations and disposed to peace and industry, are nevertheless Indians in race, customs, and domestic government, always living in separate and isolated communities, adhering to primitive modes of life, largely influenced by superstition and fetishism and chiefly governed according to the crude customs inherited from their ancestors. They are essentially a simple, unimproved, and inferior people.

Speaking of its previous opinion in the Joseph case, the court said that the observations there made as to the character of these Indians "were evidently based upon statements in the opinion of the Territorial court, then under review, which are at variance with other recognized sources of information now available."

Up to the time of the decision of the Sandoval case in 1913, it had been assumed by both the Territorial and State courts of New Mexico, that the Pueblos has the right to alienate their property. From earliest times also the Pueblos had invited Spaniards and other non-Indians to dwell with them, and in many cases Pueblos and individual Indians attempted to convey lands to non-Indians which under the decision of the Sandoval case they were not competent to do.

As a result of this situation, conflicts as to title and right to possession arose and exist in many instances. During the sixty-seventh Congress extensive hearings were held and much testimony taken. This testimony was, by agreement of all interested parties, submitted to the present committee to be accepted as representing the evidence which would be presented if new hearings were had. These hearings disclosed that there are now approximately 3,000 claimants to lands within the exterior boundaries of the Pueblo grants. The non-Indian claimants with their families comprise about 12,000 persons. With few exceptions, the non-Indian claims range from a town lot of 25 feet front to a few acres in extent. It was stated, however, in the hearings by all parties that probably 80 per cent of the claims are not resisted by the Indians and only about 20 per cent of the number will be contested.

Another complication is due to the fact that under Spain and Mexico there were no surveys, hence descriptions were very loose and not subject to reliable identification for any great period of time. It is also alleged that non-Indian claimants have encroached upon Indian lands, have sought to enlarge the boundaries of their claims, and that the rights of the Indians are being constantly violated.

To settle the complicated questions of title and to secure for the Indians all of the lands to which they are equitably entitled is the purpose of this bill.

The committee had before it representatives of the Indians and of several associations which have interested themselves on behalf of the Indians and also representatives of the non-Indians. It also had before it representatives of the Bureau of Indian Affairs. These representatives, recognizing the necessity of a solution of these intricate problems and conscious of the fact that a failure to substantially agree upon a bill might lead to the total failure of legislation to this end, and having in mind the experience in this respect during previous sessions of Congress, made earnest and sincere efforts

to reach an adjustment of the various matters of difference. As a result, by concessions and compromises the present bill has been worked out with a view of establishing principles and creating and putting into operation the necessary legal machinery for the equitable adjustment of these conflicting land titles. Except on a few points, the representatives of all those interested are in accord.

The bill provides for the institution by the Attorney General of the United States of a bill or bills of complaint in the United States District Court for the District of New Mexico on behalf of the United States in its sovereign capacity as guardian of the Pueblo Indians for the purpose of quieting the title to the lands claimed to belong to these Indians and discovering the nature and character of adverse claims.

There is also established a board known as "Pueblo lands board," to consist of the Secretary of the Interior, the Attorney General, and a third member to be appointed by the President of the United States.

The Secretary of the Interior and the Attorney General may act through assistants in investigations and deliberations conducted in New Mexico. This board is to be provided with an office at Santa Fe, N. Mex., and is given the power to require the presence of witnesses and the production of documents and to employ necessary clerical assistance, interpreters, and stenographers, with such compensation as the Attorney General shall deem adequate.

It is made the duty of this board to investigate, determine, report, and describe the lands within the exterior boundaries of any lands granted or confirmed to the Pueblo Indians of New Mexico by any authority of the United States or of any prior sovereignty or acquired by said Indians as a community by purchase or otherwise, title to which the said board shall find not to have been extinguished in accordance with the provisions of this act. It is required that the board shall be unanimous in all decisions by which it is determined that the Indian title has been extinguished. The board is required to report upon each pueblo as a separate unit and to file one copy of the report with the United States District Court for the District of New Mexico, one with the Attorney General, one with the Secretary of the Interior, and one with the Board of Indian Commissioners. Upon the filing of each report, the Attorney General is required to file a suit to quiet the title to the lands described in said report as Indian lands, the Indian title to which is determined by the report not to have been extinguished.

Section 4, which is the portion of the act which heretofore has caused most of the controversy, is now approved by the representatives of the Indians and of the associations interested on behalf of the Indians and is also approved by the representatives of the non-Indians, except in one particular, and as to that no serious objection is now urged. This section provides that persons claiming title to any lands involved in such suits to quiet title may, in addition to any other legal or equitable defenses which they may have or have had under the laws of the Territory and State of New Mexico, plead limitations of action as follows:

(a) That in themselves, their ancestors, grantors, privies, or predecessors in interest or claim of interest, they have had open, notorious, actual, exclusive, continuous, adverse possession of the premises claimed, under color of title from the 6th day of January, 1902, to the date of the passage of this act, and have

paid the taxes lawfully assessed and levied thereon to the extent required by the statutes of limitation, or adverse possession of the Territory of New Mexico, since the 6th day of January, 1902, to the date of the passage of this act, except where the claimant was exempted or entitled to be exempted from such tax payment.

(b) That in themselves, their ancestors, grantors, privies, or predecessors in interest or claim of interest, they have had open, notorious, actual, exclusive, continuous, adverse possession of the premises claimed with claim of ownership, but without color of title from the 16th day of March, 1889, to the date of the passage of this act, and have paid the taxes lawfully assessed and levied thereon to the extent required by the statute of limitation or adverse possession of the Territory of New Mexico, from the 16th day of March, 1889, to the date of the passage of this act, except where the claimant was exempted or entitled to be exempted from such tax payment.

Nothing in this act contained shall be construed to impair or destroy any existing right of the Pueblo Indians of New Mexico to assert and maintain unaffected by the provisions of this act their title and right to any land by original proceedings, either in law or equity, in any court of competent jurisdiction and any such right may be asserted at any time prior to the filing of the field notes and plats as provided in section 13 hereof, and jurisdiction with respect to any such original proceedings is hereby conferred upon the United States District Court for the District of New Mexico with right of review as in other cases: *Provided, however*, That any contract entered into with any attorney or attorneys by the Pueblo Indians of New Mexico to carry on such litigation shall be subject to and in accordance with existing laws of the United States.

It is to be noted that this section makes substantial changes in reference to asserting rights or defenses based upon statutes of limitations from that which was provided in the bills pending in previous sessions of Congress. In order to successfully maintain a plea of limitations, based upon adverse possession, under color of title, such adverse possession must have continued from January 6, 1902, to the date of the passage of this act, and must have been accompanied with the payment of the taxes lawfully assessed and levied thereon to the extent required by the statutes of limitations or adverse possession of the Territory of New Mexico, since the said date, except where the claimant was exempted or entitled to be exempted from such tax payment.

Where the plea of limitations is based upon claim of ownership, but without color of title, adverse possession must be established from the 16th day of March, 1889, to the passage of the act and the claimant must have paid the taxes lawfully assessed and levied thereon to the extent required by the New Mexico statute of limitations from the 16th day of March, 1899, except where the claimant was exempted or entitled to be exempted from such tax payment.

It is also provided that nothing in the act shall impair any existing right of the Pueblo Indians to assert and maintain their title by proceedings in any court of competent jurisdiction, and jurisdiction is expressly conferred upon the United States District Court for the District of New Mexico to hear such cases and a right of review from such decisions is provided for.

It is further provided that contracts entered into by the Pueblo Indians with attorneys shall be subject to the existing laws of the United States requiring contracts between attorneys and Indians to be approved by the United States.

If a plea of limitation is successfully maintained, the bill entitles the claimant to a decree which shall have the effect of a quit-claim deed as against the United States and against the said Indians and a decree in favor of claimants upon any other grounds shall have like effect.

It is further provided that the United States may plead in favor of the pueblo or of any individual Indian thereof the limitation provisions set out in the act.

Section 6 provides that the board shall investigate and report as to the extent, character, and value of lands and water rights within such pueblo land grant and which are not claimed for the Indians in the report of the board. The board shall also find and report whether or not such lands or water rights could have been at any time recovered for the Indians by the United States by the prosecution of any right of the United States or of the Indians within the periods fixed by the statutes of limitations of the Territory and State of New Mexico. Inasmuch as by the decision of the Supreme Court of the United States, referred to above, it was held that the United States was the guardian of these Indians, it seems to follow that if such guardian by reason of negligence has allowed the property of its wards to be lost there is at least a moral, if not a legal, obligation to make reasonable restitution for the loss suffered. Upon this theory this section provides that if the board finds that the United States has failed to recover for the Indians lands or water rights which could have been recovered by seasonable prosecution of the rights of the Indians that the United States shall be held liable and that the board shall award compensation to the pueblo whose lands and water rights have thus been lost to the extent of the loss suffered by the Indians through such failure on the part of the United States. Such loss is to be found and reported by the board. Such findings are, however, subject to review both by the United States District Court for the District of New Mexico and on appeal by the United States Circuit Court of Appeals. It should be noted in connection with this section that it is provided in section 19 of the act that all sums of money which may be appropriated by Congress for the purpose of paying any liability found or decreed under the provisions of the act shall not be paid over to the Indians or to the pueblo authorities but shall be paid over to the Bureau of Indian Affairs, which bureau under the direction of the Secretary of the Interior, is directed to use such moneys for the purpose of purchasing lands and water rights to replace those which have been lost to said pueblo or for the purchase or construction of reservoirs, irrigation works, or the making of other permanent improvements upon or for the benefit of lands held by said pueblo.

It thus appears that the two sections in substance together provide for a substantial effort to restore to the Indians the lands and water rights which they have lost, or equivalents thereof, and it is not sought to turn over to the Indians any moneys to be expended by themselves. These Indians being wards of the Government, there is an obligation on the part of the Government to make reasonable and proper provision for them. By reason of the loss of lands from various causes, some of these Pueblos do not have enough land to enable them to be self-supporting, and the United States Government has already recognized this situation for some years by making appropriations for their maintenance. The Government in its capacity of guardian will naturally make appropriations to provide the necessary lands and water rights so as to make these people self-supporting, as far as possible, and the record shows that their general disposition is to be self-supporting and that their dependence upon the Govern-

ment for some years past has been due to reduction of their available landed areas to a point where it is insufficient for the purpose of their own community farming and the grazing of their flocks. As a result the moneys so awarded, covering the loss of Indian lands, will probably not exceed in amount the appropriations which would otherwise be made in the natural course of affairs in the caring for these people, so that the loss to the Government by reason of this section will be comparatively slight.

Section 7 imposes a similar duty upon the board in reference to lands and water rights of non-Indian claimants who acquired title in good faith prior to January 6, 1912, and entered upon Indian lands under a claim of right but have failed to sustain their claim under the provisions of this act. This provision was inserted because of the consequences of the New Mexico enabling act, which went into effect on January 6, 1912. This section further contains a special provision applying only to the Pueblo of Nambe by reason of special circumstances there existing.

The bill provides for necessary surveys, and that such surveys shall be subject to the approval of the United States District Court for the District of New Mexico.

The bill further provides that the necessary cost in all original proceedings under the act shall be taxed against the United States, but that parties claiming the right to review by appeal or writ of error from the decision of the district court shall pay their own costs.

Section 13 provides that as to all lands within the exterior boundaries of any lands granted or confirmed to the Pueblo Indians by the United States or any prior sovereignty, or acquired by the Indians by purchase or otherwise, and which have not been claimed for said Indians by suit or the findings and report of the board, the Secretary of the Interior at any time after two years after the filing of the reports of the board shall file the field notes and plats for each pueblo in the office of the surveyor general of New Mexico at Santa Fe, N. Mex., showing the lands to which the Indian title has been extinguished as set out in the report, but excluding lands claimed by or for the Indians in court proceedings then pending, and copies of said plat and field notes certified by the surveyor general of New Mexico shall be accepted in any court as conclusive evidence of the extinguishment of the Indian title to the lands so described. The Secretary of the Interior is required within 30 days after the Indians' right to bring independent suits under this act shall have expired to cause notice to be published in some newspaper of general circulation issued in the county where the lands claimed by non-Indian claimants are located for five weeks, setting forth the names of the non-Indian claimants of lands not claimed by or for the Indians, with description of such holdings as shown by a survey of Pueblo Indian lands, heretofore made under the direction of the Secretary of the Interior, known as the "Joy survey," or as may be otherwise shown or defined by authority of the Secretary of the Interior, requiring that all those claiming any interest in such lands or any part thereof adversely to the apparent claimant so named, or their heirs or assigns, shall on or before the 30th day after the last publication of such notice file his or their adverse claim in the United States Land Office in the land district where such lands are situate, in the nature of a contest, setting forth the character and basis of such adverse

claim, and notice of such contest shall be served upon the claimant in the same manner as in cases of contests of homestead entries.

If no such contest is instituted, the Secretary of the Interior shall issue to the claimants a patent or certificate of title for the lands described in the notice, but if a contest shall be filed it shall proceed to be heard and decided as contests of homestead entries are heard and decided under the rules of the General Land Office. Upon such contests either party may claim the benefit of the limitation provisions of this act, to the same extent as if he were a party to a suit to quiet title brought under the provisions of this act, and the successful party shall receive a patent or certificate to the land as to which he is successful in such proceeding. It is provided, however, that such patent or certificate of title shall only have the effect of a relinquishment by the United States and the Indians.

It is also provided in the act if any non-Indian party to such suit shall assert against the Indian title a claim based upon a Spanish or Mexican grant and the court shall decide that such claim is superior to that of the Indian claim, no final judgment against the Indian shall be entered or writ of possession allowed against the Indians or any of them or against the United States acting in their behalf. In such case the court will ascertain the area and value of land, the title to which has been found to be in other persons under the act. Such findings may be reviewed on appeal or writ of error, and if and when such findings adverse to the Indian claimant becomes final, the Secretary of the Interior shall report to the Congress such fact including the area and value of the lands so adjudged against the Indian claim with his recommendations in the premises.

This paragraph of the act indicates clearly the extent to which the effort has been made in drafting the act to fully protect the Indian titles and also the extent to which, in negotiations between representatives of the Indians and the settlers, the non-Indians have consented to go in conceding measures deemed necessary or advantageous in the protection of the Indians' interests. This is especially obvious to those who have knowledge of the history of these conflicting titles, the nature and extent of which it is needless to comment upon in this report.

It is also provided that when any claimant other than the United States for the Indians, not covered by the report provided for in section 7, fails to sustain his claim to any parcel of land within any Pueblo Indian grant, but has held and occupied such parcel in good faith claiming a right and has improved the same, the value of the improvements upon said parcel of land shall be found by the court and reported to Congress by the Secretary of the Interior with his recommendations in the premises.

If any land adjudged by the court or board against any claimant is situate among land adjudicated in favor of non-Indian claimants, apart from the main body of the Indian land, and the Secretary of the Interior deems it to be for the best interests of the Indians that such land be sold, he may with the consent of the governing authorities of the pueblo sell the same to the highest bidder for cash, and, if the buyer be other than the losing claimant, the purchase price shall be used to pay to such losing claimant the adjudicated value of the improvement thereon and the balance to be paid over to the proper officers of the Indian community. If the buyer be the losing

claimant, the buyer shall be entitled to have credit upon his bid for the value of his improvements.

Section 17 provides that no right, title, or interest in or to the lands of the Pueblo Indians of New Mexico to which their title has not been extinguished shall be hereafter acquired or initiated in any manner except as may hereafter be provided by Congress and that no sale or lease or other conveyance made by any pueblo as a community or any Pueblo Indian living in a community of Pueblo Indians in the State of New Mexico shall be of any validity unless first approved by the Secretary of the Interior.

This bill is submitted after many conferences and much consideration in the hope and belief that it will operate to secure a fair solution of a problem which has greatly distressed the entire State of New Mexico and especially the Indians living in these primitive pueblo communities and their neighbors and non-Indian land claimants with whom there have been constant misunderstandings and disputes for many years, and that it will tend to promote the peace and prosperity of these peoples.

DEPARTMENT OF THE INTERIOR,  
Washington, January 4, 1924.

Hon. I. L. LENROOT,  
Chairman Committee on Public Lands and Surveys,  
United States Senate.

MY DEAR SENATOR LENROOT: Receipt is acknowledged of your request of December 18, for a report on Senate 726, being a bill to quiet the title to lands within Pueblo Indian land grants, and for other purposes.

Senate 726 has been compared with Senate 3855, Sixty-seventh Congress, fourth session, which bill passed the Senate on February 28, 1923, and was found to be identical. The bill has been gone over carefully. It seems to provide fair and just methods for settling the many conflicting claims within the Pueblo Indian reservations. It is understood that the provisions of Senate 3855, Sixty-seventh Congress, fourth session, as it passed the Senate on February 28, 1923, met with the general approval of practically all persons who took part in the hearings on the original Pueblo bill, and as the present bill is identical with the one just mentioned, this department recommends favorable action by the Congress on the proposed legislation.

Very truly yours,

HUBERT WORK, Secretary.



68TH CONGRESS  
1ST SESSION

Union Calendar No. 330

S. 2932

[Report No. 787]

IN THE HOUSE OF REPRESENTATIVES

MAY 14, 1924

Referred to the Committee on Indian Affairs

MAY 19, 1924

Committed to the Committee of the Whole House on the state of the Union  
and ordered to be printed

AN ACT

To quiet the title to lands within Pueblo Indian land grants, and  
for other purposes.

1 *Be it enacted by the Senate and House of Representa-*  
2 *tives of the United States of America in Congress assembled,*  
3 That in order to quiet title to various lots, parcels, and  
4 tracts of land in the State of New Mexico for which claim  
5 shall be made by or on behalf of the Pueblo Indians of  
6 said State as hereinafter provided, the United States of  
7 America, in its sovereign capacity as guardian of said  
8 Pueblo Indians shall, by its Attorney General, file in the  
9 District Court of the United States for the District of New  
10 Mexico, its bill or bills of complaint with a prayer for dis-  
11 covery of the nature of any claim or claims of any kind

1 whatsoever adverse to the claim of said Pueblo Indians.  
2 as hereinafter determined.

3       Sec. 2. That there shall be, and hereby is, established  
4 a board to be known as "Pueblo Lands Board" to consist  
5 of the Secretary of the Interior, the Attorney General, each  
6 of whom may act through an assistant in all hearings, in-  
7 vestigations, and deliberations in New Mexico, and a third  
8 member to be appointed by the President of the United  
9 States. The board shall be provided with suitable quarters  
10 in the city of Santa Fe, New Mexico, and shall have power  
11 to require the presence of witnesses and the production of  
12 documents by subpoena, to employ a clerk who shall be  
13 empowered to administer oaths and take acknowledgments,  
14 shall employ such clerical assistance, interpreters, and  
15 stenographers with such compensation as the Attorney  
16 General shall deem adequate, and it shall be provided with  
17 such necessary supplies and equipment as it may require  
18 on requisitions to the Department of Justice. The com-  
19 pensation and allowance for travel and expenses of the  
20 member appointed by the President shall be fixed by the  
21 Attorney General.

22       It shall be the duty of said board to investigate,  
23 determine, and report and set forth by metes and bounds,  
24 illustrated where necessary by field notes and plats, the  
25 lands within the exterior boundaries of any land granted

1 or confirmed to the Pueblo Indians of New Mexico by any  
2 authority of the United States of America, or any prior  
3 sovereignty, or acquired by said Indians as a community  
4 by purchase or otherwise, title to which the said board shall  
5 find not to have been extinguished in accordance with the  
6 provisions of this Act, and the board shall not include in  
7 their report any claims of non-Indian claimants who, in  
8 the opinion of said board after investigation, hold and  
9 occupy such claims of which they have had adverse posses-  
10 sion, in accordance with the provisions of section 4 of this  
11 Act: *Provided, however,* That the board shall be unanimous  
12 in all decisions whereby it shall be determined that the  
13 Indian title has been extinguished.

14 The board shall report upon each pueblo as a separate  
15 unit and upon the completion of each report one copy  
16 shall be filed with the United States District Court for the  
17 District of New Mexico, one with the Attorney General  
18 of the United States, one with the Secretary of the Interior,  
19 and one with the Board of Indian Commissioners.

20 SEC. 3. That upon the filing of each report by the said  
21 board, the Attorney General shall forthwith cause to be filed  
22 in the United States District Court for the District of New  
23 Mexico, as provided in section 1 of this Act, a suit to quiet  
24 title to the lands described in said report as Indian lands.

1 the Indian title to which is determined by said report not  
2 to have been extinguished.

3       SEC. 4. That all persons claiming title to, or ownership  
4 of any lands involved in any such suit, or suits, may in ad-  
5 dition to any other legal or equitable defenses which they  
6 may have or have had under the laws of the Territory and  
7 State of New Mexico, plead limitation of action, as follows  
8 to wit:

9       (a) That in themselves, their ancestors, grantors,  
10 privies, or predecessors in interest or claim of interest,  
11 they have had open, notorious, actual, exclusive, continuous,  
12 adverse possession of the premises claimed, under color of  
13 title from the 6th day of January, 1902, to the date of the  
14 passage of this Act, and have paid the taxes law-  
15 fully assessed and levied thereon to the extent required by  
16 the statutes of limitation, or adverse possession of the Ter-  
17 ritory or of the State of New Mexico, since the 6th day of  
18 January, 1902, to the date of the passage of this Act,  
19 except where the claimant was exempted or entitled to be  
20 exempted from such tax payment.

21       (b) That in themselves, their ancestors, grantors,  
22 privies, or predecessors in interest or claim of interest,  
23 they have had open, notorious, actual, exclusive, continuous,  
24 adverse possession of the premises claimed with claim of  
25 ownership, but without color of title from the 16th day of

1 March, 1889, to the date of the passage of this Act, and  
2 have paid the taxes lawfully assessed and levied thereon  
3 to the extent required by the statutes of limitation or  
4 adverse possession of the Territory or of the State of New  
5 Mexico, from the 16th day of March, 1899, to the date of  
6 the passage of this Act, except where the claimant was  
7 exempted or entitled to be exempted from such tax payment.

8 Nothing in this Act contained shall be construed to  
9 impair or destroy any existing right of the Pueblo Indians  
10 of New Mexico to assert and maintain unaffected by the pro-  
11 visions of this Act their title and right to any land by original  
12 proceedings, either in law or equity, in any court of com-  
13 petent jurisdiction and any such right may be asserted  
14 at any time prior to the filing of the field notes and plats as  
15 provided in section 13 hereof, and jurisdiction with respect  
16 to any such original proceedings is hereby conferred upon the  
17 United States District Court for the District of New Mexico  
18 with right of review as in other cases: *Provided, however,*  
19 That any contract entered into with any attorney or attorneys  
20 by the Pueblo Indians of New Mexico to carry on such liti-  
21 gation shall be subject to and in accordance with existing  
22 laws of the United States.

23 SEC. 5. The plea of such limitations, successfully main-  
24 tained, shall entitle the claimants so pleading to a decree in  
25 favor of them, their heirs, executors, successors, and assigns

1 for the premises so claimed by them, respectively, or so much  
2 thereof as may be established, which shall have the effect of a  
3 deed of quitclaim as against the United States and said In-  
4 dians, and a decree in favor of claimants upon any other  
5 ground shall have a like effect.

6 The United States may plead in favor of the pueblo, or  
7 any individual Indian thereof, as the case might be, the said  
8 limitations hereinbefore defined.

9 Sec. 6. It shall be the further duty of the board to  
10 separately report in respect of each such pueblo—

11 (a) The area and character of any tract or tracts of  
12 land within the exterior boundaries of any land granted or  
13 confirmed to the Pueblo Indians of New Mexico and the  
14 extent, source, and character of any water right appurtenant  
15 thereto in possession of non-Indian claimants at the time of  
16 filing such report, which are not claimed for said Indians by  
17 any report of the board.

18 (b) Whether or not such tract or tracts of land or such  
19 water rights could be or could have been at any time recov-  
20 ered for said Indians by the United States by reasonable  
21 prosecution of any right of the United States or of said  
22 Indians. Reasonable prosecution is defined to mean prose-  
23 cution by the United States within the same period of time  
24 as that within which suits to recover real property could

1 have been brought under the limitation statutes of the Terri-  
2 tory and State of New Mexico.

3 (c) The fair market value of said water rights and of  
4 said tract or tracts of land (exclusive of any improvements  
5 made therein or placed thereon by non-Indian claimants)  
6 whenever the board shall determine that such tract or tracts  
7 of land or such water rights could be or could have been at  
8 any time recovered for said Indians by the United States  
9 by seasonable prosecution of any right of the United States  
10 or of said Indians, and the amount of loss, if any, suffered  
11 by said Indians through failure of the United States season-  
12 ably to prosecute any such right.

13 The United States shall be liable, and the board shall  
14 award compensation, to the pueblo within the exterior  
15 boundaries of whose lands such tract or tracts of land shall be  
16 situated or to which such water rights shall have been appur-  
17 tenant to the extent of any loss suffered by said Indians  
18 through failure of the United States seasonably to prosecute  
19 any right of the United States or of said Indians, subject  
20 to review as herein provided. Such report and award shall  
21 have the force and effect of a judicial finding and final  
22 judgment upon the question and amount of compensation due  
23 to the Pueblo Indians from the United States for such losses.  
24 Such report shall be filed simultaneously with and in like

1 manner as the reports hereinbefore provided to be made and  
2 filed in section 2 of this Act.

3 At any time within sixty days after the filing of said  
4 report with the United States District Court for the District  
5 of New Mexico as herein provided the United States or any  
6 pueblo or Indians concerned therein or affected thereby may,  
7 in respect of any report upon liability or of any finding of  
8 amount or award of compensation set forth in such report,  
9 petition said court for judicial review of said report, specify-  
10 ing the portions thereof in which review is desired. Said  
11 court shall thereupon have jurisdiction to review, and shall  
12 review, such report, finding, or award in like manner as in  
13 the case of proceedings in equity. In any such proceeding  
14 the report of the board shall be prima facie evidence of the  
15 facts, the values, and the liability therein set forth, subject,  
16 however, to be rebutted by competent evidence. Any party  
17 in interest may offer evidence in support or in opposition to  
18 the findings in said report in any respect. Said court shall  
19 after hearing render its decision so soon as practicable, con-  
20 firming, modifying, or rejecting said report or any part  
21 thereof. At any time within thirty days after such decision  
22 is rendered said court shall, upon petition of any party  
23 aggrieved, certify the portions of such report, review of  
24 which has been sought, together with the record in connec-  
25 tion therewith, to the United States Circuit Court of Appeals



1 for the Eighth Circuit, which shall have jurisdiction to con-  
2 sider, review, and decide all questions arising upon such re-  
3 port and record in like manner as in the case of appeals in  
4 equity, and its decision thereon shall be final.

5       Petition for review of any specific finding or award of  
6 compensation in any report shall not affect the finality of  
7 any findings nor delay the payment of any award set forth  
8 in such report, review of which shall not have been so sought,  
9 nor in any proceeding for review in any court under the  
10 provisions of this section shall costs be awarded against any  
11 party.

12       Sec. 7. It shall be the further duty of the board to  
13 investigate, ascertain, and report to the Secretary of the  
14 Interior who shall report to the Congress of the United  
15 States, together with his recommendation, the fair market  
16 value of lands, improvements appurtenant thereto, and  
17 water rights of non-Indian claimants who, in person or  
18 through their predecessors in title prior to January 6, 1912,  
19 in good faith and for a valuable consideration purchased  
20 and entered upon Indian lands under a claim of right based  
21 upon a deed or document purporting to convey title to the  
22 land claimed or upon a grant, or license from the govern-  
23 ing body of a pueblo to said land, but fail to sustain such  
24 claim under the provisions of this Act, together with a  
25 statement of the loss in money value thereby suffered by

1 such non-Indian claimants. Any lands lying within the  
2 exterior boundaries of the pueblo of Nambu land grant,  
3 which were conveyed to any holder or occupant thereof or  
4 his predecessor or predecessors in interest by the govern-  
5 ing authorities of said pueblo, in writing, prior to January  
6 6, 1912, shall unless found by said board to have been  
7 obtained through fraud or deception, be recognized as con-  
8 stituting valid claims by said board and by said court, and  
9 disposed of in such manner as lands the Indian title to  
10 which has been determined to have been extinguished pur-  
11 suant to the provisions of this Act: *Provided*, That nothing  
12 in this section contained with reference to the said Nambu  
13 Pueblo Indians shall be construed as depriving the said  
14 Indians of the right to impeach any such deed or convey-  
15 ance for fraud or to have mistakes therein corrected through  
16 a suit in behalf of said pueblo or of an individual Indian  
17 under the provisions of this Act.

18       SEC. 8. It shall be the further duty of the board to  
19 investigate, ascertain, and report to the Secretary of the  
20 Interior the area and the value of the lands and improve-  
21 ments appurtenant thereto of non-Indian claimants within  
22 or adjacent to Pueblo Indian settlements or towns in New  
23 Mexico, title to which in such non-Indian claimants is valid  
24 and indefeasible, said report to include a finding as to the  
25 benefit to the Indians in anywise of the removal of such non-

1 Indian claimants by purchase of their lands and improve-  
2 ments and the transfer of the same to the Indians, and the  
3 Secretary of the Interior shall report to Congress the facts  
4 with his recommendations in the premises.

5       SEC. 9. That all lands, the title to which is determined  
6 in said suit or suits, shall, where necessary, be surveyed and  
7 mapped under the direction of the Secretary of the Interior,  
8 at the expense of the United States, but such survey shall  
9 be subject to the approval of the judge of the United States  
10 District Court for the District of New Mexico, and if approved  
11 by said judge shall be filed in said court and become a part of  
12 the decree or decrees entered in said district court.

13       SEC. 10. That necessary costs in all original proceed-  
14 ings under this Act, to be determined by the court, shall  
15 be taxed against the United States and any party aggrieved  
16 by any final judgment or decree shall have the right to a  
17 review thereof by appeal or writ of error or other process, as  
18 in other cases, but upon such appeal being taken each party  
19 shall pay his own costs.

20       SEC. 11. That in the sense in which used in this Act  
21 the word "purchase" shall be taken to mean the acquisition  
22 of community lands by the Indians other than by grant or  
23 donation from a sovereign.

24       SEC. 12. That any person claiming any interest in the  
25 premises involved but not impleaded in any such action may

1 be made a party defendant thereto or may intervene in such  
2 action, setting up his claim in usual form.

3 Sec. 13. That as to all lands within the exterior  
4 boundaries of any lands granted or confirmed to the Pueblo  
5 Indians of New Mexico, by any authority of the United  
6 States of America or any prior sovereignty, or acquired  
7 by said Indians as a community by purchase or other-  
8 wise and which have not been claimed for said In-  
9 dians by court proceedings then pending or the find-  
10 ings and report of the board as herein provided, the Sec-  
11 retary of the Interior at any time after two years after  
12 the filing of said reports of the board shall file field  
13 notes and plat for each pueblo in the office of the surveyor  
14 general of New Mexico at Santa Fe, New Mexico, showing  
15 the lands to which the Indian title has been extinguished  
16 as in said report set out, but excluding therefrom lands  
17 claimed by or for the Indians in court proceedings then  
18 pending, and copies of said plat and field notes certified by  
19 the surveyor general of New Mexico as true and correct  
20 copies shall be accepted in any court as competent and con-  
21 clusive evidence of the extinguishment of all the right, title,  
22 and interest of the Indians in and to the lands so described  
23 in said plat and field notes and of any claim of the United  
24 States in or to the same. And the Secretary of the Interior  
25 within thirty days after the Indians' right to bring inde-

1 pendent suits under this Act shall have expired, shall cause  
2 notice to be published in some newspaper or newspapers of  
3 general circulation issued, if any there be, in the county  
4 wherein lie such lands claimed by non-Indian claimants, re-  
5 spectively, or wherein some part of such lands are situated,  
6 otherwise in some newspaper or newspapers of general circula-  
7 tion published nearest to such lands, once a week for five con-  
8 secutive weeks, setting forth as nearly as may be the names  
9 of such non-Indian claimants of land holdings not claimed  
10 by or for the Indians as herein provided, with a description  
11 of such several holdings, as shown by a survey of Pueblo  
12 Indian lands heretofore made under the direction of the  
13 Secretary of the Interior and commonly known as the  
14 "Joy Survey," or as may be otherwise shown or defined  
15 by authority of the Secretary of the Interior, and requiring  
16 that any person or persons claiming such described parcel  
17 or parcels of land or any part thereof, adversely to the  
18 apparent claimant or claimants so named as aforesaid, or  
19 their heirs or assigns, shall, on or before the thirtieth day  
20 after the last publication of such notice, file his or their  
21 adverse claim in the United States Land Office in the land  
22 district wherein such parcel or parcels of land are situate, in  
23 the nature of a contest, stating the character and basis of such  
24 adverse claim, and notice of such contest shall be served  
25 upon the claimant or claimants named in the said notice.

1 in the same manner as in cases of contest of homestead  
2 entries. If no such contest is instituted as aforesaid, the  
3 Secretary of the Interior shall issue to the claimant or  
4 claimants, or their heirs or assigns, a patent or other certifi-  
5 cate of title for the parcel or parcels of land so described in  
6 said notice; but if a contest be filed it shall proceed and be  
7 heard and decided as contests of homestead entries are heard  
8 and decided under the rules and regulations of the General  
9 Land Office pertinent thereto. Upon such contest either  
10 party may claim the benefit of the provisions of section 4  
11 of this Act to the same extent as if he were a party to a  
12 suit to quiet title brought under the provisions of this Act,  
13 and the successful party shall receive a patent or certificate  
14 of title for the land as to which he is successful in such pro-  
15 ceeding. Any patent or certificate of title issued under the  
16 provisions of this Act shall have the effect only of a relin-  
17 quishment by the United States of America and the said  
18 Indians.

19 If after such notice more than one person or group of  
20 persons united in interest makes claim in such land office  
21 adverse to the claimant or claimants named in the said notice,  
22 or to any other person or group of persons who may have  
23 filed such contest, each contestant shall be required to set  
24 forth the basis and nature of his respective claim, and there-

1 upon the said claims shall be heard and decided as upon an  
2 original contest or intervention.

3 And in all cases any person or persons whose right to  
4 a given parcel or parcels of land has become fixed either by  
5 the action of the said board or the said court or in such con-  
6 test may apply to the Commissioner of the General Land  
7 Office for a patent or certificate of title and receive the same  
8 without cost or charge.

9 SEC. 14. That if any non-Indian party to any such suit  
10 shall assert against the Indian title a claim based upon a  
11 Spanish or Mexican grant, and if the court should finally find  
12 that such claim by the non-Indian is superior to that of the  
13 Indian claim, no final decree or judgment of ouster of the said  
14 Indians shall be entered or writ of possession or assistance  
15 shall be allowed against said Indians, or any of them, or  
16 against the United States of America acting in their behalf.  
17 In such case the court shall ascertain the area and value of  
18 the land thus held by any non-Indian claimant under such  
19 superior title, excluding therefrom the area and value of lots  
20 or parcels of land the title to which has been found to be in  
21 other persons under the provisions of this Act: *Provided,*  
22 *however,* That any findings by the court under the provisions  
23 of this section may be reviewed on appeal or writ of error  
24 at the instance of any party aggrieved thereby, in the same  
25 manner, to the same extent, and with like effect as if such

1 findings were a final judgment or decree. When such finding  
2 adverse to the Indian claim has become final, the Secretary  
3 of the Interior shall report to Congress the facts, including  
4 the area and value of the land so adjudged against the Indian  
5 claim, with his recommendations in the premises.

6 SEC. 15. That when any claimant, other than the  
7 United States for said Indians not covered by the report pro-  
8 vided for in section 7 of this Act, fails to sustain his claim to  
9 any parcel of land within any Pueblo Indian grant, purchase,  
10 or donation under the provisions of this Act, but has held and  
11 occupied any such parcel in good faith, claiming the same as  
12 his own, and the same has been improved, the value of the  
13 improvements upon the said parcel of land shall be found by  
14 the court and reported by the Secretary of the Interior to  
15 Congress, with his recommendations in the premises.

16 SEC. 16. That if any land adjudged by the court or said  
17 lands board against any claimant be situate among lands  
18 adjudicated or otherwise determined in favor of non-Indian  
19 claimants and apart from the main body of the Indian land,  
20 and the Secretary of the Interior deems it to be for the best  
21 interest of the Indians that such parcels so adjudged against  
22 the non-Indian claimant be sold, he may, with the consent  
23 of the governing authorities of the pueblo, order the sale  
24 thereof, under such regulations as he may make, to the  
25 highest bidder for cash, and if the buyer thereof be other



1 than the losing claimant, the purchase price shall be used in  
2 paying to such losing claimant the adjudicated value of the  
3 improvements aforesaid, if found under the provisions of  
4 section 15 hereof, and the balance thereof, if any, shall be  
5 paid over to the proper officer, or officers, of the Indian com-  
6 munity, but if the buyer be the losing claimant, and the value  
7 of his improvements has been adjudicated as aforesaid, such  
8 buyer shall be entitled to have credit upon his bid for the  
9 value of such improvements so adjudicated.

10 SEC. 17. No right, title, or interest in or to the lands  
11 of the Pueblo Indians of New Mexico to which their title  
12 has not been extinguished as hereinbefore determined shall  
13 hereafter be acquired or initiated by virtue of the laws of the  
14 State of New Mexico, or in any other manner except as may  
15 hereafter be provided by Congress, and no sale, grant, lease  
16 of any character, or other conveyance of lands, or any title or  
17 claim thereto, made by any pueblo as a community, or any  
18 Pueblo Indian living in a community of Pueblo Indians, in  
19 the State of New Mexico, shall be of any validity in law or  
20 in equity unless the same be first approved by the Secretary  
21 of the Interior.

22 SEC. 18. That the pleading, practice, procedure, and  
23 rules of evidence shall be the same in all causes arising under  
24 this Act as in other civil causes in the Federal courts, except  
25 as otherwise herein provided.

1       Sec. 19. That all sums of money which may here-  
2 after be appropriated by the Congress of the United States  
3 for the purpose of paying in whole or in part any liability  
4 found or decreed under this Act from the United States to  
5 any pueblo or to any of the Indians of any pueblo, shall  
6 be paid over to the Bureau of Indian Affairs, which Bureau,  
7 under the direction of the Secretary of the Interior, shall use  
8 such moneys at such times and in such amounts as may seem  
9 wise and proper for the purpose of the purchase of lands  
10 and water rights to replace those which have been lost to  
11 said pueblo or to said Indians, or for purchase or construc-  
12 tion of reservoirs, irrigation works, or the making of other  
13 permanent improvements upon, or for the benefit of lands  
14 held by said pueblo or said Indians.

Passed the Senate May 13, 1924.

Attest:           GEORGE A. SANDERSON,

*Secretary.*

UNION CALENDAR NO. 330

68th CONGRESS }  
1st Session }

S. 2932

[Report No. 787]

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## AN ACT

To quiet the title to lands within Pueblo Indian  
land grants, and for other purposes.

MAY 14, 1924

Referred to the Committee on Indian Affairs

MAY 19, 1924

Committed to the Committee of the Whole House on  
the state of the Union and ordered to be printed

NEW MEXICO

SAN JUAN INDIAN HAS REPLY TO THE CACIQUES

Line State in Brief

PELL of dry and ex- weather which has been Dawson and northern during the past several Sunday by a most refreshing rain. There of rain during the af- refreshing rain fell y part of the night.

charged with vagrancy to thirty days in jail court in Albuquerque. g the names of Flor- the Sanders, were ar- evening shortly after am Pat O'Grady. They- aticks and were attid- des.

ARI, machine punner ine, at Dawson. Was he last of the week to place a pipe under e pipe struck a cutter damed against his leg that both bones were a knee.

RESERVOIR, at Al- has over 12 feet of the level is still rate there will be over 22 1 storage. The city densed with the way ing handled by the

s in the vicinity of ist of the week did the lettuce crop on at near the city. It about two car loads s. The hail also did se in the vicinity of

ANNUAL report on o Las Vegas schools rollment of the city of the 1920 mark- ar. Superintendent that the attendance s was 1,099.

iebration Stanton, July 4

7.—The Seamen's big hospital, held July 4, which was xisting over sea. Spinnery and the n played two ball- big barbecue was us. In the after- old west meets program, some in this district events. People or nearby towns

said her lost ing at conclu- You say yourself suggested.—" thing smiled and, "but he's

FOREST SERVICE GIVES FIRST AID TO VICTIM OF BIG RATTLESNAKE

Alamogordo, July 7.—A small tube of permanganate of potash which is furnished by the U. S. Forest Service as first aid for rattle snake bite, saved a woman's life in the Ruidoso section, according to a report from Ranger George Messer of Captain. Not being able to get a physician immediately she used the potash and suffered no serious effects from the reptile's fangs. Mr. Messer made the report in response to an inquiry from the district office as to whether the little tubes were of value and whether a new supply should be ordered.

HAIL STORMS RUIN THE CROPS AT ISLETA AND LIVESTOCK IS KILLED

Albuquerque, July 7.—A severe hail, rain and wind storm visited the district south of Isleta the last of the week and most of the crops were wiped out and some livestock killed. Two horses in a field near Los Lunas were killed by the hail and several people out in the storm were badly bruised. It is reported that in some places the hail stones were as large as hens' eggs and covered the ground to the depth of several inches. It is estimated that all the crops over an area of 1,500 acres in the valley will be a total loss.

ISSUES REQUISITION FOR FEDERAL CONVICT

As her last act before turning the chief executive's office back to Gov. James F. Hinkle on his return from New York, Mrs. Soledad C. Chacon, acting governor for the last two weeks, issued a requisition for Frank Shadows, alias Frank Ellis, who is charged in Colfax county with larceny of an auto belonging to W. D. Hartley.

Shadows is serving a term in the federal penitentiary at Fort Leavenworth, Kan., having been sent up from New Mexico, and his term expires July 10. The Colfax county authorities will be waiting at the gate for him when he steps out of Fort. Jonathan Davis of Kansas honors the requisition, to bring him back for trial.

CRIPPLED KILTIES MAKE FIRST CLASS TEXTILES

Washington, July 7.—(By The Associated Press)—A woolen mill operated solely by disabled soldiers and sailors, has just been established in Edinburgh, Scotland, the commerce department has been advised by Consul W. L. Bonney at Edinburgh. The experiment, which resulted in the establishment of the mill, was started in 1916, and since then has proved beyond a doubt that limbless men are employable, and can take their place in the labor market. The factory produces coats, travelling rugs, scarfs, sweaters, and other materials, which are sold in competition with other mills.

Santa Fe, July 3, 1924. Editor of "The New Mexican."

Dear Sir:— Although a full-blood Pueblo Indian of San Juan, I am a subscriber to your paper. In a recent issue I notice a challenge from some of my brethren of the old order. The best way to reply, I guess, would be to say the hit pig squeals.

We Progressives are a bunch of fellows lately banded together to see what we can do toward giving you white people more for the money you have been spending upon us. I happen to be a graduate of Carlisle. Many of the Progressives have not been to any school but have been honest enough to meet new conditions with the will to be men among other men, not curious taking dimes from tourists.

ALLEGED CRUELTY

Instances of cruelty known to our council are as follows: In Cochiti, confiscation of lands under pretense of failure of the independent leaders to do community work. Any other excuse would have served as well. This sounded fine. Other confiscation was threatened and other unjust labor demanded besides that in the Melchar case.

In Santa Ana, lands have been confiscated and punishment inflicted. Christian burial denied among other things.

In San Juan, young people have been forced into dances and a father who refused to compel his son to dance was told that every privilege of community life would be denied him and the father was told he could not ever take fire wood to keep his family warm.

In Santa Clara confiscation was threatened, the cause given the pretense of a demand for community work. In Santa Clara also the demand was made for Sunday work. In Santa Clara the water a Progressive had developed inside his own lands from a spring the Indian governor tried to take away from the young man and give to the Mexicans. There were other cases similar.

DANCING

We do not object to any Indian's doing any kind of dancing not offensive to the laws of God and the community. We will not be forced, however, into any kind of dancing against our conscience. It is true our party staged the recent dance in the museum for some visitors. It was stated at the time the dance was not a religious ceremony but an event for pleasure and entertainment. Just as one might dress up like George Washington without actually making war on England at this time.

"BETTER GOVERNMENT"

Religion is only a part of our internal strife. We are our allies better government. We will work till we get it. Small gangs of sharp chaps with enough education to make an honest living are in some villages using the older men as tools. Most of the good old timers who really believed in the Indian gods are dead. You white people know what it means to try to get rid of a gang in politics. This is what we are up against. One man in a Pueblo village, with a few exceptions like Laguna, really chooses the governor. The man at the center of the gang

is the cacique. He is supposed to be on such intimate terms with the tribal gods that they tell him about the first of the year the name of the Indian the gods would like to have made governor. In Santa Clara the gods have only three men in mind. Santiago is one. His brother is another. When the three have had the office in succession, the gods go over the same round again. It is getting to be tiresome. We fellows want to hear the voice of the gods ourselves.

In Cochiti it was reported to our council that it cost the governor \$100 to make four trips to Santa Fe on alleged official business. Under the present scheme of tribal government, this officer is not accountable to anybody unless to the tribal gods who keep him in office. We would like to see the receipts for this money spent.

SANTA CLARA LONG DIVIDED

Santa Clara split wide open 21 years ago. No outside influence was responsible. It was a matter of conscience. In my own village we have had reactions so big we had to go to the courts over what gang should have the Lincoln case. Getting together sounds fine but it does not always work out so well to the under dog.

I don't know what the "eight commandments of God" referred to by my fellow Indians are. I don't know any "charms" we have refused to obey. We do try to live straight as we see the light and we leave it to the government to decide whether we have been loyal. Seven of us lately went to Los Angeles and gave John Coffler's outfit a swat in the solar plexus by telling the truth to the good women out there. Out of the \$100 Pueblos in this state, we can count up 5000 who have repudiated John recently. These men who rushed into print are the remnants of his followers. They have been with him, most of them, on his dancing trips east. The rest of us stayed at home and worked for our daily bread.

RIDICULES TOM-TOM

I might look more interesting in a hired war bonnet and leather clothes than I do in a blue serge suit, and you might know me personally much more intimately if I yelped to the pounding of a tom-tom instead of merely playing in your city band sometimes, as I take pleasure in doing. I help to keep up the place at St. Catherine's Indian school where you may find me chopping weeds out of the garden instead of telling tourists my troubles.

I haven't been very specific because I did not wish to be too painfully frank about some of my very good personal ones. I am not an actionaries. I can be a actionaries more definite. I will be this definite, however. We are not going to stand for any more bunk from our tribal governors. Even in the name of a holy native religion. Some of these divinely appointed officers in our villages need manhandling.

We are called few in number. Who has counted us? We may be in a minority because in some places yet under control of the local governing bodies, the Indians are so much afraid of punishment that they are not yet ready to come out in the open. Watch us grow. At one time the founder of Christianity was a poor carpenter with a handful of followers. Their influence made hash of the Roman empire in very short order because conditions were so bad at the time. You can't tell about this thing called progress.

Gold District Now Popular With Big Game Hunters



to place a pipe under the week and most of the crops were killed out and some livestock killed. Two horses in a field near Los Lunas were killed by the hail and several people out in the storm were badly bruised. It is reported that in some places the hail stones were as large as hens' eggs and covered the ground to the depth of several inches. It is estimated that all the crops over an area of 1,500 acres in the valley will be a total loss.

### ISSUES REQUISITION FOR FEDERAL CONVICT

As her last act before turning the chief executive's office back to Gov. James F. Hinkle on his return from New York, Mrs. Soledad C. Chacon, retiring governor for the last two weeks, issued a requisition for Frank Shadows, alias Frank Ellis, who is charged in Colfax county with larceny of an auto belonging to W. D. Hartley.

Shadows is serving a term in the federal penitentiary at Fort Leavenworth, Kan., having been sent up from New Mexico, and his term expires July 10. The Colfax county authorities will be waiting at the gate for him when he steps out of Fort. Jonathan Davis of Kansas honors the requisition, to bring him back for trial.

### CRIPPLED KILTIES MAKE FIRST CLASS TEXTILES

Washington, July 7.—(By The Associated Press)—A woolen mill operated solely by disabled soldiers and sailors, has just been established in Edinburgh, Scotland, the commerce department has been advised by Consul W. L. Bonney at Edinburgh.

The experiment, which resulted in the establishment of the mill, was started in 1916, and since then has proved beyond a doubt that limbless men are employable, and can take their place in the labor market. The factory produces coats, travelling rugs, scarfs, towels, and other materials, which are sold in competition with other mills.

expense would have served as well. This would be fine. Other confessions have had reactions so big we had to go to the courts over what was being together sounds fine but it does not always work out so well to the under dog.

I don't know what the "eight commandments of God" referred to by my fellow Indians are. I don't know any "farm" we have refused to obey. We do try to live straight as we see the light and we leave it to the government to decide whether we have been loyal. Several of us lately went to Los Angeles and gave John Collier's outfit a swat in the solar plexus by telling the truth to the good women out there. Out of the 8400 Pueblos in this state, we can count up 5000 who have repudiated John recently. These men who rushed into print are the remnants of his followers. They have been with him, most of them, on his dancing trips east. The rest of us stayed at home and worked for our daily bread.

In Santa Clara confiscation was threatened, the case given the pretense of a demand for community work. In Santa Clara also the demand was made for Sunday work. In Santa Clara the water a Progressive had developed inside his own lands from a spring the Indian governor tried to take away from the young man and give to the Mexicans. There were other cases similar.

**DANCING**  
We do not object to any Indian's doing any kind of dancing not offensive to the laws of God and the community. We will not be forced, however, into any kind of dancing against our consciences. It is true our party staged the recent dance in the museum for some visitors. It was stated at the time the dance was not a religious ceremony but an event for pleasure and entertainment. Just as one might dress up like George Washington without actually making war on England at this time.

**"BETTER GOVERNMENT"**  
Religion is only a part of our intellectual life. We are not after better government. We will work till we get it. Small gangs of sharp claws with enough education to make an honest living are in some villages using the older men as tools. Most of the good old timers who really believed in the Indian gods are dead. You white people know what it means to try to get rid of a gang in politics. This is what we are up against. One man in a Pueblo village, with a few exceptions like Laguna, really chooses the governor. The man at the center of the gang

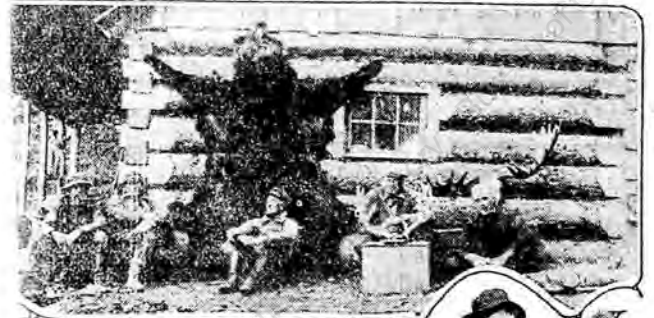
**RIDICULES TOM-TOM**  
I might look more interesting in a bird's nest and leather clothes than I do in a blue serge suit, and you might know me personally much more intimately if I yelped to the pounding of a tom-tom instead of merely playing in your city band sometimes, as I take pleasure in doing. I help to keep up the place at St. Catherine's Indian school where you may find me chopping weeds out of the garden instead of telling tourists my troubles. I haven't been very specific because I did not wish to be too painfully frank about some of my very good personal reactions. I can be more definite. I will be this definite, however. We are not going to stand for any more bunk from our tribal governors. Even in the name of a holy native religion. Some of these dastardly appointed officers in our villages need manhandling. We are called few in number. Who have counted us? We may be in a minority because in some places yet under control of the local governing bodies, the Indians are so much afraid of punishment that they are not yet ready to come out in the open. Watch us grow. At one time the founder of Christianity was a poor carpenter with a handful of followers. Their influence made hash of the Roman empire in very short order because conditions were so bad at the time. You can't tell about this thing called progress.

### HEALTH AND MEDICINE MAN

It is sad to know how little most people know about Indians. One woman said lately we ought not to interfere with the native religion but put on a health campaign which would clean up our diseases and make the pueblos sanitary. The medicine man is at the very heart of the native religion. He will never give his consent to any health program because it interferes with his business. I can tell you about Indians not so far from Santa Fe who would like the help of the government doctors but are not allowed to have this because the beautiful Indian religion would be broken into by having a real doctor give them medicine. We Progressives in spite of the fun you and others have been poking at us are working for the good of our people and we know we are right. Now we don't care how many Indians take their religion out in hopping around an antelope skull. We don't any longer have the wish to do this. We don't wish to be forced to do this nor to take part in ceremonies which however holy they once were, are now just plain drivel. A lot of you people don't know what you are talking about. You ought to be Indians for a while and live under some of these ceremonies you are trying to keep up among us. Your hair would forever after stand on end if you really knew what you have been advocating. You never will know. We don't care to tell all that is good in our old life. We believe in keeping up many of the things handed down to us by our fathers. Our fathers did not intend to pass on to us anything harmful and they would turn over in their graves if they knew what changes have grown up in the name of the religion they had.

Respectfully yours,  
**JOSEPH N. MONTOYA.**

### Gold District Now Popular With Big Game Hunters



GRIZZLY KILLED IN THE CARIBOO



DOLLY WARDEN TROUT, QUESNEL RIVER

gold area known as the Look into the writing country of the manufacturing plant to be person for the to each larger hunters needed in that district. River are they. They are on the main road E. S. place, camp on Lake about securing hunting had a fine trip and probably good often yield of big Dolly Warden, cut- also of outfit and best, big or

Other outfitters are W. G. Adler, Brown Meadows Ranch, 70-Mile House P. O., B. C., who operates in the Lillooet and Southern Cariboo sections; Messrs. Kilbe and Reed and Thompson Bros. of Barkerville, B. C., who also are experienced in handling hunting parties, cover exceptionally good moose and caribou country, with opportunities for bagging grizzly, black and brown bear. Arrangements should be made well in advance with all outfitters by hunting parties going into the Cariboo District. Louis Willey of Earlville, Ill., describes his last year's hunt as follows: "Regarding my trip at Likely, B. C., with knight. I sure had a fine trip and bagged what I went after. Traveled by Soo Line from Chicago without a change over the Canadian Pacific line to Ashcroft. From there we went to Likely by the tri-weekly motor, 210 miles, then 70 miles by motor boat.

then after 8 miles of packing and crossing a 10-mile lake, we found ourselves in a real hunters' paradise. I brought out the finest specimen of caribou in the world and two other fine ones. I am going back after grizzlies this fall."

Open seasons for big game in British Columbia are Caribou (male only), Sept. 1 to Dec. 15th; Mountain Sheep, Sept. 1 to Nov. 15 (male only, limit 1); Mountain Goat, Sept. 1st to Dec. 15th; Bear, Sept. 1st to June 15th (bag limit, 3 of any species other than grizzly); Moose, Sept. 15th to Dec. 15th; Game birds—ducks, geese, brant or rails, Sept. 15 to Dec. 30th. Small fur-bearing animals of many kinds are plentiful.