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## New York, Hogansburg, Indian Girls Industrial School, 1931

William M. Hughes

*Bureau of Catholic Indian Missions*

Bureau of Catholic Indian Missions

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MISSION SCHOOLS-20  
NEW YORK  
HOGANSBURG, INDIAN GIRL'S INDUSTRIAL SCHOOL  
1931

20-15  
August 25, 1931

Sister Mary Teresa, Supr.  
Indian Girls' Industrial School  
Hogansburg, N. Y.

Dear Sister Mary Teresa:

I enclose Bureau check covering Marquette League donation of \$100.00  
designated to be sent to you to be used for the work at your school.

Kindly make acknowledgment of this gift direct to Rev. William J. Flynn,  
LL.D., Secretary General of the Marquette League, 105 East 22nd Street, New York  
City, New York.

Yours in Christ,

Rt. Rev. Msgr. William Hughes,  
Director.

WH:MC

"Chief Clear Sky"

20-15

December 12, 1931.

Sister Mary Teresa  
Indian Girls' Industrial School  
Hogansburg, N. Y.

Dear Sister Teresa:

An Indian from your neighborhood who calls himself Chief Clear Sky called on me recently. He appeared in full regalia. He is appearing this week at the Fox Theatre, the best picture - vaudeville house in Washington. I am told that his act is very good.

On his card he calls himself Chief of the Iroquois in the United States and Canada. I asked him whether this was for advertising purposes or whether it is a real fact. He said that he was chosen by the Chiefs of the several tribes of Iroquois first in the United States and later in Canada. I asked him when and where it occurred and he mentioned, as I remember, 1905 or 6 at Niagara Falls. I do not hold it against him. But I am not generally impressed by the title Chief among Indians or adoption by Indians among whites. Real adoption is forbidden by law in the United States, for the reason that it would admit the white person to the rolls and therefore the rights, especially of the property of the tribe. I myself was adopted as most persons are adopted (in the newspapers) among the United States Indians. I was given the name of Wambli Wakti, Watching Eagle, by the Sioux, which is about equal to Monsignor in the Catholic Church, which equals zero minus.

I advised this Indian that when he goes around looking for dates and giving talks that he do not make the statement that he is helping his people, unless he keeps books carefully to show the figures. I told him that he should stand on the record that he gives a good entertainment. If he wishes to give any portion of his own money to the relief of his own people that is his charity.

He told me also that he sells Indian made goods where he can in the vestibules of the places where he gives his talks. Furthermore he has clothes shipped to the needy Indians.

He mentioned an old folks home at Syracuse which he helps.

I would be glad to hear from you anything favorable as well as unfavorable about this Indian. It would be unfair for us to discourage an Indian using his talents.

Since we need to develop leaders among the Catholic Indians, I wish you would let me know how good a Catholic this man is, and whether he is properly married, if married.

Yours in Christ,

Rt. Rev. Magr. William Hughes,  
Director.

WH:SMP

Copied by SMP

CANADIAN OFFICE  
ST. REGIS, P. Q., CANADA

Rec'd DEC 19 1931

NOT MADE IN FACTORIES  
BUT BY INDIANS  
IN THEIR HOMES

# ST. REGIS INDIAN TRADING CO.

A. McKINNON  
MANAGER

Distributors of  
INDIAN GOODS

HOGANSBURG, N. Y.

December 16, 1931

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

Rev. Dear Father;

Your letter addressed to Sister Mary Teresa of  
the Indian Girls Industrial School has been handed me for attention.

The party that calls himself Chief Clear Sky is not  
personally known to me. On inquiry I find that it may be an Indian  
by the name of Joseph Morris whose home is at Caughanawaga, Que.,  
and who attended Carlisle Indian School. Caughanawaga is an Indian settle-  
ment and Reservation across the St Lawrence River from the City of  
Montreal.

The system of electing Chiefs on this and other  
reservations in this vicinity are the same. There are three chiefs,  
a head chief and two sub-chiefs. Each is elected for three year terms  
in such a way that one is elected each year. Once an Indian has been  
elected chief he is entitled to be called chief from then on, but  
no one who has not been elected chief has the right to the title.  
However it is a title that is very much abused and most every  
Indian that leaves the reservation delights being hailed as "Chief"  
by his friends and acquaintances.

Now with regard to this Indians charity, I know of  
no charity which he practises on this reservation, and I am as well  
posted or better on this reservation as any white man as I have  
been engaged in marketing their product for a quarter of a Century.  
He may contribute to the Old Folks Home in Syracuse, I would know  
nothing about that.

It seems to be a weakness of the Indians to  
masquerade under titles. We have a Princess Lightmoon, that is  
quite successful in selling Indian Medicines. We also have Princess  
White Deer that is quite an accomplished actress. Needless to say  
these are assumed titles, and I would be inclined to believe that  
Chief Clear Sky is one of this type.

You might get more information by addressing  
the Post Master at Caughanawaga, Que.,

Yours very Truly,

A. McKinnon