

REPORT ON THE FIVE CIVILIZED TRIBES
1897

By The Kansas City Star

INTRODUCTORY NOTE

The yellowed and worn page of an old newspaper report on the question of intruders on lands belonging to the Five Civilized Tribes in the Indian Territory published by *The Kansas City Star* almost seventy-five years ago has been received from Miss Florence Wilson by the Editorial Office, and is here presented for its interest in Indian history. Miss Wilson recently gave the Oklahoma Historical Society a large collection of more than a half million pages of original materials and documents particularly relating to the history of Oklahoma City, kept by her late uncle, William F. Harn, a leader and business man in this city from 1889.

The report from *The Kansas City Star* is reprinted here in *The Chronicles* as it was written by a special correspondent and reporter who visited the leaders of the Cherokee and Creek nations in the Indian Territory. It gives a review of conditions existing in these nations at the time when the Curtis Act providing for the breakup of the Indian governments and allotment of lands in severalty among the Indian citizens was still under discussion in the U. S. Congress. No editing has been attempted to correct the inaccuracies that appear in a report of this kind prepared from data given offhand by informants for newspaper publication. On the whole, it is a good review of the general conditions and problems as well as the thinking among the citizens of the Indian nations of the Indian Territory in 1897.—The Editor.

The Kansas City Star
Sunday, February 7, 1897

A QUESTION OF INTRUSION

THE FIVE CIVILIZED TRIBES OF INDIANS AND THEIR TROUBLES

About two weeks ago *The Star* published a telegram from Washington stating that by February 6 every intruder must have vacated the lands of the Five Civilized tribes of the Indian Territory.

Since that time no action has been taken by the Interior department and no orders have been issued to United States troops, the union Indian agent or United States marshals to eject the intruders. This seemed to call for some explanation and the

Washington correspondent for *The Star* made inquiries and ascertained the following as the present situation:

“While the Interior department does not and will not officially say so, it yet remains a fact that no aggressive measures whatever will be adopted with relation to the so-called intruders in the Cherokee nation. Officials of the department hold that the order to take effect February 6 is really only a warning to intruders that after that date crops will be made at their peril. It is entirely probable, although no executive officer of the Interior department will so affirm, that no decisive action with respect to the intruder question, or any other question of considerable tribal importance will be taken pending the present negotiations of the Dawes commission.”

The settlement of the land question in the Five Civilized tribes presents one of the most serious problems that the United States has as yet had to face in connection with the Indians. They are not on reservations, but on lands patented to each nation (except the Seminoles, and theirs they bought), to be held by them “as long as the grass grows and the water flows,” as the language of the treaties puts it. They have homes, farms, towns, churches, schools, capitol buildings, courts, laws rigidly enforced and peace and order. They ask no alms from the nation and are self-sustaining, self reliant and fairly rich. Many of them are Indians in name only.

The agitation in recent years to compel these Indians to give up their tribal relations, submit to the allotment of their lands and surrender their autonomy resulted in the appointment of a commission by the President of the United States to treat with them, settle the “intruder” question and open up the lands to white settlement. The commission under the leadership of ex-Senator Henry L. Dawes, went among them. It met a body of men as able as any in the United States, with counsel and means to defend their rights. One thing, however, the Dawes commission did; it settled the “intruder” question, at least for the time being.

The plunder in sight in the division or allotment of the lands in the Indian territory is immense. This, the Indians say, is what the white men are after; they do not care for the civilization of the Indian so much as for his money. It is estimated that after the lands are allotted there will be 100 million dollars from the sale of surplus lands to be distributed per capita.

January 18 Senator Platt of New York introduced a bill in

the Senate for the allotment of the lands of the Five Civilized tribes, which was read twice and referred to the committee on Indian affairs. This bill is bitterly opposed by the members of these tribes, and their delegates are now in Washington fighting its passage.

The history of the Cherokees, Creeks, Seminoles, Choctaws and Chickasaws is the story of their rights, for which they are now fighting. They are of two primary stocks. The Cherokees, the most enlightened of the tribes, are Iroquoian; the Creeks, Seminoles, Choctaws and Chickasaws of Muskogean origin. Originally they inhabited contiguous portions of the Atlantic coast in and below Virginia, and claimed westward to the Mississippi river. They present many tribal features peculiar to themselves, and it is to be regretted that not one of these Five Tribes has a written history of any extent. They were great warriors. Pioneer life in the region they inhabited was a terror, owing to their war-like raids, and their resistance to encroaching whites and their gradual withdrawal before it are carried in story and in song, and will live in the history of the United States. No force of whites was too strong for them to attack, no distance too great to travel. They were famous for keeping their word when once passed, and famous for their hospitality in times of peace. Their warriors within a century will always be famous.

The famous Seminole war of 1835-1842 is an illustration of their prowess. It required an army of 41,000 whites under such generals as Scott, Taylor, Gaines, Clinch and Worth to subdue a mere handful of Seminoles, who, from every glade and forest, poured on them an almost incessant fire. And it cost more than 10 million dollars. This war was caused by the refusal of the Seminoles to abandon their homes in Florida and move to lands west of the Mississippi river. The whites lost 765 killed and wounded; the Indians 540 killed out of a tribe estimated at 1,000, all told. And the descendants of these fierce warriors are now the best of Indian citizens, and compare favorably with the whites about them in the Indian territory.

The tribal history, legends, beliefs and myths of the Five Civilized tribes would fill volumes. Their traditions of heroes and warriors show the highest human courage and devotion to tribe and country.

Their legends, interwoven with the description of the beautiful country they occupied, are classical in detail and round out

into epics. Their form of tribal government in many features is original, and brings contentment to the people. Their myths, almost oriental in richness of coloring, exceed the usual aboriginal imagination.

The Cherokee nation, by a treaty made in 1817, ceded to the United States an area of land lying east of the Mississippi river. In exchange for this the United States ceded to that part of the nation then on the Arkansas river, known as the "old settlers," as much land on that river, acre for acre, as the United States received from them east of the Mississippi, provided that all treaties then in force should continue in full force with all the Cherokees. This established the two names, Eastern and Western Cherokees. The Eastern band of Cherokees is the portion now living in North Carolina, Georgia and Tennessee, but chiefly in North Carolina on a tract known as the Qualla boundary. They are thus designated to distinguish them from the Cherokees who emigrated between 1809 and 1817 and located on the public domain at the headwaters of the Arkansas and White rivers, and who are now known as the Cherokee nation, Indian territory. The latter became known as the Cherokee nation west. The general term, the Cherokee nation, includes both. Some of the Eastern Cherokees, after 1866, on invitation, joined the Western Cherokees and are now with them in Indian territory.

By a treaty made in 1828 with the Western Cherokees, the United States guaranteed to them 7 million acres, with a perpetual outlet west as far as the sovereignty and right of soil of the United States extended. This vast tract was what is known as the Indian territory, and the Cherokees at the same time surrendered their lands on the Arkansas and White rivers. In 1833 a treaty was made redefining the boundaries of the treaty of 1828. In 1835 the Cherokees still held a quantity of land East of the Mississippi larger than the states of Massachusetts, Rhode Island and Connecticut combined. It had agreed that the United States should set a price that should be paid for these lands in contemplation of their cession to the United States. The Senate fixed the price at 5 million dollars. In a supplemental treaty in 1836 the United States initiated the policy of compelling the Eastern Cherokees to move West. This promoted factions among the Cherokees and much bloodshed. In 1838 General Winfield Scott employed 2,000 troops to expel the Eastern Cherokees, who were hunted over their native lands like wild beasts. As many as escaped capture clung to their homes, and, by a treaty in 1846, it was agreed that

they might remain, and the present band of Eastern Cherokees is the remnant.

All of this mixed condition has been the fruitful source of litigation and legislation, and the rights of the Eastern and Western Cherokees, and questions growing out of treaties and laws relating to them, are not yet settled. The Cherokees since 1776 have made about forty treaties with the United States and claim to have ceded more than 80 million acres of land to the whites.

The Cherokee nation came to its present location in 1839. The Cherokees in Arkansas, 6,000, and those removed from Georgia, estimated at 16,000, made a joint removal and thus formed the Cherokee nation in Indian territory. At the opening of the war of the rebellion in 1861 the Cherokees in Indian territory had progressed to a high state of prosperity, but they suffered great injury from both parties ravaging their country and heavy loss by the emancipation of their slaves. Nearly all the Cherokees at first joined the Confederacy, but after the battle of Pea Ridge a majority of the nation abandoned the Southern cause and joined the Union forces; a part adhered to the Confederacy to the end.

At the time of their removal West the Cherokees were estimated at between 24,000 and 27,000. In 1867 they were reduced to 13,566, but since then they have increased. In 1871 they numbered about 18,000; in 1880, about 18,500; in 1890 the Cherokee national census showed the total number of citizens of the nation under Cherokee laws to be 25,978.

The Creeks were originally a fierce and warlike tribe, with great organizing and controlling capacity. The original Creek confederacy was a confederacy of towns. Each town was a complete government in itself. There was a town chief for each town and a body of men in the nature of an advisory council, and in this great council of the confederacy these several towns were represented by their chiefs. These Creek towns are still preserved in the Creek nation and are, in fact, representative districts. In 1832 they made a treaty with the United States ceding the lands of their old homes and removed to the Indian territory, which, in fact, they settled at the "Old Agency." In 1832 Creeks to the number of 24,594 were removed west of the Mississippi, only 744 remaining in their old hunting grounds. At the breaking out of the civil war the Western Cherokees were estimated to number less than 15,000. The Creeks divided on the war of 1861 and engaged in

pitched battles against one another, the Unionists suffering badly, many of them fleeing to Kansas. They were brought together again after the war and in 1872 were estimated to number 13,000, and in 1890, by their census, 14,800.

When the Creeks lived in Alabama it was customary for members of the confederacy to go on long hunting trips. In one of these trips the Seminoles, meaning "strayed people," failed to return to the tribe and remained away permanently. The Seminoles are Creeks and were considered such by the Creeks until the treaty of 1866. In treaties prior to that time they are spoken of as one people. In 1856 the Creeks sold to the Seminoles a tract of land which they occupied for a time and then sold to the United States for fifteen cents an acre. In 1866 the Seminoles bought from the United States at fifty cents an acre 200,000 acres of Creek land, which they now occupy, being part of their lands. They brought a portion of their brethren from Florida, leaving 171 self-sustaining members there. The Creeks in 1881 sold the Seminoles another tract of 175,000 acres, which they now occupy, making their entire holdings in the Indian territory 375,000 acres, which they now occupy, making their entire holdings in the Indian territory 375,000, or 586 square miles. By the treaty of 1866 the United States recognized the Seminoles as a separate and distinct nation. They are exclusive and keep to themselves, with not much desire for advanced education.

The Choctaws, Chickasaws, Creeks and Seminoles were many centuries ago one tribe. The Choctaws inhabited the country in Alabama, Mississippi and Tennessee. They occupied these lands when De Soto explored this region in 1540. From that time to the establishment of the American republic the Choctaws and Chickasaws were almost constantly at war. In 1765 the Chickasaws made their first general treaty with General Oglethorpe of Georgia, and in 1786, after the colonies gained their independence, both tribes made treaties with the Americans guaranteeing them peaceful possession of their lands. From the date of this treaty the Choctaws and Chickasaws have kept faith with the United States.

As early as 1800 the encroachments of the whites filled these tribes with a desire to emigrate to the West. In 1803 about 500 families of Choctaws moved West. In the war of 1812 and the Creek war the Choctaws and Chickasaws did valiant service for the United States. In 1820 the Choctaws ceded to the government a part of their territory for lands west of the Arkansas. In 1830

they ceded the remainder of their lands, 19 million acres in all, and received 20 million acres west of Arkansas and $2\frac{1}{4}$ million dollars in money and goods. In 1805, 1816 and 1818 the Chickasaws ceded their lands and many of them moved West with the Choctaws. From the sale to the United States they derived over $3\frac{1}{2}$ million dollars, came West and bought from the Choctaws for $\frac{1}{2}$ million dollars a tract of land west of the Choctaw nation in Indian territory. Its surplus funds, like those of the Choctaws, were invested with the United States government, and which they reserved the right to control and manage. As a body they did not advance as rapidly as the Choctaws, their large annuities inducing laziness, and the work was done by slaves. In 1855 they separated from the Choctaws and established their own government. The Choctaws and Chickasaws furnished several thousand men to the Confederacy during the war of the rebellion and negotiated treaties with that government. The United States held that by the part taken by the tribal governments in the war they had forfeited all their rights, which, however, were restored under certain conditions, and the treaty of 1866 was made. This treaty is the basis of all laws pertaining to the intercourse of the Choctaws and Chickasaws with the United States. The allotment and governmental provisions of the treaty of 1866 have never been compiled with and vexed questions have resulted therefrom.

The "intruders," the Indians of the Five Civilized tribes say, are the cause of all their present troubles. If they had kept the "intruders" out they might have peacefully pursued their tribal rights undisturbed by the United States and the white speculators. A reporter for *The Star* made a journey into the Creek and Cherokee nations last week to gather the facts as to "intruders" from the Indian standpoint. The Creeks and Cherokees are closely allied in all matters, and as the Creek commission, with the chief of the nation, was in council at Muscogee, they were interviewed. Many citizens of Muscogee, both by blood and marriage, are Cherokees. The town has probably between 4,000 and 5,000 inhabitants. It is well built and prosperous. Good buildings of brick and stone line broad streets. The stores are filled with as good if not better stocks of goods than can be found in towns of equal size in the states. Residences that evince wealth and good taste belong to the inhabitants. A well equipped theater, a district court house, a United States jail, manufactories and other industries make up the town.

The members of the commission were Isparechar (pronounc-

ed Ees-pi-ee-chee), a full-blood Indian, chief of the Creek nation; J. H. Lynch, a half-blood, his secretary and interpreter; D. M. Hodges and A. P. McKillop, half-bloods, and Concharty Micco and Roland Brown, both full-bloods Mr. Hodges, Mr. McKillop and Mr. Lynch speak English perfectly. The old chief, who is a fine, stalwart, intelligent man, with a head like that of Beaconsfield, the English premier, says very little and that through his interpreter. He dresses in broadcloth, wears a seal ring and a sparse mustache and imperial, like the respected Li Hung Chang. He is said to have united the Creeks, and is a wise chief and counselor.

In a general discussion of the "intruder" someone said:

"There are among the 'intruders' about 4,500 heads of families. These were temporarily allowed to remain in the country through 'prima facie evidence' that they are citizens of the nations. 'Prima facie' evidence consists in getting witnesses to swear that they are Cherokees or Creeks or whatever it may be. This evidence they present to a committee on citizenship, who in turn presents it to the national council which recommends for or against the evidence. If the council decides that the applicant is not a citizen he is ordered to leave the country and if he refuses the council reports him to the Indian agent for the five tribes, who is the only arm of authority the United States has in the nations. The agent sends word to the 'intruder' by the Indian police that he is an 'intruder' and must take his effects out of the nation within ten days, or show cause why he should not be removed. The claimant then comes before the agent and offers in testimony his 'prima facie' evidence. The agent reports it to the Secretary of the Interior of the United States, who issues the claimant 'protection papers' until his citizenship can be established. In the meantime the 'intruder' uses all the land he can cultivate, pays no taxes, either to the nation or the United States, gets free education and free books for his children, the use of the range for his horses, cattle and hogs and has a good time generally."

"How did it start, and why was it allowed to grow?" was asked.

"In the beginning came a man of the name of Watts Malachia Watts," was the reply. "Twenty-five years ago he entered the Choctaw country from Arkansas and claimed citizenship. He was rejected by the authorities, but refused to move. Then the council notified him that if he didn't move he and his family and his

goods would be thrown into the Arkansas river. Watts moved into the Cherokee country and again applied for citizenship. He was unable to prove the possession of Indian blood and was denied citizenship. Instead of threatening to throw him into the river the peaceful Cherokee council appealed to the United States for protection and relief from Watts. It was not given.

“Then began an effort, through the delegates in Washington, to have the ‘intruder’ taken away. In the meantime the Wattses grew in number. They were hard working people and took up a large amount of land, which they worked, and accumulated money. Jeff W. Watts, the son of the original Watts, and now called the ‘King of truders,’ was sent to Washington to fight for his cause. He was an intelligent and shrewd man and was able to secure ‘protection papers.’ Then the Watts family beckoned other families into the nation from the states until there were colonies of them scattered here and there over the land.”

The continued efforts of the Cherokees to oust them became expensive for the ‘intruders’ and they organized the Cherokee Citizenship association and invited all who claimed citizenship to join them. This invitation was sent throughout the states and responses came in by the thousands. The association guaranteed to represent all who claimed Indian blood in Washington, and, to pay the necessary expense of keeping counsel and a delegate there, assessing each member so much a month. From the half dozen Wattses the association had grown to 5,000 families.

. . . The Cherokees finally consented to this and President Cleveland appointed the Dawes Commission.

“In considering the ‘intrusion’ case the Dawes commission decided adversely to a great majority of the citizenship claims. The case of the large Watts family, all claiming to be citizens through Malachia, was decided against them. They had increased to about 700 by that time. They appealed to the United States court for the northern district of the Indian territory, which is the court of last resort in these cases. They will come before Judge Springer in April. Those who did not appeal from the decision of the Dawes commission, and they are greatly in the majority, must leave the country. These are the ‘intruders’ who are referred to in the report in *The Star* that the exodus must take place by February 6. The Dawes commission only admitted 225 families, about 1,000 or 1,500 persons, out of 25,000.

“This action of the United States in deciding the intruder

question is in the face of a decision by the United States supreme court to the effect that the Cherokee may alone judge who or who are not citizens of the tribe, and this decision has been repeated three times since 1873.

“The intruders, the Cherokees consider, are largely responsible for the crime laid at our doors. We are unfortunately situated. Being a protectorate of the United States, we are denied jurisdiction over citizens of the United States in our country. If an intruder should commit a crime in the Cherokee country against a Cherokee and he is carried into the United States court at Fort Smith or elsewhere, he will plead Cherokee citizenship and produce ‘prima facie’ evidence. Being the offense of a Cherokee against a Cherokee the United States court would disclaim jurisdiction and turn him over to the Cherokee courts. The Cherokees, believing him not to be a Cherokee, will take no jurisdiction over him, because that would be an acknowledgement of his citizenship. Consequently, he goes scott free.

“We claim that the records of the United States courts having jurisdiction over this country prior to September, 1896, will show that less than 5 percent of the crime committed in the Indian territory was by Indians. Ninety-five percent of the criminals are non-citizens and ‘intruders’ over whom the Indians have no jurisdiction and who should not be held responsible for them.

“If the United States government would authorize the chiefs of the several tribes to capture these criminals and turn them over to the United States marshal in this district there would not be a criminal in the country in thirty days. The policing of the Indian countries is done by high sheriffs and district sheriffs, each of whom has a number of deputies. This United States district is in charge of a marshal and fifteen riding deputies. The district comprises the Cherokee, Creek and Seminole counties—more than they can police properly. If one of the Indian police, in attempting to arrest a United States criminal, should kill him, he would be taken before the nearest United States court and tried for murder. Such cases are usually acquitted, but the defense of them causes the defendant loss of time and money, and confinement in prison for from six to eighteen months. In two cases well known here, in which Indian officers were acting under orders from the United States Indian agent, both were impoverished in defending themselves. One killed a notorious criminal, the other went after ‘Oklahoma’ Payne, the boomer, burned his printing outfit, and

took Payne to Fort Smith. He was imprisoned and made to pay Payne heavy damages, and has never received redress from the United States.

“The government of towns in the Cherokee country is vested in a mayor, who is also police magistrate and has no jurisdiction over United States citizens. The United States courts govern citizens of the United States and the Indians take care of their own people, but if an Indian commits an offense against a citizen of the United States the United States protects its citizen and punishes the Indian.”

“What is the form of government in the Cherokee, Creek and Seminole countries?” was asked.

“The executive officer is called principal chief. There is also an assistant principal chief, but he does not stand in line of succession. The chief and assistant are elected for four years. The legislative department consists of a senate and council. Each district, without reference to its size or population, is entitled to two representatives in the senate, but the lower house representation is based on population. Members of both houses are elected for two years. There are nine districts and eighteen senators. The council is composed of forty members. Among the officers of the legislature are 3 interpreters, one in the senate, two in the house. The judicial is represented by a supreme court of three members, a chief justice and two associates. There are three district judges elected by the people. There has been great progress made by both the bench and bar in the Cherokee nation, and the practice now is the same as it is in several of the states. The records are kept in the English language. At nearly all jury trials interpreters are needed.

“The Creeks have a chief and assistant chief, a house of kings and a house of warriors, the senate and lower house respectively. They have a supreme court and district courts. The Seminole have a chief, assistant chief and a general council, made up of the town chiefs. The Choctaws have a governor, a lieutenant governor, two houses of council and courts. The Chickasaws have the same. Of all the nations, the Creeks and Seminoles have intermarried less with the whites. The Creeks have intermarried to some extent with the negroes, who were once their slaves. The Seminoles are most exclusive; the Cherokees the most progressive.”

One of the leading counsel of the Creeks made this statement:

“The members of the Five Civilized tribes are not the wards of the United States, as are the plains tribes. They are self-sustaining and self-governing. The United States is represented among them by an Indian agent, much as a casual represents the United States in a foreign country. The treaty of 1785 arranged this. Accompanying this treaty was exchange of prisoners and a promise on the part of the Cherokees not to trade with the Spaniards, who then owned Florida. The United States then put the Cherokees in a position of a dependent state or nation protected by the United States army against foreign invasion, with the right of self-government, constitutionally created by treaty stipulations by the United States Senate and Congress and ratified by the President. When the state of Georgia blasted us out so far as a nation east of the Mississippi was concerned and drove us away at the point of the barrell, we were created a Western nation with further treaties that only strengthened our position. These treaties provided our laws should conform to the constitution of the United States, the law of the states. The constitution was obtained in and over our country with as much vested right to our political positions as to our lands, and the law has never been denied. We will contest a law of Congress that will disturb our own self-government.

“The Five Tribes have been in the country seventy years and have developed it under encouragement of the United States and our own men. If we must submit to allotment, let it be made to protect our improvements: railroad, coal mines, public buildings and farms. We have a large number of delegates in Washington to protect our rights. Altogether, for the protection of all sides and interests, I suppose there are 500 Indian delegates in Washington, and many of them are as able as any men in the country.”

The Old Chief Isparechar talked long and earnestly with his interpreter, who then spoke in a parable.

“The chief says: ‘The Five Civilized tribes are likened unto a buffalo, which has been harassed and wounded until the blood flows from him. As he struggles along he is pursued by myriads of wolves, who have smelled the blood from afar. The black wolves of the coal mines; the gaunt white wolves, the speculators; the gray wolves of the railroads and coyotes by the thousands. The coyotes are the intruders, who yelp and hang on, encouraged by the presence and protection of the stronger wolves.’”

The condition of the white man, or non-citizen as he is called

by the Indians, is not one of hardship. In the Creek and other countries, except the Cherokee, a non-citizen trader pays the nation in which he does business a tax of $\frac{1}{2}$ of 1 percent on the value of all merchandise he brings into the country for sale. The non-citizen who rents a farm from an Indian pays the nation a monthly tax of fifty cents, for which he is entitled to use the public domain as grazing land for six cows, six horses and six hogs. This does not, however, give his children free school facilities, although in many cases he is permitted to send his children to "neighborhood schools," as they are called, free of cost. The Star reporter went among the non-citizens doing business in Muscogee and asked them how they were treated by the Creeks. Without exception they said that they were well treated and were given every opportunity to do business. Their tax they did not consider a hardship, as they were released from all other taxes. The Indian authorities protect them against interference from Indians, and the United States courts and marshals protect them as American citizens. Many of them own the property in which they conduct business, and the houses they live in. This kind of property must be sold back to the Indians or to their successors when they leave the territory.

It is a surprise to a visitor from the North to observe that the populations of the towns are not at all like Indians. One will converse with a well dressed, educated and cultivated man, as white, to all intents and purposes, as himself, and may ask, when he learns that he is a permanent resident: "What brings you to this country?" to be confounded by the reply, "Because I belong here, I am an Indian." And, truly enough, he is an Indian, possibly of thirty-second-blood degree.

Nowhere in the country can one find more beautiful, well dressed and cultivated women. The admixture of white and Indian blood in the women gives them a grace and beauty that is surprising. They lose the Indian characteristics of straight hair, dark skins and high cheek bones, and, as the Indian blood becomes more and more attenuated, brown, wavy hair, blue and gray eyes and skins, as fair as may be, predominate. But they retain the Indian characteristics of straight, lithe figures, superb health and quick and retentive faculties. The daughters of the Indian territory are educated carefully, and they repay their teachers with graceful and cultivated minds. One night last week the theater in Muscogee was crowded with townspeople to listen to a traveling company of players. Women predominated—and such women.*

There was not a plain nor a badly dressed girl in the house. It was a beauty show on a small scale, as common to the people of Muscogee as it was surprising to a stranger. All the towns in the Cherokee and Creek countries have their rival beauties. Muscogee, Okmulgee, Vinita and Tahlequah possess some that would rival those of Baltimore or Louisville. They are of the Southern type and possess many social accomplishments, for many have been to Eastern schools and have enjoyed the society of Washington, New York and other Eastern cities.

General Pleasant Porter, now in Washington as a Creek delegate, is a handsome and cultivated man. He is called "The Roscoe Conkling of the Creek Nation." He has been a visitor to Washington for years. One would hardly pick him out in a crowd for an Indian, yet his father was an Irishman and his mother the daughter of Tartope Tustennuggee, a chief of the Okmulgees.

Colonel Robert L. Owen, one of the handsomest young men in the Southwest, is a Cherokee. He is a lawyer and is at present in Washington representing the Cherokees. He is a graduate of the Washington-Lee university and a very accomplished man, both socially and as a business man and financier.

The Indians are proud of their blood, and it is no uncommon thing, in speaking of a person, to hear one ask, "Is he an Indian or just plain white?" The phrase "just plain white" carries a wealth of meaning.

The Indian constabulary of the Creek and Cherokee nations are called "Light Horse police." In the Creek country many of them are citizen negroes, and they are a fine, dashing lot of men, fearless riders and, if need be, savage fighters. One seen in Muscogee last week would have delighted the eye of Remington. He seemed to have dropped out of a Remington picture. He was coal black and sat his white horse like a Prussian grenadier. He wore a reefer jacket buttoned to the chin; the large pearl buttons on it glinted in the sun. His head was covered by a wide brimmed black hat. His trim legs were encased in tight-fitting breeches and riding boots, and his coat was bulged on the hips by the big cavalry revolvers strapped to his side. He was the type of officer who brings back his prisoner when he goes after him.

The Five Civilized tribes would seem to lead an enviable life in their beautiful country. They are well provided with money to conduct their governments without taxation. This is derived from the income from funds in the hands of the government of the Uni-

ted States, from land leases, coal mines and railroad franchises. The educational facilities of the Cherokees and Creeks are exceptionally good. At Muscogee are four large boarding schools, conducted under the faiths of the Catholic, Baptist, Methodist and Presbyterian churches, and two schools for the negroes, the Pecan mission school and the Creek orphan school. At Tahlequah are the large and well conducted seminaries for Cherokee boys and girls, pictures of which are presented herewith. Then there is the Cherokee orphan school and farm, situated on the beautiful Grand river, where the girls are taught useful household arts and the boys learn to do farm work. At Eufaula is the Creek high school, really a big boarding school for Creek children. At Wetumka is another Creek high school. At Okmulgee is an orphan boarding school. An Indian mission is situated at New Yorker. Wealaka and Cusseto; both have boarding schools. At Tallahassee is a colored boarding school. Besides these there are seventy-five neighborhood schools in the Cherokee nation and forty in the Creek nation. The other nations are also well provided with schools.

The Indians say that if they are left alone they will work out their own salvation much better than if the white man with his whisky and other evidences of civilization takes a hand in it. If they must take allotments they desire to do their own allotting and enter the United States as a state and not a territory, and with the power to make their own enfranchising laws, whereby they may be able to protect the property which belongs to them by right of solemn compacts made between them and the powerful government of the United States.