MINUTES
FAIRBANKS, ALASKA
JULY 5TH, 1915

PROCEEDINGS OF A COUNCIL


The following Indians were present at the said council:

Na-da-tuts, or Chief Joe, of Salchaket,
Thla-den-no-duch, or Chief John, of Chena,
Be-yats, or Chief Thomas, of Nenana,
Do-no-hra-da-da, or Julius Pilot, of Nenana,
Yo-kah, or Chief Charley, of Minto,
Sit-tsu-dau-tun, or Chief Alexander, of Tolovana,
Klewk-doo-aw, or Titus Alexander, of Tolovana,
Kruses-a, or Chief Ivan, of Crossjacket,
Yit-su-dad-a-kwot, or Alexander Williams, of Ft. Gibbon,
Sut-nal-nich, or William, of Ft. Gibbon,
Han-no-juk-thlit-lu-kwah, of Albert, of Ft. Gibbon,
Ba-chu-ta-naw-da-talth, or Jacob Starr, of Ft. Gibbon,
Johnny Folger of Ft. Gibbon, and
Paul Williams, of Ft. Gibbon, Interpreter.

There was also present:

James Wickersham, Delegate to Congress,
Thomas Riggs, Jr., Member Alaskan Engineering Commission,
C. W. Richie and H. J. Atwell, Acting Register and Receiver of the United States Land Office at Fairbanks,
Reverend Guy H. Madara, Episcopal Minister, and
G. F. Cramer, Special Disbursing Agent, Alaskan Engineering Commission.

Reverend Madara first addressed those assembled, saying that the Chiefs and headmen of the Indians present represented the Indians from Salchaket down the Tanana River to Ft. Gibbon, probably 1200 to 1500 Indians. He said these men had come to Fairbanks to discuss some matters of interest to their people and that he desired that they be given a hearing.
Delegate Wickersham then told the Indian Chiefs that Secretary of the Interior, Lane, in Washington, had charge of all matters connected with Indians and Indian lands in Alaska, that he knew Mr. Lane and that the Secretary was a good friend of Indian people and wished to protect them in all their rights. He asked the Indians to state fully what they wanted the Secretary to know and promised their words should go to Washington.

Some of the Indians then wished to talk, and Paul Williams, from Ft. Gibbon, a fluent speaker in both the Indian and English tongues, acted as interpreter at the request of the Indians.

Chief Ivan, of Crossjacket, through Paul Williams, Interpreter, says: That he is sick and hard of hearing. He was a young man when the United States purchased Alaska and he has had no chance to talk to the United States officials or to appeal to the Government for help, and this is the first time he can come to the officials to talk.

Chief Thomas, of Nenana, through Paul Williams, Interpreter, says: Long time since the United States got control of Alaska, but he now wishes to consult with the United States officials and that his main object in talking is to get better education for the Indians.

Here Delegate Wickersham arose and asked the Indians, through Paul Williams, Interpreter: "What do you want the United States to do for the Indians? What do they need the most to make them comfortable in their homes?"

Chief Charley, of Tolovana, through Paul Williams, Interpreter, says: That he wants advice from the United States. What can the United States do for us? We want many things but what can we get if we want it? When we know that we talk. Alaska is our home, we do not know where our people came from, but we are the first people here -- the white people came after us, and we want the white people to protect and to help us.

Chief Jacob Starr, of Ft. Gibbon, through Paul Williams, Interpreter, said: "We came up here today to talk to Delegate Wickersham because he talked to Chief Alexander at Tolovana, and we want to understand what he meant by that talk. What you told Alexander, the natives did not believe and came here to find out. After we learn that, we will talk."

Chief Alexander, of Tolovana, through Paul Williams, Interpreter, said: "That he told the Indians what Mr. Wickersham told him, but the Indians did not believe him, thought he did not understand. Hopes Mr. Wickersham will tell the natives so they will believe Chief Alexander."
Delegate Wickersham: "Oh, Alexander told you the truth. I talked to him and told him about homesteads and reservations just as he told you I did. He told you the truth."

Delegate Wickersham said to the Indians, through Paul Williams, Interpreter: "I am glad to see the Indian Chiefs here from Salchaket, Chena, Nenana, Crossjacket, Tolovana, Ft. Gibbon, and all up and down the river. I have been elected by the people of Alaska, to go to Congress in Washington, to represent all the people of Alaska, including the Indian people. I can say, as your friend, that I want to do everything I can to help you. It is my duty to help to make laws for the Government of the people of Alaska. Mr. Riggs, here, is your friend, too. Mr. Riggs is the Commissioner in charge of building the Government railroad from the coast to the Tanana River. He is a friend of Secretary Lane of the Department of the Interior. Secretary Lane has charge in Washington of all Indian lands and Indian matters. Secretary Lane has appointed Mr. Riggs to have charge of the building of the railroad in Alaska. Mr. Riggs and Mr. Lane are friends and Mr. Riggs is your friend. Mr. Richie, here, is the Land Agent here in Fairbanks. He knows all about the land laws. Mr. Richie was appointed to his office by Mr. Lane, or he was appointed under Mr. Lane's general jurisdiction. Mr. Richie is your friend and wants to help you. Now, we three men know Mr. Lane very well. Mr. Lane lives out on the Pacific coast in the State of California and in Washington State. He knows the Indian people and knows what they want, and he is a good friend of the Indian people. He wants to hear you just as we do."

"Some months ago I was down at Tolovana and I had a long talk with Alexander. I told Alexander that the white people were building railroads in this country now. White men are coming out and taking up the land; they are staking homesteads, cultivating the land, raising potatoes and all kinds of crops. Oh, there are many, many white men in the United States, as many as there are trees on the hills here, and in a few years, many of them are coming to Alaska, and they are going to take up land. Mr. Richie and the men employed in the Land Office are surveying the land and they are going to survey all the good land, they are running lines so that they can tell where the good land is, and so they can tell how much 320 acres are, on the ground. And the white men coming from the United States are going to keep taking up this land until all the good land is gone, and the Indian people are going to have to move over. The white men are going to take all this good land, and when all the good land is gone, the white men are going to keep on taking more land. After a while the Indian will have no land at all. He cannot live in the water, and he will have nothing to do, and this is what we want to talk about. I
told Alexander that Indian men can take land. I told Alexander that the Indians were the first people here. I told Alexander that the Government did not want to have the Indians pushed off; that the Indians are good men -- I notice many of you have a cross, that you belong to the white man's church -- wear the white man's clothes; that you are learning to talk like white men and are sending your children to school to learn, and that you are learning the law of the white men."

"We want you to have a home, we want your people to take land, we want you to take good land, and we do not want you to be just pushed aside. We are talking to you so you can understand, and we want you to do something before it is too late. Now, I told Alexander that there are two things you can do: first, you an take a homestead of 160 acres; you an pick out that land and stake on it and live there forever with your children. You can always have your home there. The white man can come looking for land and you can tell him to go on, this is your land, he cannot take your land away from. And you would be just equal to the white man. This is one thing you can do. Then I told Alexander that there is another thing you can do: You could ask the Government to give you an Indian reservation. The President of the United States and Mr. Lane, the Secretary of the Interior, can stake a big reservation for all the Indians to have together. The President or Mr. Lane could make that reservation at Salchaket, or at Nenana, or at Tolovania, or at Kantishna, or at Crossjacket, or at Ft. Gibbon, anywhere in Alaska where the Indian people want it. If the President makes a big reservation, all the Indians could live there. You and your people could build an Indian town there. You could have a church there, a school, and an Indian Agent, an official agent of the President, who would show you how to plow land and raise potatoes and other crops. And I told Alexander to talk with the Indian people and tell them these things and ask them what they want to do, and Alexander did that, and now you people are here to talk to us about it. Now, what we want to know is what you Indian people want. Do you wish to take homesteads of 160 acres apiece, or do you want a big reservation where all the people can come together. If you don't do something, the white men will take all the best land for theirs. You can take land just like a white man, and you are just as good in the eyes of the law as a white man. You have just the same right under the law as a white to take land. If you do not know the law, you want to learn it. Now, we are trying to tell you the law, and trying to make you understand that you must take land so the white men won't get all the best of it, and if you want a homestead of 160 acres for each one of you and for every Indian man over twenty-one years of age, you can get it. Every Indian man in the Tanana country over twenty-one years of age can take a homestead. You can take up homesteads side by side. Now you ought to do something.
You ought to take homesteads or ask the Government to make you a big reservation. If you don't do this, the white men will get the best of it. Now, you can get the best of it. When the white men come into the country, the land will all be taken up quickly, so we want to help you now. If any of you men, or any Indian man in the Tanana Valley, wants to take up a homestead, come to see Mr. Richie. Mr. Richie is the land officer, and his office is in the Court House here in Fairbanks. He is your friend and wants to help you and he will tell you what to do. I will help you and will do anything I can to help you, and Mr. Riggs will help you too. We want you men to get your land before it is all gone. That is all."

Rev. Guy H. Madara: "Mr. Wickersham, what you say is all true. It has been done with the Indians Outside and it will be the same here. Forced back and back until there is no place to go. I am sure that the Indian Chiefs have no idea of reservation. They may say a great deal about it. There is no use in my saying it. There is one objection to the present allotment that I want to speak of before they start to talk, and that is this: In my opinion, it does not fill the bill. It proposes that the Indian leave his tribal relations and live alone. I have had several allotments which were staked by the Indians and which are now in the process of being given them. The Indians live along the river and when they come to Fairbanks it takes much time and expense. They cannot leave and go to town at any time because they must catch their fish, hunt, trap, and otherwise make their living. Thomas, at Wood River, has staked an allotment. There are possibly a dozen more who have staked homesteads, and when the Land Office investigates the claim, they look to see if a cabin has been built and they look to see if a garden has been made, and if they find no permanent improvements, they believe that the Indians do not intend to occupy it permanently. The Indians cannot do this because they have not the capital necessary to start. I think that most of the things I have said will be said by the Indians themselves, with better grace, so I will wait until they have spoken, and then will possibly have more to say."

Paul Williams: "If you gentlemen will kindly allow me to say a few words, I have been in the service among the Indians for the last fourteen years. I have worked as an Indian interpreter for the last fourteen years, and I have had a little knowledge from the civilized people, and lately have studied greatly the affairs of our people, and as I have listened, so far was very much pleased with the statements made by Mr. Madara, for the statements he has just made are what my people wish to say also. Now, about this homestead, there is, perhaps, this one objection that I think makes it rather impossible. If any Indian wants to take up a homestead and live there continually with his
family, and take himself away from his own people there is
only one thing I would suggest to you Government people.
They do not have the money to build a cabin on a homestead
and they cannot stay there continually for they depend for a
living upon their fishing, hunting and trapping, and they
have to travel far to do this. So if they should take up
homesteads it would be rather impossible to have them live
there on it permanently. Then, if they should make a big
reservation, these Indians would have to move from their
tribal relations, and not live where they have been used to
and in the places which are their homes."

Delegate Wickersham: "Suppose several smaller
reservations could be made, say one at Salchaket, one at
Nenana, one at Tolovana, and one at Ft. Gibbon, and let them
go on the reservations which are nearest where they have
always lived."

Paul Williams: "That would be about the same. It
would take them away from the old homes and habits where
they have been used to living, which is the same therefore
as their native towns."

Chief Ivan, of Crossjacket, through Paul Williams,
Interpreter, says: "I remember ever since the ground was
bought from Russia by the United States Government when we
used the stone axe and the flint match, when I was a small
boy. We have never had a chance to see the Government
officials and tell them what we wanted. I have heard that
the United States Government was supposed to be a good
Government, and according to reports that I have heard, they
even protect the dogs in the street. And if the Government
is able to protect the dogs in the streets it should be able
to look out for us. I am the son of old Ivan, and when he
died long years ago, I took his place, and have represented
the people ever since. I am an old man now and sick, and
likely to pass away at any time, so it makes no difference
to me, but I am a friend of my people and I want to look out
for their interests, and this will be the last time I will
consult with the Government officials."

Paul Williams, Interpreter: "I think it would be wise,
as you have suggested, to talk over this thing you suggest,
as to whether we want to take up homesteads or whether we
want one big reservation. I will tell them of this and we
will await until this afternoon to answer, and decide among
ourselves."

Delegate Wickersham: "I suggest that Mr. Richie
explain to them how to secure a homestead claim."

C. W. Richie, said to the Indians, through Paul
Williams, Interpreter: "The homestead allotment law, as
approved by Congress, gives every Indian who is twenty-one
years of age or the head of a family 160 acres of non-mineral, unreserved land. In order to secure his entry, he should stake the corners of his land, which should be as nearly square as possible. The homesteads may be taken up anywhere in the rolling land, or facing upon a river, but if it is facing on a river like the Yukon there must be a strip of land one-quarter mile wide between each homestead. After he stakes the land he may come to the Land Office with two witnesses. If the Indian and his two witnesses will come to the Land Office we will make out all the papers necessary which will cost you nothing. We find out where you want your land and get the correct description and protect you in every way we can. There is no expense attached to anything the Government does for you in the Land Office, everything is free. The two witnesses you bring should know the same of the land as you know yourself. And if you have used or claimed the land for a period of years, the witnesses want to testify to that. The witnesses want to know and should know that you are twenty-one years of age or the head of a family, and that you are an Indian of the District of Alaska. This is all that the witnesses need know. Then when you come to the Land Office, a paper the same as this (showing blank application - Form 4-021 G. L. O. Series) is made out and filed with the Land Office. It is then sent to Secretary Lane, your friend and the Land will be reserved for all time for your use and for all time for the family that follows after you. The law provides that an allotment or a homestead shall be occupied by the Indian. He need not live on it all the time but it should be his home the same as the white man makes a homestead his home. He may go fishing and hunting and visit his neighbors and go to potlatches, but he should have this place as his home. It is desirable, that is the Government would like to have him cultivate the land of his homestead, but he is not expected to work himself to death doing it." (Applause).

Thomas Riggs, Jr., told the Indians through Paul Williams, Interpreter: "Secretary Lane is a great friend of all the Indians and he has charge of all the Indians in Alaska and in the United States and there are many, many thousands of them. In one of the tribes in the United States, they made him a Chief, they thought so much of him. And he is trying to help the Indians all the time to better their conditions in education and property. Secretary Lane cannot make laws or change them, but he can interpret the laws to the best advantage of the Indians. If the laws are not suited to the Indians of Alaska, then new laws must be tried to be made although that may be impossible, and that is where Judge Wickersham would try to help you. The Delegate has explained to you the two systems by which Indians can take up property in Alaska, and the Indians must take some action and do it very soon, because after the railroad which we are building comes into this country, it will be overrun with white people. They will kill off your
game, your moose, your caribou and your sheep. They will run all of them out of the country and they will have so many fish wheels on the river that the Indian will not get as many fish, so I say the Indian must protect himself by one of the methods which has been outlined under existing laws. If you ask Secretary Lane to put aside reservations for you, he will set aside large bodies of land for your use and no white man would be allowed on them and the Indian would hold them for all time. If the Indian, on the other hand, takes up his homestead he must do a certain amount of work on it, but nobody will be able to take his land from him, but you have got to make up your mind what you want to do before Judge Wickersham or Secretary Lane can take any action. And so you must get together and talk this matter over and submit to either Secretary Lane or Judge Wickersham, just what your opinion is and what you want done. When present conditions are changed, the Indian's livelihood will be taken away from him by the killing off of the game and fish, but when you have land either in reservation or homestead you will have something of value, something that you can live on, something on which you can always make a living by work, which need not be too hard."

Delegate Wickersham, to the Indians, through Paul Williams, Interpreter: "Now, we will meet you men here again at 4 o'clock. In the meantime you can talk it over among yourselves and tell us just what you want to do. I have told Alexander just what you should do, and told him that we are all your friends and that we want to help you and not take your lands away and Alexander can tell you what I have said."

Paul Williams, Interpreter: "Alexander says that he believes all you told him, and he will tell his people."

The meeting adjourned, and at 2 o'clock, the Indian Chiefs and Judge Wickersham, Thomas Riggs, Jr., C. W. Richie, Reverend Guy H. Madara and G. F. Cramer met at Johnson's Studio and had a picture taken of the group, the Indians dressing in their native clothes.

At 4 o'clock, the above mentioned men met the Indian Chiefs at the public library, to talk over the matter further. The Indian Chiefs gave two songs and a dance on the porch of the library, which were very much enjoyed.

The Council was then assembled in the Public Library.

Delegate Wickersham, to the Indians, through Paul Williams, Interpreter: "If these Chiefs have talked this matter over and they want to say anything, tell them to go ahead and tell us. This young man will take it all down just as it is said and write it all out and it will go to
Washington. Tell them to be careful what they say and say what they mean."

Chief Ivan, of Crossjacket, through Paul Williams, Interpreter, "I wish to state that I remember my conversation this morning. I may say some things that I should not say, but you must remember and excuse me if I do make such a break, but you people have a mind and have something to depend on, like books, which we do not have. We are ignorant, but we try to do the best we can. We don't want to go on a reservation, but wish to stay perfectly free just as we are now, and go about just the same as now, and believe that a reservation will not be a benefit to us. We feel as if we had always gone as we pleased and the way they all feel is the same. We don't want to be put on a reservation. Now what we wish you to do is -- as you are here as Government officials and we know that you are the Government's representatives -- now, we wish you to give your word. You tell us that you will be our friends, and it is for your people to promise us so that we will have your word in mind when we leave Fairbanks. The only news we hear are generally some rumors, which we hear from some young ones, not from the old middle-aged people, because they cannot speak the English language, but these rumors we wish you to give us on writing so that we will know ourselves what you people are going to do for us."

(Here some of the natives objected to the public place where the talk was being held, so all doors were closed).

Chief Ivan, through the Interpreter, then continued: "You must remember that I am making this statement in the name of the natives, all the natives that are in this district here. I am making this statement because I consider that all these natives that I represent I am sure do not want to be put on a reservation. They don't want to have one and therefore I am making this statement for the natives I am here to represent."

H. J. Atwell, to Paul Williams, Interpreter: "Can you tell us what tribes Chief Ivan represents?"

Paul Williams, Interpreter: "He represents Crossjacket, Tanana, Hot Springs, Kokrines. They have no Chiefs here."

Thomas Riggs, Jr.: "Is he the spokesman for these tribes?"

Paul Williams, Interpreter: "No, he is the first one to speak, but these other Chiefs present will talk after he does, in turn."
Chief Thomas, of Nenana and Wood River, through Paul Williams, Interpreter: "I won’t say very much now because there are other people to say something too, so I won’t have a composition here now, but I am going to suggest, of course, on one point, and that is that all of us Alaska natives and other Indians will agree with us, that we don’t want to be put on a reservation. That one thing, that you people of the Government, Delegate Wickersham, Mr. Riggs, and Mr. Richie, you people don’t go around enough to learn the way that the Indians are living so we want to talk with you to explain our living to you, for we are anxious to show your people. I wish to especially state that when I talk to you now, I wish to show you that you are touching my heart and at the same time I wish to touch your heart. Of course, we want to feel perfectly free when talking to you and you must understand that anything we say if wrong, is meant the right way, and we want to feel that you are going to allow us to have just what we are asking for. We have perfect confidence in you and feel that you will be able to give us that we wish for."

Chief Alexander Williams, of Ft. Gibbon, through Paul Williams, Interpreter: "This man that makes the speeches has said just what I want to say myself so I don’t want to say much more, but I am very thankful to you for paying so much attention to us in this manner. When the United States purchased Alaska from Russia we heard that we were in somebody’s hands that was to do us good. About the reservation business I feel pretty strong against it myself. When the United States purchased the land this Government left us to live by ourselves, and did not interfere, and I hope that the Government will not do anything to hurt us as we are the natives of this country. They left us alone before and we hope they will do so now. This will do for the present."

Chief William, of Tanana, through Paul Williams, Interpreter, said: "Us natives are an ignorant people as to the legislature that is making laws for the natives, but now we feel that we have been awakened by your people and that is what we are here for. There are times when we cannot reach you people, the government of this United States, and there is no way we can learn what laws have been made for us and what changes have been made regarding the lands of the natives. We ought to be notified in writing about these things. True, we cannot read it ourselves, but our young folks who are going to school can read it. We want to keep posted on such matters and wish that we would be able to kept posted on the many matters going on. We are very glad that we have the opportunity to speak to your people, for we cannot reach your Capitol, but we now have the opportunity to speak to you as you have come here, and we know that what we want shall be heard. Then you say to the people here that the Government feels like sending a doctor here."
Delegate Wickersham: "Who does he mean by 'the doctor'?"

Paul Williams, Interpreter: "A Government doctor to be sent here."

Chief William, continuing: "We come here of course to get help from you people and we expect to get it. We want you to give us any advisement you can as to how to deal with this question, and all advisements we will take at any time."

Chief Jacob Starr, of Tanana, through Paul Williams, Interpreter: "The reason we came up was to find out about these rumors we have been hearing, but what we heard was mostly rumors. Coming up here at our own expense means a lot to us and we want to find out about these rumors, some may be true and some not true and we come here for your advisement. You people must remember that now you are representing up here all the Government. For years past we have been wishing to get into the Capitol, to have a native represent us, but that we have been unable to do. We have had no opportunity to speak for ourselves. We know you people can go there and suggest anything you wish, and now we are talking just as if Secretary Lane or the President was up here. Do it for us and write it down clearly, so we can see what is being done and not have only rumors. We are ignorant of the law. The only law we know, and the majority of us abide by it, is the Missionary. We listen to our Missionary. By that you can see for yourself we are trying to live up to some rulings, and if we could be posted on the laws, and the United States will see that we try to live up to them like we do to the Missionary’s ruling. You gentlemen must remember that we have been trying to go out and learn these things, but we have no way to enable us to do it. Now we ask you to do your best for us. We come to you people and we are appealing to you people."

Chief Charley, of Minto, through Paul Williams, Interpreter, said: "What the people have suggested is my wish so I won’t say much about it now. You, Judge, are the elder brother and we natives are your younger brothers, and we come to you for help. We have no strength and we feel that you older brothers are strong and overpower us. You are able to handle this, and we expect you to handle it for us. I wish you to understand that what all my people have said I agree with. We prefer to have homesteads and we do not want a reservation. Some of us have already begun to take up land some time ago, and we want to get these claims approved. The Missionaries are trying to help us and the Missionary has asked us to keep our places or homes in neatness, and we are beginning to keep them so, and in order, and if the white people are coming in here like the
slush ice to cover all the villages, we expect your people
to protect us from them."

Chief Alexander, of Tolovana, through Paul Williams,
the Interpreter, said: "When I saw you down at Tolovana,
you remember how much I thanked you for being able to see
you there. Others have made the suggestion and I want you
to understand that we all appreciate your being present.
You told me that you were our people's friend, and you did
not like to see us get into any kind of mischief. You
stated to me that anything we want we shall talk to you
about now. Therefore, the people now being present, I say
that I feel the same way as I felt at that time and I tell
you that we are people that are always on the go and I
believe if we were put in one place we would die off like
rabbits, and I told you also that if you wanted to anything
good for us, you must select somebody for us who was
truthful and not untruthful. I ask you not to let the white
people come near us. Let us live our own lives in the
customs we know. If we were on Government ground we could
not keep the white people away. One more thing, from now
on, I wish you would leave written instructions here with us
so we may know these things. This is all I want to say at
the present time. I have more to say about some other
things, but not at the present time."

Here Chief Joe, of Salchaket, was requested to speak,
but he could not understand the native language spoken by
Paul Williams, the Interpreter. He understands Wood River
and Nenana dialect but not Tanana. He was interpreted by
two different Indians. He said:

"I am very thankful for being here. This is the first
time I have been here, and not much acquainted. I never
have talked with the Government people before. This is the
first time in my life I ever had the chance. Fortunately, I
am able to speak to you on this celebration day of the U.S.
Government, on what is supposed to be one of the biggest
holidays in the United States. We people are depressed.
Every one of us here are just like one man. And I feel as
they all do. We are suggesting to you just one thing, that
we want to be left alone. As the whole continent was made
for you, God made Alaska for the Indian people, and all we
hope is to be able to live here all the time, and we wish to
ask you to give us written instructions on all our matters."

Chief John, of Chena, through Paul Williams,
Interpreter, said: "Quite a while ago we sent for white
people. At that time we felt that we would be able to have
better living. I have heard that there is a Government
which is ruling us, and I feel that I belong to some kind of
a Government, but we want to know what this Government is.
We wish that we could know just what it means. I have been
in Fairbanks only this one time and I have never been able
to talk to any of these Government officials, but today on account of you people who have listened to the talk of the Chiefs, we have been able to consult with the Government. For quite a while we have been expecting the Government to do something for us. There are times when we feel that we should have some assistance from the Government. Of course, some day we may get help from the United States Government, but we do not see any written instructions from the Government ourselves. Way back in the early days there was no such thing as a Chief, but lately there are some, and we feel if the natives must have a Chief, then the white people surely must have something bigger than a Chief to rule."

Julius Pilot, of Nenana, through Paul Williams, Interpreter, said: "This certainly is a good day for us to meet here, when all the celebration is going on, and we wish you to know that we are pleased to be here. We did not see the person who made this world, the man who makes the sun shine on this ground. Perhaps this man that we have heard so much about is God, we are the people that were put here by God, the Person who made the world, so now it is just the same as if we were talking to the Creator through the President of the United States. Some day, we will expect that something will be accomplished by this meeting here today. If it is accomplished, we want one thing, and it is that the Chiefs be notified. That means the same as informing all the natives."

Titus Alexander, of Tolovana, through Paul Williams, Interpreter, said: "I have nothing extra to say, but what the people here and the Chiefs have said I agree to. I will be very pleased if the people will grant us the suggestions these Chiefs have made, and will feel that you people have accomplished what the natives have asked for in the name of God. I have been wishing to know who these gentlemen were we were coming up to see, and just as soon as we landed here this gentlemen welcomed us with very generous words. We all feel very pleased to see that you are all just as kind and wish to tell you so."

Alexander Williams, of Ft. Gibbon, through Paul Williams, Interpreter, said: "Every one of us have had a chance to say something, now, we all must thank you for allowing us to make suggestions. I wish to thank you for allowing us to be talking all this time now that we are here."

Delegate Wickersham: "It is now up to Paul Williams, the Interpreter, to make his own statement."

Paul Williams said: "I made my suggestions this morning, and I don't know as I care to say anything more regarding these affairs, Judge, Wickersham, Mr. Riggs, Mr. Richie and Mr. Atwell, as I said this morning, I have had a
chance to work among my people, my own people, for the past fourteen years, and I also stated this morning that I was glad to say that I was able to know more about their living than you do, and I always feel that at any time I should advise you Government officials or our Missionaries, and that my advisements would mean a great deal because of the experience I have had with the native people. Therefore, I wish you to take this in mind, that about this reservation, I think it is a fake."

"It is along this line that I will mention. For this one reason, Alaska is a cold country and I don't think it would ever do for a reservation. In the states your Government reserves for the Indians and gives them a good start. First, the Government purchases their ground for them and puts it in good condition for raising vegetables and making farms and raising cattle. That is different from here. Of course, the Government could raise cattle here and grow vegetables for the people to live on, but we natives of Alaska are different from that. We feel that just as soon as you take us from the wild country and put us on reservations that we would soon all die off like rabbits, just as the Chief has said. We live like the wild animals, -- in long times ago our people did not wear cotton clothes and clothes like the white men wear, but we wore skins made from the caribou. We lived on fish, the wild game, moose and caribou, and blueberries and roots. That is what we are made to live on, -- not vegetables, cattle, and things like the white people eat. As soon as we are made to leave our customs and wild life, we will all get sick and soon die. We have moved into cabins. There is no such thing now as the underground living, and as soon as we have done this the natives begin to catch cold. You used to never hear anything of consumption or tuberculosis. The majority of people say that whiskey brings tuberculosis to the Indians, but this is not true. It is because we have changed our mode of living, and are trying to live like the white man does. I feel that the natives are entitled to their own land, and should not be put on a reservation. If the homestead is allowed, I think that the natives should be permitted to take up their own homesteads, but I think those people have told you just what they want. There is one more subject that I want to talk on which I will hold until you people answer what we have to say. There is one here we have not heard from. Our missionary, Mr. Madara, may suggest something."

Reverend Guy H. Madara, Missionary, said: "I cannot say much more than I said this morning. The question is a hard one to settle. We don't want a reservation, but will be glad to have allotments. In a very few isolated cases we can take up allotments. The majority of the Indians cannot do this. There is in the Indians life one very sweet feature -- that is, their mutual helpfulness. There is no
such thing in an Indian village as one person having plenty and others being hungry. If one person has luck and gets a black fox and sells it, he has plenty of grub. He stores it in a tent or cabin and everybody goes in and eats. If one man kills a moose, this moose belongs to the whole village. That is what we call a community life. It would be too bad if that were taken away, which it certainly would be if they had to all live on separate allotments. The reservation would result in the Indian soon perishing for they could not live in one place. Today the Indians are self-supporting and independent. They do not bother anybody to give them grub. They do not ask the Government for anything. They keep the law, unless they are given whiskey. They are wards of the Government, and this is the same as children of the Government. They have many traits that I would like to see perpetuated. Between the reservation and the allotments, Delegate Wickersham prefers the reservation. The Tanana River runs all the way down this valley and about 35 miles on each side are the foothills of the Alaska Range and about 40 miles on the other side of the Tanana Hills. All that country is hunted by the Indians. To give them a reservation big enough for them to live on like they do at present, would mean several hundred miles and I don't think the Government can afford to give them that much ground. A smaller reservation would help them, if there could also be a hunting reservation made, extending to the foothills. This would help them and not interfere with development. I think it best to set off a large tract of land where only Indians could hunt and trap."

Chief Alexander, of Tanana, through Paul Williams, Interpreter: "I am very thankful to Mr. Madara for giving an address like that."

Delegate Wickersham: "Mr. Riggs, do you want to make some more observations for their benefits?"

Thomas Riggs, Jr., to the Indians, through Paul Williams, Interpreter: "As far as I can make out, from what the Chiefs have said, the Indians want certain things, and I want to know if I have understood it rightly. They want to keep their present villages free from encroachment by the white men. They want freedom to come and go as they want to, fishing and hunting, and if they take up their allotments, they don't want to have to live on them perhaps all the time that the law demands, but if they do take up allotments they will build cabins and call them their homes. Is that the opinion of the assembled Chiefs?"

Unanimous answers from the Indians: "Yes".

Paul Williams, Interpreter: "I think, gentlemen, that as a far as these natives taking up homesteads, they want to do this at present, but they also want to maintain their
villages. Would it make any difference to the natives if they did take up allotments -- could they still hold their villages?"

Thomas Riggs, Jr.: "I think that is a question for Mr. Richie of the Land Office to answer."

Paul Williams, Interpreter: "At present they have their native villages. What we want to know is if we are entitled to take up homesteads, could we still maintain our villages and take up homesteads at the same time?"

C. W. Richie: "As the law is at present, a native does not have to take up an allotment, that is simply a privilege the Government gives him if he wishes to take a certain piece of ground, it will be held to him and from all white men. If he wishes to live in a village or if he wishes to live on his homestead he can do so. He does not have to take his allotment, it is simply an offer the Government makes. The law also provides, and Mr. Atwell and myself and all Government men in the service, are instructed to see that the Indian villages are not encroached upon. Any village or homestead cannot be encroached upon by the white men."

Thomas Riggs, Jr.: "Can an Indian live in his village and have an allotment at the same time?"

C. W. Richie: "This has not been decided by the department. If an Indian has an old fishing site, he cannot live in his village all the time and still keep his fishing site. The allotment's proposition implies use and occupancy in order to hold it and you must use and occupy it. If you do not you cannot hold it."

Delegate Wickersham: "I want to talk to them about reservations. The Chiefs say they want to hold their village sites. Under the law the Secretary of the Interior or the President can mark out a big tract of land around one of their village sites, may be ten miles square, or maybe 100 miles square, or one mile square. Any amount that the Secretary of the Interior or the President thinks is necessary for their use. If he did that, there would be a reservation, but they would continue in that case to live in their own homes and villages. Of course the President may make a large reservation and ask all of them to move to one place, but I do not think he would do that now that you have all expressed opposition to it. The Secretary of the Interior would want to do the best thing for them and he might think it was necessary to mark out a reservation, one or more of them. If he did that, he would make all reservations, undoubtedly, around their villages. Now, if they make a reservation at Tolovana, say two miles square, that would be around Chief Alexander's house, and Chief
Alexander and his people would continue to live there. They would be just as free as they now are. They could go fishing whenever they pleased and could go hunting whenever they pleased. They could go south and hunt, and could go up the Tolovana and they could go up to Fairbanks and they could go anywhere they pleased. A reservation is not a prison. A reservation is more for the purpose of helping the Indians. It is made to help them, and if a reservation is made at any place, the Government would appoint an agent there to help the Indians. They would start a school for the children and would build a church, and the Indians would be just as free as they are now. I want to say again that a reservation is not a prison. A reservation would not be made for the purpose of limiting the people, but to help them. On the other hand, the people can take up homesteads and go fishing from their homesteads, and they may go to the Kantishna or up the Tolovana, just as they do now. A homestead is not a prison either. Both the homestead and the reservation would be simply a piece of land set aside by the Government for their use. The only difference is that in the case of a homestead, each man has his piece of land, but if it is a reservation they all have an interest in it. But after a while the Government might survey the reservation and deed each one of them a part. Now, I lived, long ago, down at Puyallup. For twenty years there was an Indian reservation there, and the Indians were my friends and I was their attorney. I helped them many times. They had a big reservation there. A great many of them lived on the reservation, and a great many of them had homesteads on this reservation. Some time ago the Government surveyed the reservation and gave each one of them 160 acres of land, some eighty and some 160. The Government had a big school there and churches. These Indians were perfectly happy and perfectly free, and went hunting. They were good people and now they own their reservation. Some of the land has been sold. I don’t agree with the people here. They think that a reservation is a bad thing. I think that a reservation is excellent and the best thing that can be done for the Indians, but we want you people here to say what you want, and we take it down in this book and we are going to have it all written out and send it to the President and to the Secretary of the Interior and when they consider about you, they will read that and will understand what you people say. Now, I cannot make a reservation, I cannot give you a homestead. These other gentlemen cannot make a reservation, or give you a homestead. None of us can make you do anything. Nobody can force you to do anything but the President of the United States, and the President of the United States can make you move on. Now, we are going to tell him just what you are saying, and we don’t know what he will do. We are going to try and get him to help you. I am going to be your representative in Congress for two years, and I will help to make laws, but we don’t have to make laws about reservations and homesteads. But I am going to
live here for many years and I want you men to know that I am your friend and if I can be of any service to you I am going to do it, and don't you believe that the Government wants to do anything to hurt you. The President and the Secretary want to try to help you. They want you to have homesteads. They want you to have homesteads, where they can keep bad people away from you. If it is on a homestead or a reservation, they will keep the white people away, and they will protect you and help you in either place, but all this talk today I hope you will take to your hearts, because Mr. Riggs is going to build a railroad and these gentlemen are going to continue to survey these lands, and when Mr. Riggs' railroad is built, the white people are going to come in here in great numbers, and push, and push, until the Indians are clear off the best land and you people must do something. If you don't you won't have any homesteads for the white people will get all the best lands. This is what I want you to see. And you must not put it off too long. You must not put it off until it is too late. Of course, there will be plenty of land in this country one hundred years from now, but it will not be the best hunting and fishing grounds. All the land on the river will be gone. Then where will you live? The white man knows just as much about taking good land as you do and he is going down to the Land Office and take this land, so we want you people to beat him there and get your homesteads. The Government will protect you either on a homestead or on a reservation. Let me tell you again, I want you to do something and do it soon. The white men have already been taking these lands. He has been backing the Indians up and has been getting the best places. You have got do something soon or there won't be anything left. You don't want to be left out. What I am trying to do is to make these Indian Chiefs see that there is going to be a change and I want them to get homesteads before they are too late."

Chief Ivan, of Crossjacket, through Paul Williams, Interpreter: "I have misunderstood you and would like to say something now. I have a village of about 12 cabins, 14 or 15 families there. A very important place for the natives. It is where the road goes into the Kantishna, into Ft. Gibbon and up to Fairbanks. We live there during the winter and during the summer are in the woods hunting and fishing. Now, what I wish to know is what should we do to hold that ground?"

Delegate Wickersham, through Paul Williams, Interpreter: "Well, that would depend upon how good this place is. If you wanted to you could have a large reservation taking in your village and the country around it. Under the law, the white man when he takes a homestead must live on it as his home. He must live on it under the white man's law. Where you have your twelve cabins owned by Indians, no white man has a right to go into those cabins."
No white man has a right to live on that ground. That ground and the cabins and everything around them belong to the Indians, and if a white man goes there and the Indians will come up here and tell the Land Office men, they will see that the white man is put off the land. There is nothing about a reservation to be scared of. A reservation is a good thing for the people, for all your people and all your families. I think it would be a good thing to make a reservation five miles square and keep the white men off. Long time ago, there was some of your people and they went over on the head-waters of the Fraser. They kept on traveling far away, on and on, and on, till they got to Mexico. They talk the same language you do. They are descendants of the same people that you are. They are three thousand miles away but they talk your language just the same, and all these people are your people. They have horses and cattle and sheep and farms and all kinds of implements to work with. There are reservations of your people in Oregon. They live on reservations all through the country. It is a mistake to be afraid of reservations. Your villages are reservations now, and the Government will help you to keep these villages and protect them from the white man. And if you want homesteads and schools and churches, the Government will make them for you and protect them. They are your friends and are trying to help you and not to hurt you."

H. J. Atwell, through Paul Williams, Interpreter, said to the Indians: "Two years ago there were reservations five miles square proposed around certain villages on the lower Yukon, that is, below the mouth of the Tanana. The recommendation was made that the Indian be kept on the reservation and the white man be kept from coming there. The recommendation was sent up here to us to make a report on, as to whether it would be good or bad for the Indians. We reported that the Indians were used to roaming over the country, hunting and fishing everywhere and that they would go a long way up and down the river to do this. The proposed reservations have not been made."

After a vote of thanks from the Indians for allowing them to express their wishes to the officials of the Government, and with the statement that they knew everybody was tired, the meeting was closed and the Indians were advised by Delegate Wickersham to talk the matter over thoroughly among themselves and let him know just what they wanted.

On July 6th at 4:00 o'clock p.m., at the Public Library, in Fairbanks, Alaska, the council reassembled, the same persons being present.
Paul Williams, Interpreter: "Well, I guess we are through with this reservation business. We have decided about that."

Delegate Wickersham: "You don't want a reservation?"

Paul Williams: "We don't want a reservation."

Delegate Wickersham: "How would you like a withdrawal of the land around your village for the use of your Indians?"

Paul Williams: "What do you mean, a line around the villages?"

Delegate Wickersham: "No, a withdrawal of the land several square miles around the village for the exclusive use of the Indians?"

Paul Williams: "Couldn't they do that themselves by allotments?"

Delegate Wickersham: "They could take homesteads."

Paul Williams: "Yes, they could take homesteads, and another thing I am going to ask: If the natives take up homesteads or allotments, do they have to have a quarter mile strip around their ground between the homesteads or can they have homesteads right close up to each other?"

C. W. Richie: "Only where the land is near a river, like the Yukon or Tanana, a river that is traveled by boats and launches, they have to have strips between the homesteads; where the allotments are taken up back from the river they can be up close against each other with no space between the allotments."

Paul Williams: "Then, if we had these homesteads where the town is could we claim that if somebody had it for a homestead, one chief's homestead, like one big family and all live there like we do now? Could we hold it that way?"

C. W. Richie: "No. The patent would issue to the man or Chief who took up the homestead and it would belong to him."

Paul Williams: "Then in such a place as Crossjacket, where we have claims for two miles square which haven't been recorded there. We could take that as a homestead in the name of Chief Ivan Henry -- suppose Chief Ivan takes that as a homestead, couldn't the natives come back and use that village just as they do now?"
C. W. Richie: "They could if Chief Ivan Henry would let them, and if he agreed to it, yes, but the Government would finally issue the title to the homestead to Chief Ivan Henry alone, and he would then be the owner of the ground, but if he wished the other natives to come there they could come, but the Chief's homestead couldn't be two miles square, it could only be 160 acres, or half a mile square."

Paul Williams: "But right back of Chief Ivan couldn't somebody else take up a homestead, and on each side of him, enough to cover the two miles square?"

C. W. Richie: "Where the village is on the river these homesteads would have to have quarter of a mile strips between them. That would cut the two miles of shore line into four claims with strips between the homesteads."

Paul Williams: "And these strips between, some white man could come in there and start a store or something on those strips?"

C. W. Richie: "The strips between the homesteads are reserved by the Government. Nobody could take the strips that are reserved."

Paul Williams: "This place then, Crossjacket, -- I am referring to Crossjacket, because it is held by natives alone and the white people have been trying to get in there for so long -- if we threw it open for homesteads and took up the two miles square in homesteads, cut up by the strips between, won't the white people get in there, on those strips, and start a store, and live on the quarter mile strips?"

C. W. Richie: "Nobody could live on the quarter mile strips. The Government reserves these strips. And even now no white man can take the Indian villages. They are now reserved and are safe. Nobody can take the Indian villages away from you. But this protection is only for just what the villages cover and what is actually needed for the villages. It doesn't give the Indian any right to the timber that he will need for his firewood in the years to come, or any hunting ground, but the villages themselves nobody can encroach upon."

Paul Williams: "That is just what I wanted to find out. I am especially referring to Crossjacket because it has been marked for two or three years and has always been held by the natives and the white people kept out."

Delegate Wickersham: "Who marked it -- you say it has been marked?"
Paul Williams: "The natives themselves marked it, but it has never been recorded, but the village has been there from generation to generation."

Delegate Wickersham: "Well, for further advice on this you can always see Mr. Richie, and I think it is best that you consult with him about this."

C. W. Richie: "Paul, you can tell your people that at any time they want to know anything about taking up the homesteads or allotments, or any time they want advice about their land matters, if they will come to me, I will be very glad to tell them what they want to know and to advise them the very best that I can."

Paul Williams: "Then, you people will understand that we natives have decided to keep off the reservation, and do not wish to go on a reservation at all, but our next suggestion, that we wanted and of course which we shall wish the Delegate to bring up for us and see what he can do for us about it, after we have discussed the matter among ourselves, we have decided that we are going to ask the Government to see what it could do for us. It has been so long ago now since the Mission came, in fact the Missionaries have been with us longer than this Government has, and they have always done all that they could for the natives, but somehow or other they have always been pretty short on workers or on money, so that they couldn't very well accomplish what the natives have needed, on account of being short of funds or of workers; so now, we have decided that we all wish to ask the Government if they couldn't get us some industrial schools. If they wish to help the Indians, the natives, that is the best thing the Government could do for us, and I think it is about time for the Government to look after us, so I think the best think we can ask for is an industrial school."

Delegate Wickersham: "You want to learn trades?"

Paul Williams: "Yes. As you told the Chiefs here yesterday, you said this country would be all crowded with people coming in, and of course, I know that is going to happen too, in my own knowledge, and the game will be short, the fishing will be short, the fur will be short, and everything will be short that the natives are using now and in time it is going to take money for the natives to live, and we all realize that, so I think it is time for the Government to give assistance to the Indians either by themselves or through the Missionaries who have been with us so long but cannot do so much for us because they are short of funds and workers. So far as we know the Government has done nothing toward assisting the natives' education. Of course the Bureau of Education has got schools here and there, but they are public schools and the natives
practically live from hand to mouth and are out rustling for their living mostly. They have villages, of course, but they only live there for a week or two weeks, and then go on a fishing or hunting trip, and take the children with them, and so they cannot go to these schools the Bureau of Education has established and live with their people."

Delegate Wickersham: "How are you going to make these native children go to school then if the Government builds an industrial school?"

Paul Williams: "If they put up an industrial school, with a boarding school or anything, then they can keep the native school children there. That would be different from public schools for the children will stay there and would not be with the older natives fishing and hunting so much. Of course, if you think I am bringing up something impossible, it is for you to say so."

Delegate Wickersham: "It isn't impossible. It is quite possible. If the Government builds an industrial school here these native children could go and learn trades. Paul, do all these natives here want such an industrial school?"

Paul Williams: "They say that is the way they all see it, and that they all want it."

Rev. Guy H. Madara, Missionary: "Five years ago, the Mission sent a half breed boy out to educate him, Arthur Wright, who has been at Mount Herman Mission. He came in last summer, and he has the ability and enthusiasm necessary to do good work. At the present time, the Mission has the logs up at Nenana for an industrial school building, which they expect to finish this fall. That is the present plan. The great trouble we have found is that the only way to get the children in school and keep them there is to take them and board them and keep them. With their people, the children do not live in one place long enough to go to school, and when they do, Indian customs are such that the life of the Mission, being orderly, is not in line with the life of the native villages, and it is hard for the children to come. For instance, I don't think there is an Indian at the village -- I don't think there is an Indian in the Tanana Valley -- who goes to bed three nights in succession at the same time. Now, school children have to do that if they are going to get any good out of school. Some of these men have children at Nenana, now, others have not. But there are some present who will send their children this fall to begin learning this industrial work. Our capacity, at Nenana, is at the most about thirty-five or forty children, girls and boys together. Unless there be a boarding school, there is no use attempting any industrial work. There are a great deal many more children in this
section of the country, that want to come to school, that we cannot take care of. We want to take care of all we can, but sometimes it is quite a strain on our resources to take care of them, and I think it might be a good plan to ask the Government to establish a school at Tanana, or possibly at Crossjacket, either by aiding the Mission financially and letting them do it or by doing it themselves, through the Bureau of Education, but without a boarding school in connection, there is no use of attempting it. The natives have to follow the game and the fish already. He couldn't stay in one place and live. So the only thing to do is to establish a boarding school, probably at Crossjacket."

Upon Paul Williams interpreting to the Indians what Reverend Madara said, there was unanimous approval, and Paul William said: "They say 'Really, what we wish very much'."

Delegate Wickersham: "Let me ask you some questions, Mr. Madara. What arrangement has been made for doing anything for the Indians at Salchaket, by the Mission?"

Mr. Madara: "We have at Salchaket two workers. They belong to the Episcopal Mission. One is a trained nurse and the other one has charge -- both ladies. They have day school for the children and at present they have two children living in the house with them and when the boys are home from hunting they have night school for the boys."

Delegate Wickersham: "Who built the school building?"

Mr. Madara: "The Mission."

Delegate Wickersham: "What did it cost, approximately?"

Mr. Madara: "I couldn't tell you now."

Delegate Wickersham: "About how much per annum does it cost for the maintenance of the school at Salchaket?"

Mr. Madara: "It cost us last year in the neighborhood of $5,500.00, paid for entirely through the Episcopal Mission by money gotten from people in the East, with absolutely no help from other sources."

Delegate Wickersham: "No National or Territorial aid given it?"

Mr. Madara: "No."

Delegate Wickersham: "Where is the next mission?"
Mr. Madara: "Chena village, fifteen miles from Salchaket. We have no workers there at present, although we hope to have one this summer."

Delegate Wickersham: "What is being done there for the Indians?"

Mr. Madara: "The only thing I am able to do now is to give them Sunday services and sometimes occasional services during the week."

Delegate Wickersham: "Where do you live, Mr. Madara?"

Mr. Madara: "At Chena, proper. Three miles above the Indian village. You understand that my work is the supervision of all the whole Tanana Valley Missions."

Delegate Wickersham: "What other effort is there being made by any other persons or churches to help and to educate the Indians?"

Mr. Madara: "None."

Delegate Wickersham: "Below Chena village, where is the next mission?"

Mr. Madara: "The Nenana Mission."

Delegate Wickersham: "That is the point where the Government railroad is supposed to cross the Tanana River, isn't it?"

Mr. Madara: "Yes."

Delegate Wickersham: "How far from where the railroad work will be carried on is your mission established?"

Mr. Madara: "Adjoining it."

Delegate Wickersham: "What have you there?"

Mr. Madara: "We have a large two story hall, a two story hospital, a large school room, and an industrial building in the process of erection, a two story cache, stables, outbuildings, and also two cabins."

Delegate Wickersham: "How many teachers or other employees do you have there?"

Mr. Madara: "Seven."

Delegate Wickersham: "By whom are they maintained?"

Mr. Madara: "The Episcopal Church."
Delegate Wickersham: "And they get no assistance from the Government or Territory?"

Mr. Madara: "None."

Delegate Wickersham: "What was the expense of maintaining this plant last year?"

Mr. Madara: "Between $11,000.00 and $11,500.00."

Delegate Wickersham: "Where did you get the money?"

Mr. Madara: "From voluntary gifts and from grants from the Board of Missions."

Delegate Wickersham: "How many Indians, children and adults, are there given assistance there, either by way of education or in any other ways?"

Mr. Madara: "In the neighborhood of three hundred."

Delegate Wickersham: "And what bands or tribes do they belong to, mostly?"

Mr. Madara: "Wood River, Nenana, Minto, Tolovana. In addition to which we have children from all along the Tanana and the Yukon Rivers in the schools conducted there."

Delegate Wickersham: "Where is the next place below that where you have a mission?"

Mr. Madara: "There is nothing between there and Tanana."

Delegate Wickersham: "What is there at Crossjacket?"

Mr. Madara: "An Indian village."

Delegate Wickersham: "No school or mission of any kind there?"

Mr. Madara: "No. Crossjacket has been a growing village for several years, gradually growing larger through the coming of the Indians from Tanana to Crossjacket. It has now reached proportions where it is necessary to do something, and it is the intention of the Mission to establish a mission there as soon as it can possibly do it."

Delegate Wickersham: "Where is the next mission?"

Mr. Madara: "At Tanana. There is a large hospital and it is just in process of erection. There are two resident workers there with a resident priest coming in this summer,
which will make three. At the Indian mission, we have in addition to the hospital, a school and a shop."

Delegate Wickersham: "What kind of shop?"

Mr. Madara: "A carpenter shop and a sawmill plant."

Delegate Wickersham: "To whom does the sawmill belong?"

Mr. Madara: "The Mission."

Delegate Wickersham: "Is there a Government building there?"

Mr. Madara: "The Government has a public school building there, right across from the Mission, which was erected by the Government, through the Bureau of Education."

Delegate Wickersham: "How many children are there at that place, either in the Mission schools or at the Government school?"

Mr. Madara: "Altogether there must be about thirty or forty children going to the two schools."

Delegate Wickersham: "How long has that Mission been there?"

Mr. Madara: "Since 1900."

Delegate Wickersham to Paul Williams, Interpreter: "Where were you born, Paul?"

Paul Williams: "At Mike Hess Creek, above Rampart."

Delegate Wickersham: "How far from Gibbon?"

Paul Williams: "About a hundred miles."

Delegate Wickersham to Mr. Madara: "Has the Bureau of Education any schools of any kind in the Tanana country?"

Mr. Madara: "Nothing at all. They built the school building at Nenana and for one or two years supported a teacher there, but the Mission, about five years ago, took this over from the Government and has ever since supported the work there."

Delegate Wickersham: "Why did the mission take it over rather than let the Bureau of Education maintain it?"

Mr. Madara: "Largely through friction between the teachers and the mission employees."
Delegate Wickersham: "And it was turned over so that it would be under one head?"

Mr. Madara: "Yes."

Delegate Wickersham: "Are there any more missions in that country?"

Mr. Madara: "In addition to these there is a mission at Tanana crossing which of course will not be affected by anything we do here, but which is a part of the work being done by the Church in the Tanana Valley."

Delegate Wickersham: "How many Indian people are there in the valley above Salchaket?"

Mr. Madara: "There are about 400 who center at Tanana Crossing and there are tribes up on the Nebesna and Shushana which I have never seen and know nothing of. It is impossible to carry the mission work to them. It is almost impossible to take the work to Tanana Crossing."

Mr. Riggs: "Is the work between the Bureau of Education and the Mission, as a rule, harmonious?"

Mr. Madara: "I would rather not answer that, because I have had no personal experience with the Government school teachers."

Delegate Wickersham, to Paul Williams, Interpreter: "Ask these Chiefs if they would prefer to have the Industrial school located at Crossjacket or at Tanana, or at Salchaket, or any other place on the river."

Chief Alexander Williams, of Ft. Gibbon, through Paul Williams said: "We expect the Government to establish the school where it will be the center for the Tanana Valley and the Yukon River and the Koyukuk River and down river."

Chief Jacob Starr, of Ft. Gibbon, through Paul Williams, Interpreter, says he thinks it is right that it should be in the center.

Delegate Wickersham: "They want the school centrally located. Now, will they all support the school and send their children there if there is one established by the Government?"

Chief Alexander Williams, of Ft. Gibbon, through Paul Williams, Interpreter, said that if any of his people objected to sending their children to the school when it was established, that he would make them come.
Chief Alexander, of Tolovana, through Paul Williams, Interpreter, says that he has his child now in care of the Mission school and that you can see for yourself that he is anxious to get his children educated and if there is an Industrial school put up, he will be willing to put his child there, and see that his people send their children there.

Delegate Wickersham: "Ask them, Paul, if there is any one of them here who will object to sending their children to school if an industrial school is established, either by aiding the Mission or by establishing an independent Government school."

Paul Williams, Interpreter: "Chief Jacob Starr says he is willing, and Chief Alexander, and Chief Thomas says he won't agree because he has got one of his own children now in the Mission at Nenana."

Delegate Wickersham: "He wants to send his children to the Mission school at Nenana?"

Paul Williams, Interpreter: "He says that as long as the school is there so close he would prefer to send the children there."

Delegate Wickersham: "But they all favor the establishment of a centrally located industrial school?"

Paul Williams, Interpreter: "Yes."

Chief Ivan, of Crossjacket, through the Interpreter, said: "I am willing. I haven't got a child of my own of course but that cuts no figure with me. I am the head of the other natives, and of course if a school is established he is going to see it supported. I want the school and any time I get any advice from the Government or the Mission, I will see that the children do go to the schools. It is for the benefit of my people and I wish it would be established."

Delegate Wickersham: "Well, do they all feel that way about it?"

Chief Julius Pilot, of Nenana, through the interpreter, said: "That he agrees to it. That an Industrial school ought to be established by the Mission or the Government. He says the railroad is coming through to Nenana and they don't know whether the Mission ground is liable to be taken away by the government and if so the Mission would have to remove its buildings and take their schools to some place where they could stay and it would be wasting time, and for that reason he prefers to see the school some other place."
Delegate Wickersham: "Paul, how many Indians, men, women and children, old and young, are there at Tanana, and from there up to Salchaket, altogether?"

Paul Williams: "I don't know anything about the people up at Salchaket. Mr. Madara would know."

Mr. Madara: "Over two hundred Indians."

Delegate Wickersham: "How many at Crossjacket?"

Mr. Madara: "About sixty."

Delegate Wickersham to Chief Charley, of Minto, through Paul, the Interpreter: "Chief Charley, how many Indian people, old, young, and middle aged, are there at Minto?"

Chief Charley, through Paul, Interpreter, said that he had never taken a census and did not know.

Delegate Wickersham: "Mr. Madara, how many Indian people are there at Salchaket, altogether?"

Mr. Madara: "About sixty."

Delegate Wickersham: "How many at Chena?"

Mr. Madara: "Forty."

Delegate Wickersham: "At Minto?"

Mr. Madara: "The total of Nenana, Minto and Tolovana, is about three hundred and fifty."

Delegate Wickersham: "How many do you think there are altogether, between Salchaket and Tanana, counting both these places?"

Mr. Madara: "The population is somewhat floating, but I would say about seven hundred to eight hundred, and possibly more."

Delegate Wickersham: "And about how many are children not over twenty-one years of age -- from babies up to twenty-one?"

Mr. Madara: "A rough estimate, well, I think there would be about 40%."

Delegate Wickersham: "Then, Paul, the short of it is that the Indians all want an Industrial school for the young Indian people to be located at some central point and to be controlled either by the mission or by the Government, or by
both. All of them are in favor of that, aren't they? Tell them if they are to hold up their hands."

Unanimous approval, all of them holding up hands.

Delegate Wickersham: "You tell the Indian people, Paul, that I went to school when I was young and Mr. Riggs went to school and got a good education, and Mr. Richie and Mr. Madara and Mr. Atwell all went to school, and we all favor schools. We can't establish the school you want, but we will do what we can to help you to get schools. We will send this paper in which you have all said that you want schools to the Secretary of the Interior and ask him to help you. The Secretary of the Interior is a good man. He is strongly in favor of schools for the Indians, and we are sure that he will do something to help them, but we don't know what."

Paul Williams, Interpreter: "They want to talk about some labor now. Some labor that they want the Government to allow them to do."

Chief Alexander Williams, says: "Us natives are self-supporting people, of course, and in order to support ourselves we have to work for a living. Therefore, although we got the land, they wish the Government to allow them to work whenever they have anything to do. That would be a help to them just as much as the schools would. There are quite a few things that they are able to do that other people do."

Delegate Wickersham: "The Indians want a school and they also want a chance to work, is that it?"

Paul: "They all feel that way. They don't want to get up and talk about it because it takes so long, so I asked them if they all felt that way and they all said they did."

Delegate Wickersham: "How do you mean that they want to work?"

Paul: "I might explain that. The army has posts in different places. Each telegraph station lets out contracts for wood. Each telegraph station lets out contracts for fish each year. This would mean quite a bit of money for the natives if they could get the contracts, but they never are able to get the contracts."

Delegate Wickersham: "Why, Paul?"

Paul: "The white men get the contracts because they can read and write and the white men gets it before the Indians know that there is a contract to be let."
Delegate Wickersham: "Can the natives cut the wood as cheaply as the white men?"

Paul: "They could and would if they knew anything about them wanting the wood cut."

Delegate Wickersham: "Can the natives cut the wood as cheaply if they had a chance?"

Paul: "Yes."

Delegate Wickersham: "Can the natives put up the fish as cheaply and as well as the white men do, if they had the chance?"

Paul: "The native puts up a better fish than the white men do, because that is his native food and he has to put it up the very best way he can."

Paul: "There are so many white people here, and the natives altogether depended on their trapping, hunting and fishing, but the game laws are enforced now and they are not supposed to sell meat or fish or anything, and so they must have some way to get money, and they think it is time to ask for labor. Now on the railroad, they could go on the line just as well as the white people with a pick and shovel, but they never have an opportunity, but even so, I believe the natives could do just as well as the white people on the railroad work."

Delegate Wickersham: "But if they were given work would they stick to it, or would they want to go hunting and fishing?"

Chief Alexander Williams, of Ft. Gibbon, through Paul Williams, Interpreter, said: "Any time the natives get a job that they are able to handle they will handle it. I am an Indian and I had a job from the white people for 34 years."

Delegate Wickersham: "Doing what?"

Chief Alexander Williams: "Piloting boats."

Delegate Wickersham: "On what boats?"

Chief Alexander Williams: "Mostly all the company boats, the A. C. Company, and the N.A.T.T. and the N.M. boats, on the Yukon River."

Delegate Wickersham: "For how many years?"

Chief Alexander Williams: "Thirty-four."
Delegate Wickersham: "Have any of these other men worked as pilots?"

Paul Williams: "Julius Pilot did."

Delegate Wickersham: "For how long?"

Paul Williams: "Seven years."

Paul Williams: "You see when there is any market or any demand for meat, the Indian has got meat and the white men got meat, the white man's meat is bought first always, and if the Indian got a fish to sell and the white man got a fish to sell, always the white man's fish is bought."

Delegate Wickersham: "Why?"

Paul Williams: "I don't know. The white people patronize each other, but are always down on the natives, that is what it is."

Delegate Wickersham: "Don't you think Paul, that the reason is because the Indians have never gone to school and don't understand things?"

Paul: "Yes, that is why we want the schools to learn these things."

Chief Alexander Williams, of Ft. Gibbon, through Paul Williams, Interpreter, said: "If there is an Industrial school started for the Indians, will you have a doctor there?"

Delegate Wickersham: "Do they need a doctor there?"

Paul: "Chief Alexander Williams says little as they get it, they need the doctor just as bad as they need the schools."

Delegate Wickersham: "When their people get sick, where do they go for help?"

Paul interpreting for Chief Alexander Williams: "Down at Gibbon, there is a Government doctor, the army doctor, and they depend on him, but other places they go to the Mission for medicine, but there are places where there is no mission or Government doctor and anyway it is only those who have money who can go to the doctor."

Delegate Wickersham: "What do they do when they have no money and are sick?"

Paul: "Then they are helpless and can't do anything."
Delegate Wickersham: "Are there are many who need doctors and can't get them?"

Paul: "Yes, lots of them. All the Indians answered that question promptly in the affirmative."

Chief Ivan, of Crossjacket, through the interpreter, says: "I was pretty sick this winter and they took me down to the army doctor at Ft. Gibbon and the doctor said he was too far gone and there was no hope for him. But anyway the doctor gave him some medicine and he paid him $2.50 but the doctor said he couldn't do anything for him. He says the medicine froze in the bottle and that it was mostly water."

Delegate Wickersham: "But he got well."

Paul: "No, he never was affected at all by the medicine. He says this is the last time he will talk now so he is going to talk away. He wants you to understand that he thinks it is very simple for the Government has a good people and citizens to support it, but the Chiefs have people who cannot support them if they want to accomplish anything so they cannot do these things, but the Government can. So they came all the way up here at their own expense to show you how anxious they are to have the Government help them."

Paul: "They are very anxious to have three things, school, a doctor and some labor."

Thomas Riggs, Jr.: "About the labor on the railroad we will have to wait and see what we can do. When the railroad starts next year, if the Indians want to work and will work earnestly and steadily, I will give them a show, but as a rule the natives have not been very reliable about working. I landed once at an Indian village and it happened that I had about a hundred tons of supplies and the Indians were sitting around there in the village. I tried to hire them, paying them big wages, to put that stuff in a warehouse and I couldn't get any of them to work. That was at Rampart House. So any Indians that want to work would have to understand that it would have to be in earnest and that they would have to stay with it. But we will give them a trial next year, if they want to work. If they will work good, the Indians can get work next year when the railroad construction starts. All we are doing now is surveying."

Chief Jacob Starr, of Ft. Gibbon, through Paul Williams, Interpreter: "We are not asking for labor for ourselves. We are asking it for the whole of our people."

Paul Williams: "Now all these Indian Chiefs have come all the way up the river in order to interview you gentlemen here and they will hope very much that you will be able to
accomplish something for them so that when they go back they will be able to say it paid them to make the trip to Fairbanks and so that the people will see that it meant a great deal to send their Chiefs up here."

Delegate Wickersham: "Paul, you tell them I say I think it has done a great deal of good. We have seen them now and know them and are acquainted with them, and have written down all they said and will send it to the Secretary of the Interior, and a copy of their pictures too, so that the Secretary of the Interior will look at their pictures and look into their faces and see what kind of looking men they are, and he will read here about what they want, about them wanting schools and work and that they want to make their home and want to become like white people and want to learn to talk the white man's language and to work like the white men. The Secretary of the Interior has charge of all these matters you have brought up. He has charge of the railroad and of the lands and I think he will feel very friendly upon the Indians themselves. If they work good, they will be employed. If they work bad, they won't be employed. So it all lies with the Secretary of the Interior the Indians."

Paul Williams: "The Indians say that next time you run for a delegate, you want to be sure and notify us and be sure you accomplish this before you run again for delegate."

Mr. Madara: "If they ever get the vote, there will be enough of them to settle the Delegate question all right."

Delegate Wickersham: "I want you to say to them, Paul, that I am glad to hear the Indians say that they are interested in who shall be elected delegate from Alaska. It sounds good to me. You tell them that as soon as they have established homes and live like the white men and assume the habits of civilization, they can have a vote."

Rev. Guy H. Madara: "A suggestion in regard to the doctor. We have had so many government officials in this country who don't officiate, that I would like to make this statement right at the start. We have had Government officials here who were supposed to work, who were supposed to look after the preservation of game and of fur, and who stayed in Fairbanks. We do not need that kind of doctor. If there could be a doctor appointed to look after the health and sanitation among these Indians it would be a great thing, but he would have to have an expense account large enough to allow him to make regular visits up and down along the river, so that he could go up and down the river and keep on moving at regular intervals from place to place, and not just have an office in Fairbanks and expect the Indians to come, because they can't do it."
Unanimous approval from the Indians.

After the meeting, the Indians formed in two lines and shook hands with the white men present, expressing their gratitude at being allowed to state their case.