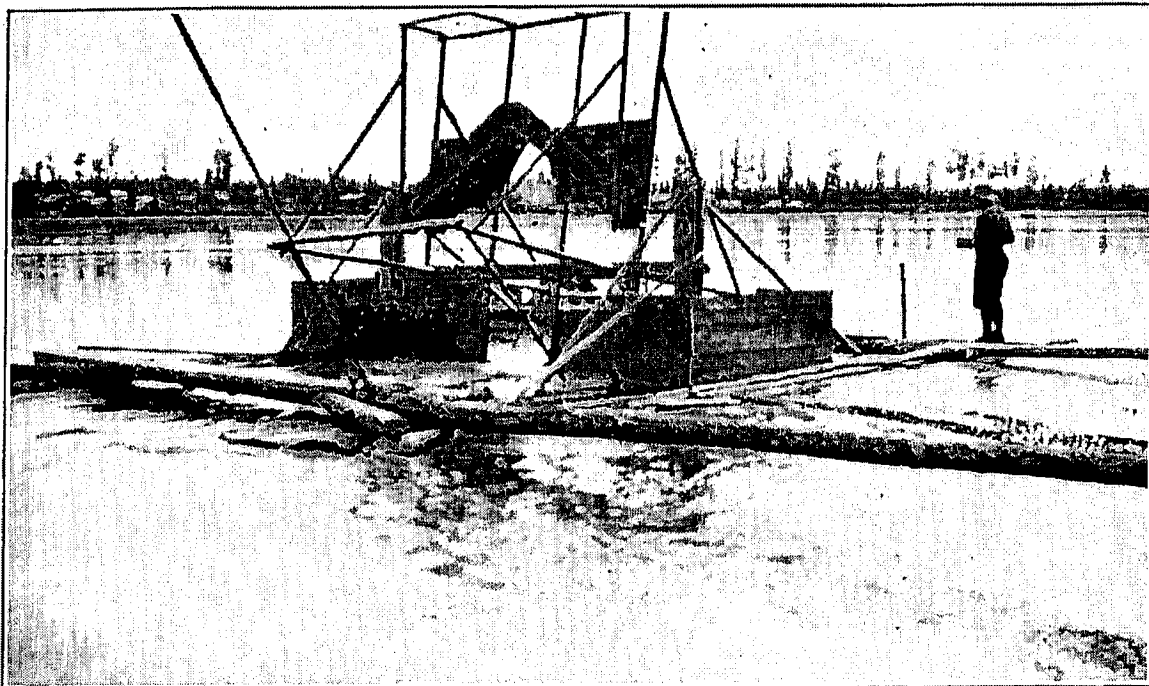


HOLY CROSS was the end of our river trip in the small boat. We reached there one Friday evening, expecting to have several days before the steamer came along for St. Michael, which would have allowed us time to get in personal touch with the school work at this point as conducted by the Roman Catholic Church. Early the following morning, however, there was a vigorous cry of "steamboat!" There are no telegraphic lines at Holy Cross, and the White Pass agent does not know until a boat actually arrives anything about the transportation service. His advice to us was to act on the Alaska slogan to "take the first thing going your way," that anything else was pure speculation. There was also much uncertainty regarding the boats sailing from St. Michael to Seattle, and we were informed that if we missed the "next" one it would probably mean a wait of weeks; there were usually only two sailings a month. Naturally we decided to board the "Washburn," which was going down the Yukon River.

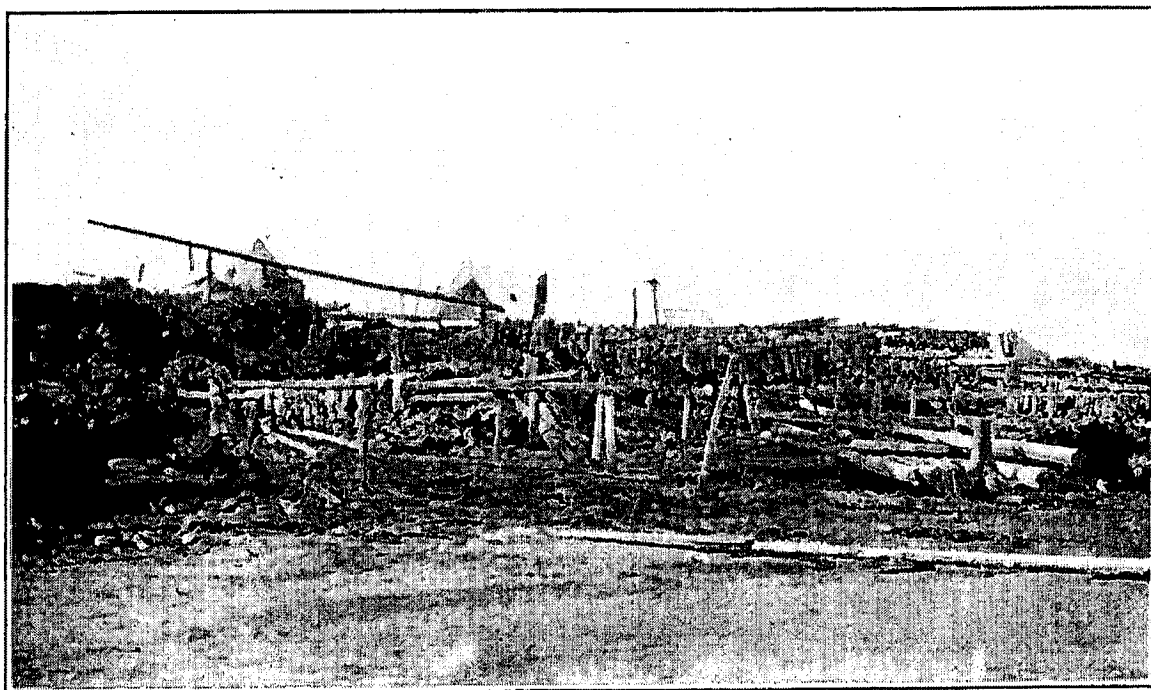
However, at St. Michael we had the pleasure of meeting Father Sifton, in charge of the work at Holy Cross. The mission plant is well located and presents a fine appearance from the river.

Father Sifton told us that the village around the mission contained 175 people, half Indians and half Eskimos, Holy Cross being the dividing line between the two classes of natives. The boarding-school has an enrolment of 120 children. The mission has eight sisters and a number of lay brothers, in addition to the priest in charge. The school takes care of many orphan children, and the pupils come from any section of the Territory. The Bureau of Education pays the salaries of two teachers for eight months in the year, and also furnishes the necessary school supplies. The mission provides the building.

Father Sifton said the greatest trouble among the people was whisky and the "Yukon Hobo"—the disreputable scum that drifts down the river. Many of that class of whites, he said, regarded the native women as being raised for their particular benefit. One man came to the school



INDIAN "FISH WHEEL" FOR CATCHING SALMON, TANANA RIVER, ALASKA.



INDIANS CURING FISH, NEAR KALTAG, ALASKA.

and said he wanted a certain girl. He was asked, "Do you want to marry her?" His reply was, "Well, I don't know about that, but I want to live with her for a few months."

ST. MICHAEL.—We had to spend a full week at this point, waiting for the boat for Seattle. We found that the Bureau of Education was conducting a school for the Eskimos living in a village at the edge of the town, and we made several visits to the two camps. The day school is in charge of Mr. Allen, a bright, energetic young man, who, with his wife, seems well qualified for the work. The Bureau has a very capable nurse, Mrs. Jordan, with whom we got acquainted. There were a number of cases on which she wished advice, and Dr. Carrington visited them with her.

St. Michael is a military reservation at which is stationed a detachment of United States soldiers, and the town is under military rule. There are no saloons, and the natives (of whom there are 150) do not get very much liquor. The commanding officers of the post have maintained strict discipline, and dealt severely with any cases that came to light of the soldiers going with the native women; consequently the conditions are fairly decent in that respect.

Dr. Thomas L. Fernbaugh, the army surgeon at the post, is greatly interested in the natives. He was formerly stationed at Fort Sill, Oklahoma, and was well acquainted with most of the former Apache prisoners of war. He has been ready at all times to do what he could for the cases brought to his notice by Mrs. Jordan, but there are no facilities at the post to take them in the army hospital. Recently a small cabin has been secured by the Bureau as a dispensary, but it is hardly large enough to permit of any surgical work.

We also met at St. Michael Mr. A. W. Evans, the Bureau's supervisor for the district along the upper coast and up the Yukon River as far as Nulato. He admitted that the conditions on the Yukon were very unsatisfactory, and stated that his Bureau had been unable, for lack of funds, to make proper provision for the field. The health conditions had been fully investigated by a physician detailed from the

Public Health Service, and funds (\$125,000) were asked to cope with the situation. Congress refused to appropriate any money for this purpose, and the Bureau was therefore helpless.

Mr. Evans recognized the need for some action to protect the land and fishing interests of the Yukon River Indians. The matter had been taken up, but the Land Office was hostile to setting aside the land described for the benefit of the natives. Nothing has yet been accomplished.

Archdeacon Stuck reached St. Michael the day before we left, and we had a number of long conferences with him.

The total cost of our boat, motor and fittings, laid down in Eagle, Alaska, was \$241.50. At the second place we stopped we arranged to sell the outfit for \$200. When we ended our trip at Holy Cross we shipped the boat and the motor up to the purchaser and received the money, by wireless authority, when we reached St. Michael.

We boarded the S. S. "Senator" Sunday evening, August 2d. The following morning we arrived at Nome, where the boat remained at anchor in the harbor until about 10 o'clock P. M. We went ashore in the tender to visit the Eskimo village on the "Sand Spit."

NOME.—In company with Dr. D. S. Neuman, the contract physician of the Bureau of Education, we visited the Eskimo village. The summer population is close to 1200, as many natives come in from King Island and elsewhere to dispose of their handiwork—moccasins, beads, and ivory carvings. In winter the number is about 500. Dr. Neuman is a scientific, high-grade man, who apparently takes a deep interest in his work for the natives. He knows nearly every one of them by name, and the condition of the cabins and tents we visited showed his activity and influence with these people.

We left Nome on August 3d and arrived at Seattle on the twelfth of that month.

I feel that I owe a great deal to Dr. Carrington for his help in making our trip a success. He is an experienced traveler and investigator, a good companion, a competent

physician and surgeon, resourceful and ingenious in a mechanical way, with a thorough knowledge of gasoline engines. No matter what the hardships or discomforts, Dr. Carrington shared them with philosophic good nature. He did his full share of the work involved on the trip.

The Alaska Division of the Bureau of Education exercises jurisdiction of the natives of the Territory. It is a pleasure for me to bear testimony to the splendid work that Bureau is attempting to do for the 30,000 Indians and Eskimos under very adverse circumstances. Over 70 schools are maintained, and several hospitals have been established. When it is realized that Alaska is one-fifth as large as the United States, and that the entire coast line is probably a matter of 20,000 miles, the extent of the Bureau's work may be understood. Then consider that for this vast field the Bureau has but \$200,000 annually, and some of its difficulties can be appreciated. For a country where extravagant prices are charged for *everything* it is necessary to economize to the quick in every direction, even to paying some of the teachers eight or nine months for a year's work. The army gives its soldiers extra pay and additional allowance for Alaska service, but many of the Bureau's employees do not receive a normal wage. To do the work required in Alaska the appropriation should be at least \$500,000.

The Public Health Service loaned Dr. Krulish, one of its physicians, to the Alaska Bureau to go over the Territory. He made a thorough investigation and a report on health conditions of the natives, showing a deplorable situation calling for urgent action. Congress was asked for an appropriation to enable the Bureau to do effective medical work, but not a dollar was granted for this great need. If the ravages of tuberculosis, trachoma, and kindred diseases are to be effectively checked or eradicated, favorable action should be promptly taken by Congress on the recommendations of Dr. Krulish. Otherwise the number of natives of Alaska in need of education and Christianity will be a diminishing quantity.

To summarize the situation, in my judgment the present urgent needs of these Indians are:

1. Protection for their homes and fish camps.
2. Better enforcement of liquor laws by men free from local influence—by a force similar to the Northwest Mounted Police.
3. Enforcement of game laws prohibiting the use of poison in catching fur-bearing animals.
4. Increased appropriation for the Bureau of Education.
5. The establishment of a number of small hospitals in charge of competent physicians.
6. That the churches conducting missionary work in Alaska should properly equip their stations with a sufficient number of workers more effectively to deal with existing conditions.

Respectfully submitted,

*August 31, 1914.*

M. K. SNIFFEN.

## HEALTH CONDITIONS AMONG THE ALASKAN INDIANS ALONG THE YUKON AND TANANA RIVERS.

REPORT OF DR. THOMAS SPEES CARRINGTON.

TO THE EXECUTIVE COMMITTEE, INDIAN RIGHTS ASSOCIATION,  
Philadelphia, Pa.

*Gentlemen:* Before Mr. Sniffen and I made the survey of the Indian villages along the Yukon and Lower Tanana Rivers in Alaska it was understood that, should we agree upon the general conditions observed during the investigation, I would indorse Mr. Sniffen's report to your Committee, and also write a special report on the health of the Indians and the sanitary conditions under which they are living.

During our journey Mr. Sniffen and I discussed every phase of the investigation, and after each visit to a settlement reviewed together the material collected. A large

part of the information was obtained through interviews with officials, missionaries, traders, trappers, squaw men, and Indians. When we noticed a cabin or camp on the banks of the rivers between the villages we usually stopped for a chat with the owner. After these interviews the information obtained was discussed by us until we came to an agreement as to the probable causes of existing conditions observed in the district. For these reasons I feel that I can heartily indorse Mr. Sniffen's report to your Committee.

In making my investigation I endeavored to obtain information on four special subjects, as follows:

- A. The sanitary condition of the villages and camps.
- B. The hygienic conditions of the individual.
- C. The health of the individual.
- D. The increase or decrease in the population.

In order to obtain this information I made a careful sanitary survey of about 20 villages and probably as many or more summer encampments, inspecting the interiors of such dwellings as could be tactfully entered. Further, with the assistance of either the Government teacher, the visiting nurse, or a missionary I held free clinics in the school-house or dispensary of the larger villages, and after the clinics visited the homes of patients who were too ill to come to the dispensary. In this way we obtained invitations to enter dwellings which, otherwise, probably would not have been open to us. The clinics, besides helping us to obtain a welcome and courteous treatment from the Indians, gave me a good opportunity to study the prevailing diseases and draw out through questions the medical history of many of the families in the settlements.

#### A. THE SANITARY CONDITION OF THE VILLAGES AND CAMPS.

The sanitary condition of both the permanent and temporary settlements is much alike, and the remarks and description that follow apply to all we visited unless otherwise stated.

1. *Drainage.*—The ground in Alaska is usually frozen to a

great depth. This is shown in the mining operations, for dirt and gravel must be thawed before it can be removed, even when 100 feet or more below the surface. In the river valleys during the summer months the top layers of the soil thaw out, generally to a depth of two or three feet. This causes the surface of the ground to become wet and swampy, with many pools of standing water that do not dry up dotted over it. These pools become the breeding places for swarms of mosquitos, and in other ways cause unhealthy conditions on the sites of settlements. Many of the permanent villages are built on ground of this character, and these conditions can be greatly improved without much effort or expense by draining with ditches. I particularly noticed pools of dirty, stagnant water on both permanent and temporary sites of settlements which might be drained in less than an hour by the work of two or three persons.

2. *Toilet Facilities.*—In none of the settlements, either permanent or temporary, did I notice a privy or other shelter for toilet purposes. In many places the inhabitants use the ground behind their dwellings, or at best a nearby clump of bushes.

3. *Water Supply.*—Drinking-water and water for domestic purposes is usually obtained from the river in front of the settlement, and during the summer months there is probably no danger from a polluted water supply. However, after the river freezes the water is obtained from holes in the ice. We were told that it is a custom to throw refuse over the bank and onto the ice in order that it may be carried away when the "breakup" comes in the spring. Dead animals and heavy offensive material, when not left around the cabins, are also hauled out upon the ice. As the weather moderates the top of the ice begins to melt, and the resulting water from around refuse often drains into the holes from which the water supply for the village is obtained.

4. *Dog Kennels.*—Many large dogs are kept in every settlement. In general, they are tied up in front of the owner's dwellings, or are at large in and around the buildings. During the winter, at the permanent villages, in



many instances they are housed in kennels placed to the rear or between the cabins. So far as I was able to observe there is no effort made to keep the ground clean where the animals are tethered. I was informed that during the winter months frozen urine accumulates at the corners of the kennels in large cakes, often two or more feet in height, and not being removed, melts as the weather moderates, causing offensive and unsanitary conditions.

5. *Dwelling Interiors.*—The cabins are built of logs. The older ones consist of a single room, and both sexes of all ages sleep crowded together in them. These single-room cabins and the tents without interior partitions are considered by the social workers to be one of the causes for the unmoral condition of the Indian. In most of the villages overcrowding is a common condition. During the seasons when all the inhabitants are at home, and especially when a "potlatch" is in progress, we were told the cabins are crowded to their utmost capacity, the inmates sleeping in rows and occupying the entire floor area. Through the influence of the missionaries in some of the communities two-room cabins are now being built, in order that the women and children may have more privacy.

6. *Ventilation of Dwellings.*—The Indian does not seem to notice overheated or foul air in his dwelling, and the problem of ventilating his cabin, particularly through the winter months, is hard to solve. The temperature during this season ranges from zero Fahrenheit to 70° below zero, and warmth and comfort are obtained by excluding fresh outside air. Closing every opening tightly has become such a habit that it seems impossible to teach him to open up his cabin even in warm weather. Our visits were generally made in the middle of the day, at a season of the year when the temperature out-of-doors ranges around 70° and delightful atmospheric conditions prevail. Still we found practically all the cabins tightly closed, and in many of them women cooking over hot stoves that made the interiors stifling. While we were with the missionaries or teachers in some villages, they urged the Indians to move into their summer

camps. It was already late in the season for this change, but the Indians did not seem to have any great desire to leave their cabins for life in the open air.

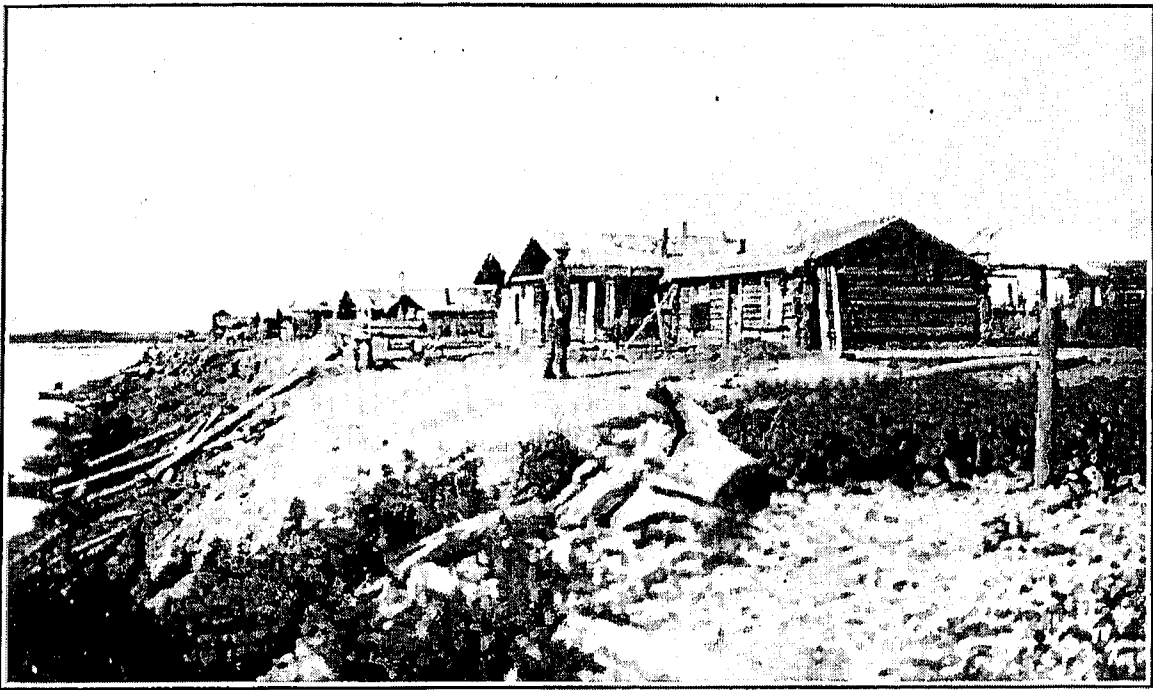
#### B. THE HYGIENIC CONDITIONS OF THE INDIVIDUAL.

Under this heading I have grouped together the facts regarding the food, clothing, care of the body, and habits and customs that bear upon the health of the individual Indian. A part of this information was obtained from the whites who have lived among the natives for years, and the balance from my own observations made during visits to the settlements.

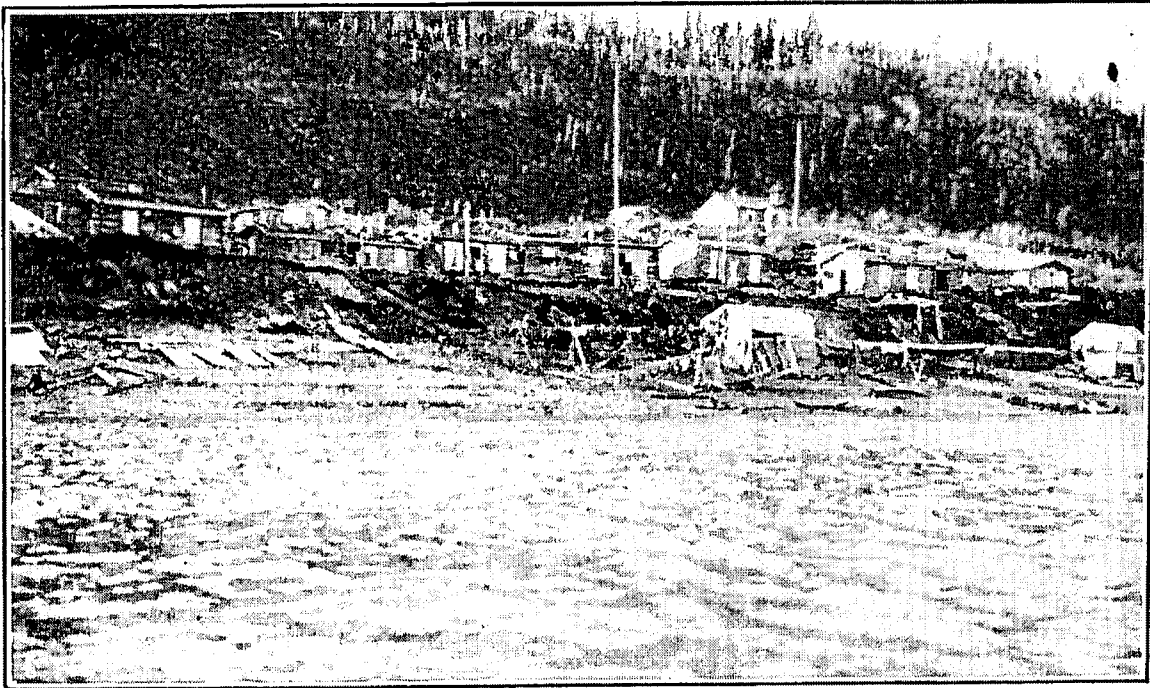
I. *Food*.—The health of the Indian is probably not affected by the quality or variety of his food, for supplies can be obtained without difficulty when money is plentiful. The native in a large measure follows the ways of the white man in making his purchases; however, he holds to a practice called "potlatching," which is objectionable and does affect his health. This custom has many superstitions connected with it, and consists in giving a great feast to one's neighbors, friends, and invited guests from other settlements.

Usually the manner in which the Indian earns his living is such that his money reaches him in lump sums. This is due to the fact that he sells his fish and furs in bulk after the seasons for fishing and trapping are over, or delivers at certain times a specified amount of wood which he has cut on contract. With a goodly sum in hand he becomes uneasy, for he adheres to a community life and does not know how to save money. He therefore prepares to give a "potlatch." Hoping to outshine his neighbors, he will spend all the money he has earned and all he can borrow, as well as any credit he may have at the local stores. These feasts last for days, until all the supplies are exhausted. Then the family giving the entertainment lives on low rations until its members are invited to a "potlatch."

Potlatching, therefore, has forced the Indian into an existence consisting of alternating periods of feasting and



STEPHEN'S VILLAGE, ON YUKON RIVER, ALASKA.



INDIAN VILLAGE ON YUKON RIVER—LOUDEN, ALASKA.

fasting, during which he is either gorging himself and overtaxing his digestive organs, or is starving himself and drawing on his reserve vitality.

The children appear to be poorly nourished, and in many instances their condition is very likely due to the absence of fresh cow's milk. Except at two or three points, situated at great distances from each other, there are no cows in the interior of the Territory. Even at these points the price of milk would debar it from the Indians. The only milk the native can obtain is the evaporated or condensed variety, and children fed for long periods of time on this kind of milk often suffer from acute intestinal disorders and diseases due to malnutrition.

Alcohol, because of the unusual manner in which it is consumed, is probably one of the causes of malnutrition among the adults. The existing laws prohibiting the sale of intoxicating liquors to the Indian force him, if he tries to obtain whisky, to purchase it in some underhand way and in large quantities. The impossibility of enforcing the law under existing conditions tends to stimulate a trade in the lowest grade of poisonous whisky between the Indians and a disreputable class of white men. From the information we obtained during our investigation we concluded that practically all the Indians in the Yukon and Tanana valleys are able to secure intoxicating liquors. However, when a supply is brought into a settlement it is usually consumed at once, either through a lack of self-control or because of fear that the supply will be discovered and confiscated by the authorities. This custom causes numerous cases of alcoholic poisoning, and when carried on over a period of time, lowers the vitality of the individual and opens the way to chronic diseases.

2. *Clothing.*—The Indian has entirely changed the manner of clothing his body during recent years. Before the white man came into the country he used skins, furs, and other native products. Now he purchases ready-made clothes from the trader, and these are usually of shoddy or other cheap materials. The women make most of the

clothes for themselves and their children from cotton cloth, and they probably do not have the necessary protection for the arctic winters.

3. *Care of the Body.*—Bathing of the body is not a frequent practice. Possibly this is due to the low temperature and the lack of water and privacy during the winter months. There is a great difference between individuals regarding personal cleanliness. Some of the Indians who have come in contact with the missionaries and teachers have fairly clean habits, but many others are filthy; their clothes inside and out are dirty, and they do not appear to follow any of the personal hygienic customs of civilized society.

4. *Habits and Customs.*—The Indians have numerous habits and customs which are closely related to health and disease, such as the custom of "potlatching," mentioned under the paragraph on Foods. Spitting seems to be a universal habit. Men and boys particularly make a habit of expectorating at frequent intervals upon paths and nearby objects when out-of-doors, and also upon the floors and other selected places in dwellings. This habit is, without doubt, a large factor in the spreading of tuberculosis.

Promiscuous sexual intercourse among the boys and girls is a custom that begins about the time of puberty, and probably is a factor in disseminating venereal diseases throughout the settlements. There are peculiar customs connected with childbirth which, no doubt, cause uterine diseases, and filthy habits relating to the care of children likely to produce intestinal disorders and skin eruptions.

The Indian objects to burning anything which comes from his body, such as hair, bits of skin, or parings of finger-nails, as he believes they contain some of the vital principle upon which his physical welfare depends. This belief extends to old clothes which may be soiled by excretions from the body, and probably spread acute contagious diseases, such as typhoid or scarlet fever and dysentery. As is indicated by many customs, the Indian is still very superstitious, and often when ill or in trouble resorts to the tribal medicine man rather than to a priest or physician.

### C. THE HEALTH OF THE INDIVIDUAL.

While the information presented under this heading was largely gathered personally through clinics and visits to patients in their homes, I have also used facts obtained from missionaries, physicians, and trained nurses who are working among the Indians.

1. *The General Health.*—The health of the inhabitants in the settlements we visited is below the normal of the whites in the same region. Instead of finding a race in a good physical condition, as might be expected in a healthy country such as Alaska, and among a people whose occupations are largely followed in the open air, we found a majority of both sexes complaining of various kinds of indefinite misery, and showing indications to the trained observer of impaired vitality.

2. *Tuberculosis.*—There are numerous cases of tuberculous disease in practically all the settlements along the Yukon and Tanana Rivers. Every form and stage of the disease can be studied during a journey through the interior of the Territory. However, no figures of value could be obtained regarding the number of persons afflicted in a given community or in the territory inspected. We found there is a great difference of opinion on the subject among the social and medical workers, although nearly every one consulted believes that over half of the population is suffering from the disease in some form. In a few of the smaller settlements where I made an examination of possibly one-third of the inhabitants I found indications of bone or gland infection in nearly every person inspected.

3. *Eye Diseases.*—Eye diseases are prevalent throughout the district, and I saw many cases of partial and total blindness. The patients who came to the clinics complaining of eye trouble usually were suffering from trachoma, and probably most of the blindness is due to that disease or to infection from gonorrhoea.

4. *Veneral Diseases.*—It was impossible, on a journey of inspection such as we were undertaking, to make a thor-

ough investigation as to the prevalence of venereal disease. However, I saw unmistakable signs of syphilis in a number of persons who consulted me for other troubles, and was quite often asked to treat patients infected with gonorrhoea. These experiences, together with the information I gathered from various sources, led me to believe that venereal diseases are common and are a factor in the degeneration of the Indians of Alaska.

5. *Abdominal Disease.*—Intestinal disorders are very common. Daily I heard complaints of pain and other symptoms, indicating that there is a large amount of suffering from functional diseases, and I also examined many cases where abdominal operations were indicated.

#### D. THE INCREASE OR DECREASE IN THE POPULATION.

So far as I am aware there are no reliable figures to be obtained on this subject. The United States Census Report for 1910 gives the entire native population of Alaska as slightly over 25,000, and shows a decrease of over 4000 in ten years. There seems to be much difference of opinion among the well-informed whites of the interior of the Territory as to the vital statistics of the Indian population. When we came to collecting figures regarding the births and deaths occurring in the villages during a given time in the past few years, we generally found that no figures are kept except at settlements where Government teachers are stationed. In other places our information was obtained by the very unreliable method of questioning the whites and intelligent natives. However, the figures obtained by our efforts showed in almost every instance an increase of births over deaths for various periods of time during recent years. For a while these statistics puzzled me, as there is no doubt the Indians are much less numerically in the Yukon District at the present time than they were fifteen or twenty years ago. After our investigation had been in progress for some time we began to hear about disastrous epidemics of diseases, such as measles and smallpox. These swept the country after the discovery of gold in the Terri-

tory, causing hundreds of deaths, and in some localities wiping out entire villages. Therefore I concluded that the reduction in the population is not due to a steady death-rate higher than the number of births in an average year, but is due to an occasional epidemic, deadly because the ground is prepared by the bad sanitary conditions of the settlements and the unhygienic manner in which the Indians live.

#### SUMMARY.

The facts gathered during the survey as outlined show—

1. That the native settlements in the Yukon and Tanana River valleys are in a very bad sanitary condition.
2. That the peculiar habits and customs of the Indian are a large factor in causing disease.
3. That disease and misery due to ill health are very common.
4. That the native population is not decreasing except during periods of epidemics.

As the investigation progressed I was more impressed each succeeding day by the large amount of indefinite misery shown by men, women, and children. Practically all gave the impression of having some physical disorder, and often the trouble was in plain view, such as inflamed eyes, enlarged or suppurating glands, skin diseases, or deformities. If one saw an apparently healthy individual, when questioned, he was almost certain to complain of some internal disorder.

This obvious deterioration of the native race in the interior of the Territory of Alaska is, in my opinion, due—

1. To the gradual lessening of the Indian's means of subsistence, such as the fish, the fur-bearing animals, and the game. This, in a large measure, is caused by the white man's vandalism, for he uses "modern" methods in fishing and hunting: he does not preserve the game as the Indian has done for years; and in some instances he uses poison to obtain furs in large quantities.
2. To the change which has occurred during the last twenty years in the Indians' manner of living. Formerly



the natives divided into small family groups, lived nomadically in tepees or tents made of skins. Now, for a large part of the year they live in tightly closed and appallingly overheated cabins, which they arrange in villages without regard to sanitation.

3. To the perpetuation of many of the traditional practices of the race, which apparently have a more harmful effect upon the Indians living under civilized or semi-civilized conditions than upon those existing as savages.

4. To the number of squaws removed from the life of the community. Many white men who have settled in Alaska have married or are living with native women, and they seem to have picked out not only the best-looking squaws, but also the finest physical specimens of the race. This leaves the diseased and weak women to bring into the world the next generation of pure-blooded Indians.

5. To the occasional use, in poisonous quantities, of a very low grade of intoxicating liquors.

#### CONCLUSIONS.

While the sanitary and health conditions of the natives living in the Tanana and Yukon valleys is very bad at the present time, I believe that they can be changed. Considering the semi-nomadic life of the Indian and the unfavorable conditions brought about by the climate and the discovery of gold in the country, the results from the efforts of the missionaries and the Government physicians, nurses and teachers to raise the standards of living among them have been extremely good. Many of the whites we interviewed during our journey declared the belief that all efforts to help the natives are of little value, and that the Indian is poor material to work on. I cannot agree with this opinion, for I think it is caused by a perspective too close to the missionary and educational work in the Territory.

An unprejudiced observer can see that the native race is tractable, desires to follow the white man's customs, and that the individuals given a fair chance have greatly improved within a short time. We heard a number of white

men say that the race is dying out and, therefore, it is unnecessary to provide schools for children who will not live to profit from the education provided for them. On the other hand, I believe that the only way to save the race is through education. Bad as the description of the present state of their life may appear, many of the conditions are such that they can be corrected by the individual with little effort. A thorough education of the children will in a great measure change the living conditions for the next generation, and will also influence the present adult population. I therefore feel strongly that not only the existing schools should be continued, but that the Government should be urged to establish a school in every village, or arrange in some other way to educate all the native children in the Territory.

While the education of the present generation is in progress, the medical and sanitary work in the settlements should also be pushed with vigor. This can best be done, I believe, under the direction of one strong medical man, who should be placed in charge of the whole district, and supplied with sufficient competent assistants. A man with the ability to carry through such constructive work should have the funds necessary to build, equip, and maintain hospitals and dispensaries, and should be given ample facilities for summer and winter transportations.

Respectfully submitted,

THOMAS S. CARRINGTON.

*September 28, 1914.*

The Indian Rights Association is a non-partisan, non-sectarian organization for promoting the civilization of the Indian and for securing his natural and political rights. To this end it aims to collect and collate facts, principally through the personal investigations of its officers and agents, regarding the Indian's relations with the Government and with our own race, concerning his progress in industry and education, his present and future needs. Upon the basis of facts, and of legitimate conclusions drawn from them, the Association appeals to the American people for the maintenance of such a just and wise policy upon the part of the Executive and Congress in dealing with these helpless wards of the Nation as may discourage fraud and violence, promote education, obedience to law, and honorable labor, and finally result in the complete absorption of the Indian into the common life of the Nation.

## LIST OF OFFICERS FOR THE YEAR 1915

---

HONORARY PRESIDENT,

HON. JOSEPH H. CHOATE.

PRESIDENT,

REV. CARL E. GRAMMER, S.T.D.

VICE-PRESIDENT,

EDWARD M. WISTAR.

TREASURER,

CHARLES J. RHOADS.

CORRESPONDING SECRETARY,

HERBERT WELSH.

RECORDING SECRETARY,

MATTHEW K. SNIFFEN.

EXECUTIVE COMMITTEE,

DR. FRANCIS OLCOTT ALLEN, JR.,  
H. H. BARTON, JR.,  
MISS EDITH F. BIDDLE,  
T. WISTAR BROWN, 3D,  
WM. ALEXANDER BROWN,  
MRS. BRINTON COXE,  
JOSEPH ELKINTON,  
REV. CARL E. GRAMMER, S.T.D.,  
JAMES S. HIATT,

WARREN K. MOOREHEAD  
MRS. JOHN MARKOE,  
HENRY S. PANCOAST,  
CHARLES J. RHOADS,  
JONATHAN M. STEERE,  
MATTHEW K. SNIFFEN,  
MISS AGNES L. TIERNEY,  
HERBERT WELSH,  
HERBERT S. WELSH,

EDWARD M. WISTAR.