

The Purpose and Achievements

*of the*

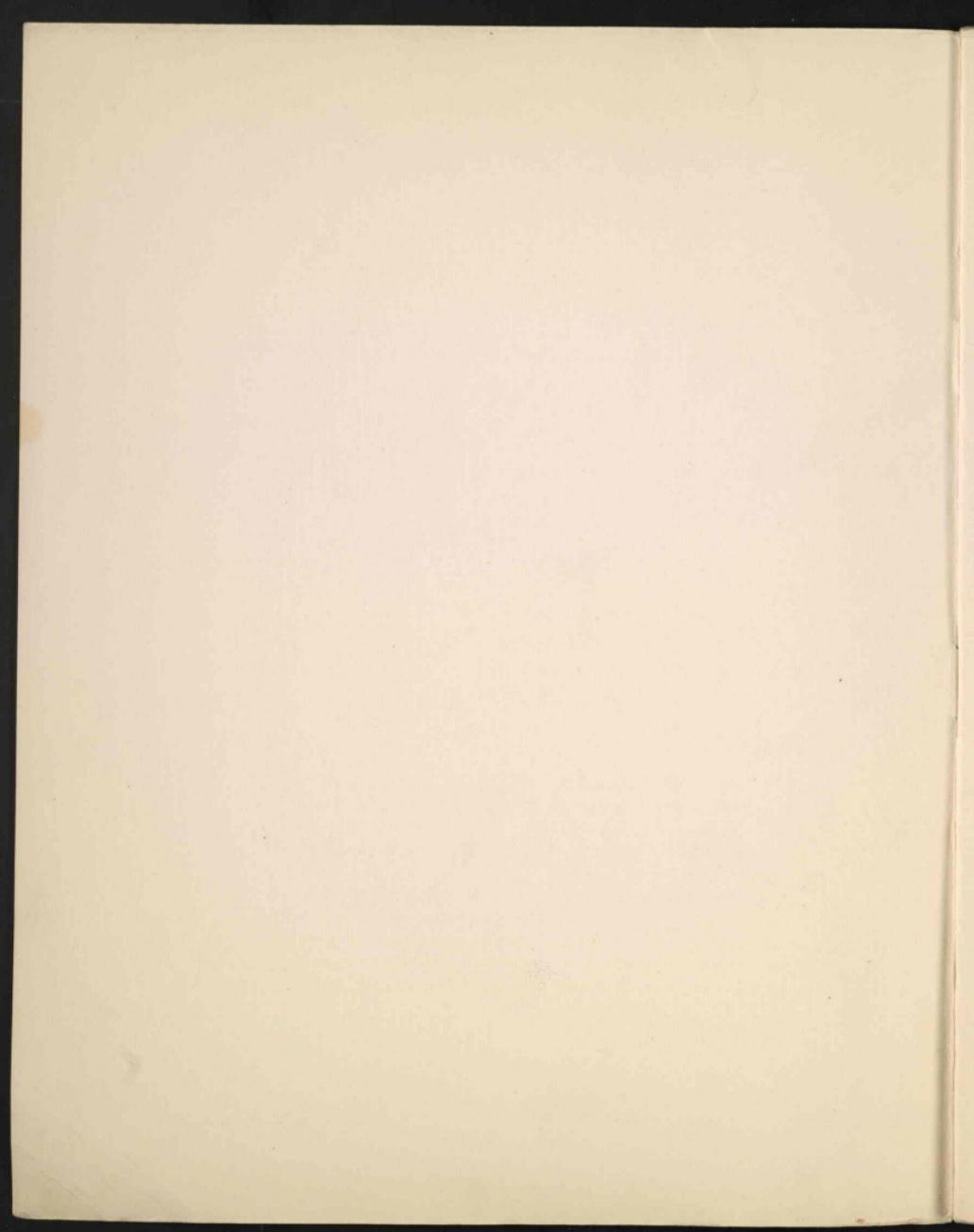
Rodman Wanamaker Expedition  
of Citizenship

*to the*

North American Indian

DR. JOSEPH KOSSUTH DIXON  
LEADER OF THE EXPEDITION

*Summer and Autumn of 1913*



THE PURPOSE AND ACHIEVEMENTS  
of the  
RODMAN WANAMAKER EXPEDITION  
OF CITIZENSHIP  
to the  
NORTH AMERICAN INDIAN  
Summer and Autumn of 1913

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*To the President of the United States;*  
*To the Secretary of the Interior;*  
*To the Commissioner of Indian Affairs;*  
*To the People of the United States.*

GREETING:

Through the inspiration of Rodman Wanamaker, two former expeditions were equipped and sent forth under my leadership to study the Indian in the heart of the Indian country and make a historic and picture record of his life, character, manners and customs.

The First Expedition proceeded in 1908 to the valley of the Little Big Horn, and was located with Indian camps in Wyoming and Montana. The main features of the expedition centred at Crow Agency and Lodge Grass, Montana. Here, with historic care and diligent patience the expedition produced in life pictures

on Indian ground, with Indian characters, Longfellow's immortal epic, "The Song of Hiawatha." Thousands of photographs of Indian life, customs, manners and environment were made.

The Second Expedition went forth in 1909, also with the sanction of the United States Government, and assembled, in the Valley of the Little Big Horn, Montana, representative Indian Chiefs from nearly every important Reservation in the United States, and there the Indians organized and carried out the "Last Great Indian Council," and this for the reason that the Tribal Council is the bulwark of Indian administration. Life pictures and photographs were made of this stirring event, a full account of which is given in the book called "The Vanishing Race." This ample study of the manly qualities and virility of character in the North American Indian, together with the historic data and photographic record made, led Mr. Wanamaker to feel that the nobility and intrepidity, the heroism and exalted qualities, of Indian character ought to be preserved and perpetuated for the inspiration of coming generations.

He, therefore, on May 12, 1909, made the suggestion that a National Memorial to the Indian be erected in the Harbor of New York, as a tribute to a vanishing race.

By Act of Congress, signed by President Taft, December 8, 1911, Rodman Wanamaker was authorized to erect a National Indian Memorial in the Harbor of New York.

The Third Expedition took its inspiration from the ceremonies at the opening of the ground for this Memorial, on Washington's Birthday, 1913. These ceremonies were participated in by the President of the United States, members of his Cabinet, details from the Army and Navy, representative citizens from all walks of life, and by thirty-two eminent Indian Chiefs from Western Reservations, designating eleven Indian tribes.

As these Indian Chiefs, for the first time in their history, raised the flag of our country and signed, under the folds of the flag, a Declaration of Allegiance to the United States Government, composed by themselves, they said, with sublime pathos: "We have never before felt that we were a part of this country."

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A new ideal was imposed. If these grizzled warriors, heroes of the battle plain and the chase, men who have never owned a flag and knew nothing about the flag, felt such a thrill of patriotism because their hands had lifted the Stars and Stripes to the winds, then every tribe of Indians and all the Red Men must have the opportunity to become a part of our country.

This Third Expedition—which has now returned—was immediately organized and sent forth in early June, last.

### THE PURPOSE

It was an Expedition of Citizenship.

The gigantic enterprise of rearing a National Memorial to a great race of people might have been undertaken and completed independent of the knowledge or of any participation on the part of the Indian. The larger thought obtained. These Red Men are to be harmonized, unified, uplifted, and are to have a share themselves in the great Memorial that is to stand, a lonely, lofty figure, where the sea will forever moan a dirge for a vanished race. A vastly important thought, therefore, contains a threefold significance. So far as possible, the patriotic ceremonies to be inaugurated upon every Indian Reservation within the compass of this country were to be a reduplication of the thrilling scenes at Fort Wadsworth, thus linking every tribe of Indians to their own Memorial. But the paramount idea was to instil into the Indian mind an ideal of patriotism that would lead him to aspire to citizenship; for the Red Man needs ideals as well as the White Man.

The Expedition had still a further purpose:

To secure the signature, by pen and thumb-mark, of every Indian tribe to the Declaration of Allegiance which the eleven tribes signed at Fort Wadsworth. Each tribe was to receive and hoist in its own home an American flag, which would be kept and cherished as its very own.

Proceeding again under the official sanction of the United States Government, the Expedition carried to the Indian these four messages:

From the President of the United States:

"The Great White Father now calls you his 'Brothers,' not his 'Children.' Because you have shown in your education and in your settled ways of life, staunch, manly, worthy qualities of sound character, the nation is about to give you distinguished recognition through the erection of a monument in honor of the Indian people, in the Harbor of New York. The erection of that monument will usher in that day which Thomas Jefferson said he would rejoice to see, 'when the Red Men become truly one people with us, enjoying all the rights and privileges we do, and living in peace and plenty.' I rejoice to foresee the day."

From the Secretary of the Interior:

"I have been chosen by the Big Chief in the White House to sit up and watch, to keep the wolves as far away from you as I can. You know that I stand here as the voice and with the hand of the great man in the White House. He loves to do justice above all things. He will do justice to you."

From the Founder of the Expedition:

"These sacred ceremonies, begun at Fort Wadsworth and now completed on your own Indian ground, will strengthen in your hearts the feeling of allegiance and loyalty to your country, to be eternally sealed as a covenant in the National Indian Memorial, to stand forever as the pledge of a new life and peace everlasting."

From the Leader of the Expedition:

"The flag is more than a piece of colored bunting. The red stripe in its folds is symbolized by the red blood in your veins and mine, by the red glow in the sunset, by the red in your ceremonial pipe.

"The white stripe finds a symbol in the white cloud that floats in the sky, in the white snow that drifts across the plains, in the purest thought that goes from your heart to the Great Mystery.

"The field of blue with the white stars you may see every clear night as you look into the great dome above your heads.

"It is the only flag in the world that takes Heaven and earth and man to symbolize. This makes out of it an eternal flag, and we ought to be eternally loyal to it.

"I therefore dedicate the American flag to justice, mercy and fair play to the North American Indian."

#### THE RETURN OF THE EXPEDITION

The Expedition has now successfully completed its task. It comes to Washington direct from the last Indian Reservation visited, to make its report first to the President of the United States. Later, its message shall be given to the Secretary of the Interior, to the Indian Bureau and to the American people. The report herewith submitted is merely tentative and suggestive. Full details of all phases of Indian and Reservation life will be available upon request.

The Expedition has reached every Indian tribe in the United States, one hundred and eighty-nine in all. It has duplicated on their own Indian ground the Fort Wadsworth ceremonies, thus completing the circle. It has given to every tribe an American flag, which the Indians have raised, for the first time, over their homes, and which they now cherish as their greatest possession.

It has secured indelibly, on parchment, the signature, by pen and thumb print, of every tribe in the United States, to the Declaration of Allegiance, which, together with the flag, is to be deposited in the Museum of the National Indian Memorial.

The messages of friendship and hope by the President of the United States, by the Secretary of the Interior, and by the

Acting Commissioner of Indian Affairs, were delivered on the phonograph to every Indian tribe. These messages were received with great earnestness and attention, creating a profound impression.

The Expedition consumed six months and over in time. It covered a journey that would girdle the globe. It traveled over three thousand miles by stage, over mountains and desert, making a consecutive record by pen and picture.

To study the Indian in the home of the Indian is to pass through the university of great ideas.

To witness consecutively the Indian as he lives in that home, from the humblest hogan to the proudest and most progressive Red Man of the plains—to gather up the impressions forced to the front by his environment,—the hostility or hospitality of the landscape, and this on through a series of months, so that the variety and virility of every Indian tribe is focalized in the mind—is to present a composite picture, is to be mastered by the power of a great tragedy, and is to be controlled by an admiration and a sorrow that will become sponsor for an enthusiasm that will inaugurate remedial forces for the uplift of our Indian brother.

The achievements of the Expedition to be enlarged upon may be indicated as follows:

1. A living, authentic and neutral source of information to the United States Government.
2. Knowledge and inspiration to the people of the nation.
3. A new era for the Indian.

## I

### A LIVING, AUTHENTIC AND NEUTRAL SOURCE OF INFORMATION TO THE UNITED STATES GOVERNMENT

Historic values have been preserved. A picture record of every tribe has been made. These records are systematic, extensive and constructive. More than all, they are consecutive. They not alone furnish exact data, but they are in addition a record of the environment, homes and types of the tribes so that a hitherto unavailable source of information is afforded by yielding data for comparative study—from the humblest home to the most progressive and farthest advanced Indian in civilization. This information has never been available to the Government hitherto. It is not the business of the men in the field to make detailed reports of Indian art, Indian music, Indian homes, the country in which the Indian lives; and when descriptive reports are forwarded to the Bureau they are usually placed on file and lost to the world. The Expedition brings information concerning the entire Indian nation, of his life, past and present, not spasmodic details, as seen by Government officials or casual tourists, or of the representations of mistaken philanthropists. It shows that inaccurate, unjust and biased reports have been made.

Again, it shows the deleterious effect on the Indian mind, born of the strife among religious sects.

The Expedition brings information which may expound the trend of the Indian school question, showing the attitude of returned students from non-reservation schools and the expediency of education in the immediate environment of the Indian.

It brings a knowledge of the Caucasian surrounding the reservations—many of the evils of Indian life are directly traceable to the imperfect standard submitted by the white people surrounding the reservations. The antagonism of these same whites to the Indian is also a menace to his progress. They consider the Indian a legitimate victim of "graft."

It brings information of the mental attitude of the Indian toward the Government, a knowledge of the political conditions surrounding and affecting individual tribes, a knowledge that is necessary to his welfare. Also a knowledge of commercial interests affecting individuals and tribes.

It brings a knowledge of the ravages of alcohol among the Indians and the inadequate methods of combating this evil.

It brings a knowledge of the discouragements of faithful men in the field, because of the relegation of essential policies to the routine of cumbersome methods, prevailing since the earliest requirements of the reservation system, intensified also by the brief span of official life of the men who know.

## II

### KNOWLEDGE AND INSPIRATION TO THE PEOPLE OF THE NATION

An aroused public opinion is the mightiest force of the times. The people can be trusted to do the right thing, if they know what the right thing is. The Government, however willing, can do little for the Indian without the nation's enthusiasm back of it. The Indian problem must be looked squarely in the face. It looms large. It is momentous. It is pregnant with a great tragedy, or sublime with a great purpose to save a race.

The Expedition's fund of knowledge, as before noted, concerning tribal conditions, reservation life and contiguous political, financial and social influences, when fully presented to the people, cannot fail to arouse them to an awakened and enlightened conscience, with reference to the Indian problem.

A knowledge is given of the fact that the Indian hitherto has everywhere treated the advances of the white man with dread, fear and suspicion, engendered through the long years of broken and delayed promise. The Expedition has now largely disarmed this feeling and moulded the Indian mind until he is amenable to the just approaches of the white man, and has paved the way for co-operative remedial action.

For the first time the nation may have the full, unvarnished truth, at first hand, from a neutral authority—

The truth about lands,—the truth about starvation,—the truth about education,—the truth about health,—the truth about intemperance,—the truth about unjust allotments,—the truth about irrigation and water rights,—the truth about agriculture, land that may be tilled and land that is desert,—the truth about the industrial problem, supervising farmers who do not supervise,—the truth about the extent of the Indian police control,—the truth about a waste of funds, the open market *versus* bids,—the truth about warehouse folly,—the truth about the vexed question of half-breeds,—the truth about blanket orders for school supplies, a failure to recognize climatic conditions,—the truth about the abolition of Indian ceremonies and regalia,—the truth about the supreme struggle for mere existence,—and the truth about the actual living conditions of the Indian.

The Expedition brings to the nation a knowledge of the supreme struggle carried on by the Indian Bureau to defend the rights of the Indian from loss of time, money and opportunity, against the distressing effects of mistaken investigators.

The Expedition's survey of all the tribes impresses the fact that a recodification of Indian laws and regulations should at once be made.

For example, there are three classes of Indians—the child, who because of his present advantages is older than his father; the youth, who is the Indian hope of the future; and the man, the primitive type—in reality the child. The present policy is to handle these three as one class.

Again, the knowledge is impressed concerning the effect upon the Indian of the paternal treatment accorded him; for herein lies a great source of misery and obstruction to progress,

because it smothers in him any spirit of self-independence and wrests from him the power to carve out his own destiny.

"We wonder," said Oshkosh, an Indian chief, "why you shed blood and empty the treasury for the benefit of the Filipino and Latin American, while you still hold us as wards of the Government."

The time is now ripe to verify the pledge of the Expedition when it dedicated the flag, raised by each Indian tribe, to justice, mercy and fair play to the North American Indian, and to usher in that day recalled in the President's address: "When the Red Man shall become truly one people with us, enjoying all the rights and privileges we do, and living in peace and plenty."

### III.

#### A NEW ERA FOR THE INDIAN

The Indian himself has said: "A brighter day is coming fast, at last."

The dark cloud of suspicion that has hung over the heads of all the tribes for hundreds of years has been removed by the efforts of this Expedition.

There is a new light in the sky.

At first the Indian could not understand why the white man should come to him and give him something without asking something in return. It seemed to be a message out of the blue that the white man should come to him from the flag side rather than the land side.

Attending the ceremonies at first with stolidity and reserve, suspicion and prejudice forced to the front, when once convinced of the brotherly love of the white man they said: "If it is true that the white man is our brother, and we feel now since you have come to us with the flag that it is true, we are happy because a brighter day is coming." Then the clouds of suspicion melted into blue sky; and with great gravity and a sense of obligation, feeling that they have assumed a larger measure of responsibility and that they were being advanced a step toward a new

order of things, they received the flag with reverent enthusiasm. Said Antonito, Chief of the Pimas: "We are glad of this meeting. We have had trials with the white man—hard trials. Today you bring us the flag. We turn our backs upon the past and will follow the flag." Said a Papago Chief: "We are glad to have a chance given us to own a flag, and I tell you we will stand by it. We will do everything we can to protect it. We will fight for it; we will take care of it, and we will do everything we can for our own flag. That is just the thing we have been looking for for some time. We appreciate the honor and the kindness shown us in your visit to our reservation." A Pawnee warrior said: "This is a very peculiar thing for an Indian to understand—such a thing as we have had today. We Pawnee Indians know the stars. We understand the heavens. We understand their importance; and although the Spanish flag once waved over us, when we see the blue in this flag, representing the blue skies of the heavens; when we see the stars upon the blue, which we know are from the heavens, we think God must have put it into the hearts of the people to make such a flag; and it comes to us today for the first time as *our* flag, and we are ready to honor it." Thus, from lips of Red Men have fallen words of loyalty that will burn on the pages of history. A Menominee Chief said: "The song 'America' is loved by the white man, but it is really an Indian song. My country is yours. 'Sweet land of liberty' was once the Indian heritage, but not now. Yet we feel the time has come when it will be for us 'sweet land of liberty,' because you have brought us the flag."

The Indian has felt a new hand-shake. He has felt the thrill of a new heart-beat in his body, which must arouse a new heart-beat in the nation. He feels now that his life story, both primitive and present, is to be accurately given to the country; and that with a full understanding of his condition, his needs and his nature must come his release from bondage.

Everywhere the Indian has said: "We now have a tribal flag—our country's flag; for us there is a new hope—a new life—a new day." The new day has already dawned. And an emancipation proclamation has been issued for the North American Indian.

Indian superintendents have declared that the Expedition has tremendously forwarded their work.

President Lincoln presented the Taos Pueblos with a cane. This pledge of the martyred President is handed down to each succeeding judge in the tribe. By a vote of the council of the tribe, they have placed the flag presented them with the cane and are to hoist it on all ceremonial and festal days.

The Makahs, as well as two or three other tribes, have declared an Indian or a tribal holiday, celebrating the occasion of the visit of the Expedition. The Makahs occupy the strip of land at Cape Flattery on Neah Bay, the westernmost portion of land in the United States. They gain their livelihood by fishing. They are men inured to the perils of the sea—men of brawn and brain. They said, if the fish were running in schools thick enough to walk upon across the bay, that they would leave their seines and canoes and hoist the flag which had come to them as a pledge of freedom.

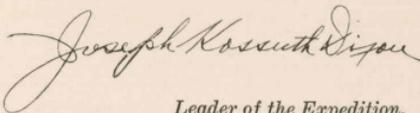
Reverent enthusiasm has everywhere been manifested and the Expedition has federated far-distant and disintegrated tribes into one united host, pledging allegiance to the common government.

The influence of the flag has prepared the Red Man to unite with the White Man in a common purpose, common aims, common aspirations. He realizes now, for the first time, that he is a part of the great country which was once his own, but was taken away from him. He realizes now, for the first time, that he must do something for himself. He realizes now, for the first time, that the white man is sincere in his friendship and spirit of brotherhood, and thus the Expedition has changed the destiny of a whole race of people. One of the five great races of the world faces a new morning.

Said a Unintah Chief at Fort Duchesne, Utah: "What you say about the flag is good. Hitherto we have talked land, we have talked roads, we have talked schools, we have talked irrigation canals. We have never thought flag and have never talked flag." Turning to the leader of the Expedition, he said: "When do you

leave us—tomorrow before seven—with a sweep of his hand to the east—early morning, sunrise—it was sunrise in our hearts when you came to us with the flag, it will be sunrise when you leave us with the flag. Our road now leads straight towards the new morning.”

All the nation will hear this high call—God’s call—and the Indian will live his new life.

A handwritten signature in cursive script, reading "Joseph K. Dixon". The signature is written in dark ink and is positioned above the typed name and title.

*Leader of the Expedition.*

Washington, December 8, 1913.

## The Concept

In undertaking this Expedition of Citizenship to the North American Indian, the sole desire has been to strengthen in the hearts of the Red Men the feeling of allegiance and loyalty and friendship, to be eternally sealed as a covenant in the Indian Memorial, for which ground was broken at Fort Wadsworth, in the Harbor of New York, by the President of the United States, on Washington's Birthday, 1913.

As the older noble chiefs of the Indian nations are passing away, they will give their allegiance in their own words to that flag which will fly over their graves and protect their young. They will feel that they can hand down to their own children a deeper reverence for their country which will sustain them, and thus create an uplifting inspiration for all who are to come after them to live a true and noble life.

By the great hope that is born in the heart of every true man, who knows not how he came into the world nor how he will depart therefrom, he still clings to the everlasting faith which brings peace to the soul and rest to the weary.

And so, in sacred council, as you lift the flag of your country to the sky above in faithful homage to your Almighty Maker and to the country that shields you and prays for your loyalty, honored influence, progress and noble impulse, I ask that you repeat together, in your own tongue, these words:

"Under the blessing of God, who has made the Red Man and the White Man one and alike in heart, and under the great dome of blue, where the White Man looks for his Heaven and the Red Man looks for his Happy Hunting Ground, we are assembled in solemn council this day to attest anew, in common brotherhood, our love for the Great Mystery, for Man, and for our Country.

"As the Great White Chief and the Great Red Chiefs, together representing the united country, raised at Fort Wadsworth the flag of allegiance—the Stars and Stripes—the flag of our forefathers, of our fathers, and of our children—and solemnly broke ground for the colossal Memorial which shall stand forever in eternal bronze as a token to all the world of the one and indivisible citizenship of the Red Man and the White Man of these United States, so we now, under authority of our common President, raise the flag again, here in our homes, and on our own Indian ground, making sacred these ceremonies and thereby completing the circle of sacred ceremonies inaugurating the Indian Memorial, the pledge of a new life and peace everlasting."

RODMAN WANAMAKER.

*Declaration of Allegiance to the Government of the  
United States by the North American Indian*

We, the undersigned representatives of various Indian tribes of the United States, through our presence and the part we have taken in the inauguration of this Memorial to our people, renew our allegiance to the Glorious Flag of the United States, and offer our hearts to our Country's service. We greatly appreciate the honor and privilege extended by our white brothers, who have recognized us by inviting us to participate in the ceremonies on this historical occasion.

The Indian is fast losing his identity in the face of the great waves of Caucasian civilization which are extending to the four winds of this Country, and we want fuller knowledge in order that we may take our places in the civilization which surrounds us.

Though a conquered race, with our right hands extended in brotherly love and our left hands holding the Pipe of Peace, we hereby bury all past ill feelings, and proclaim abroad to all the nations of the world our firm allegiance to this nation and to the Stars and Stripes, and declare that henceforth and forever in all walks of life and every field of endeavor we shall be as brothers, striving hand in hand, and will return to our people and tell them the story of this Memorial and urge upon them their continued allegiance to our common Country.

Plenty Coos  
White Man Runs Him  
Medicine Crow  
Two Moons  
Red Hawk  
Edward Swan  
Shoulderblade  
Red Cloud  
Big Mane  
Drags Wolf  
Little Wolf

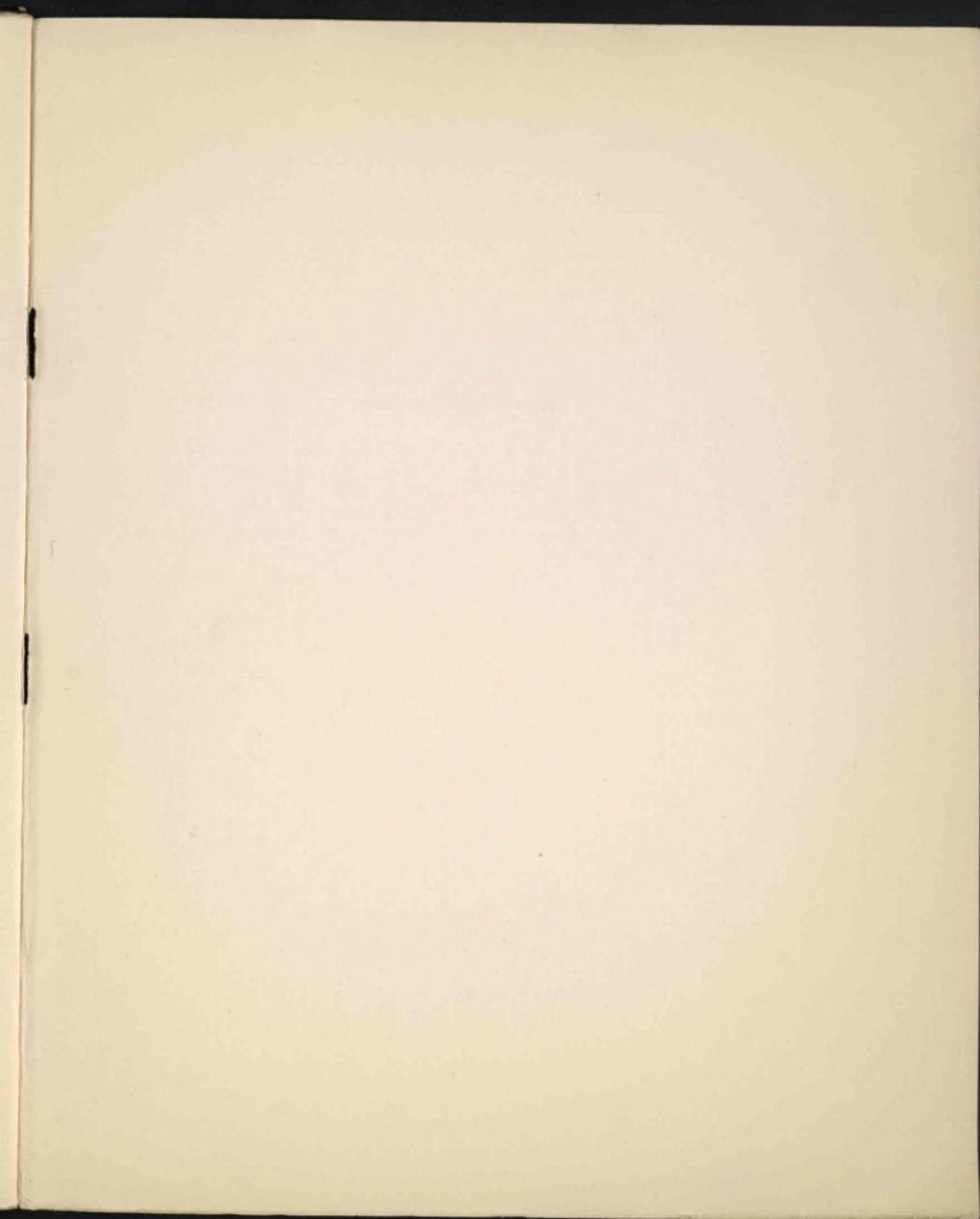
Richard Wallace  
Frank Schively  
Louis Baker  
Black Wolf  
Wooden Leg  
Milton Whiteman  
Willis Rowland  
John P. Young  
Reuben Estes  
Henry Leeds

Reginald Oshkosh  
Robt. Summer Yellowtail  
Many Chiefs  
Chapman Schanandoah  
Angus P. McDonald  
Tennyson Berry  
Mitchell Waukean  
Peter Deanoine  
Delos K. Lonewolf  
Joseph Packineau

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*I hereby attest that this document was inscribed by the Indians herein named, on the hill-top of Fort Wadsworth, the site of the National Indian Memorial, on the Twenty-second of February, nineteen-thirteen. President of the United States,*

WM. H. TAFT.



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