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STATUE *of* SEQUOYAH

PROCEEDINGS IN STATUARY HALL
OF THE UNITED STATES CAPITOL

∨ ∨ ∨ ∨ UPON THE ∨ ∨ ∨ ∨

UNVEILING AND PRESEN-
TATION OF THE STATUE
OF SEQUOYAH BY THE
STATE OF OKLAHOMA



SIXTY-FIFTH CONGRESS

JUNE 6, 1917



GOVERNMENT PRINTING OFFICE

WASHINGTON

1924

HOUSE CONCURRENT RESOLUTION NO. 28

SIXTY-EIGHTH CONGRESS

SUBMITTED BY MR. CARTER

Resolved by the House of Representatives (the Senate concurring), That there be printed and bound the proceedings in Congress, together with the proceedings at the unveiling in Statuary Hall, upon the acceptance of the statue of Sequoyah, presented by the State of Oklahoma, five thousand copies, of which one thousand shall be for the use of the Senate and two thousand five hundred for the use of the House of Representatives, and the remaining one thousand five hundred shall be for the use and distribution of the Senators and Representatives in Congress from the State of Oklahoma.

The Joint Committee on Printing is hereby authorized to have the copy prepared for the Public Printer, who shall provide suitable illustrations to be bound with the proceedings.

Passed June 6, 1924.

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THE SCULPTRESS

VINNIE REAM HOXIE

Born in Madison, Wis., September 25, 1847. Studied art in Paris, under Bonnat. Her first important commission was for a full-length statue of Abraham Lincoln, now in the Rotunda of the Capitol. This statue was unveiled in the Rotunda at night, January 25, 1871, and speeches were made on that occasion by Senator Cullom, Senator Carpenter, Justice David Davis, and other men of distinction. Her bronze statue of Admiral Farragut, in Farragut Square, Washington, D. C., was also a commission from the Government. During the execution of this latter commission Miss Ream became the wife of Lieut. Richard Leveridge Hoxie, United States Engineers. Among other works by Mrs. Hoxie are: The ideal statues *Mariam* and *The Young West*; portrait busts of Senator Sherman, Ezra Cornell, General Custer, Abraham Lincoln, and E. B. Hay; and a bronze statue of Governor Kirkwood, presented by the State of Iowa to the Government for Statuary Hall. Mrs. Hoxie had the opportunity to make sketches of President Lincoln from life, and was freely admitted to the White House for this purpose. She died in Washington, D. C., November 20, 1914.

UNVEILING *and*
PRESENTATION

STATUARY HALL, JUNE 6, 1917



PROCEEDINGS IN STATUARY HALL



WEDNESDAY, JUNE 6, 1917

Hon. C. D. Carter, Member of Congress from the third district, Oklahoma, chairman, called the meeting to order, and the following invocation was offered by Rev. Henry N. Couden, Chaplain of the House of Representatives:

Our Father in heaven, we thank Thee that Thou didst create man in Thine own image to think, to will, to love, to act, and to achieve. We thank Thee for all the progress he has made in the development of the Godlike in his being, especially for his work in the development of mankind to a higher civilization. We thank Thee for the life, character, and work of the man whose statue we are here to unveil in this hall among the great men of our Nation; that it may stand as a memorial to his wonderful achievements and an inspiration to those who shall look upon it to copy his virtues and sacrifices for mankind. Bless the services of the hour and make them memorable to the people, not only of Oklahoma, but to all true lovers of the men who follow the paths of the nobler life. And Thine be the praise now and evermore. Amen.

ADDRESS BY REPRESENTATIVE CARTER



In the frontier log cabin in which my early youth was spent, a corner over my father's writing table was set aside for the pictures of notables. Among those I recall now the faces of Washington, Napoleon, Lee, and others. These, I was told, were among the greatest statesmen and warriors the world had produced. The faces of Shakespeare, Hugo, Cooper, and others were pointed out to me as some of the greatest writers, but the picture that engaged my youthful attention most was that of a long-haired, angular-faced frontiersman, clad in hunting shirt and buckskin leggings, bedecked with a long bow-stemmed pipe, and a sort of turban on his head. I was given to understand that this was a picture of Sequoyah—George Guess—the only American who had ever invented an alphabet, and it seemed to me in my childhood fancies that he was the greatest of them all.

Statecraft, it is true, has been a most potential factor in bringing society to its present high state of civilization, while the arts of war have in the past, perhaps, been a necessary adjunct and evil to our development. But who can say that the man who gave us letters, the man who provided us instrumentalities by which we might record our thoughts and acts and transmit them to living friends and generations yet to come, is not at least on an equal plane in his contribution to society with the greatest statesmen, authors, or warriors, either living or dead.

STATUE OF SEQUOYAH

Sequoyah was the first resident of that section of the country now known as Oklahoma to prominently and permanently engage the attention of the public. An untutored, unlettered, non-English-speaking Indian, yet his genius invented one of the greatest alphabets that the world has ever known. A phonetic alphabet, with a character representing every sound in the tongue of his tribe. The genius of this primitive man gave to an uncivilized and benighted people the means of conveying thought by letters, which contributed so largely toward bringing them from beclouded ignorance and superstition, until within a remarkably short time after the official acceptance of his alphabet almost every member of the tribe—man, woman, and child—was able to read and write.

Oklahoma has abundant reason to feel proud of her contribution to Statuary Hall, not only on account of the appropriate choice of the great character which represents her here, but for the further reason that this wonderful piece of art was conceived in the brain of one who loved our young State and always delighted to claim it as her home—the lovable and talented Vinnie Ream Hoxie.

The statue of this aboriginal American in the Hall of this Capitol typifies and symbolizes the magnanimous spirit of the white citizens of Oklahoma, who have always granted to the American Indian more rights, more liberties, more privileges, and more honors than any other State in this great Republic. [Applause.]

STATUE OF SEQUOYAH

The next thing on the program is the unveiling of the statue by Miss Ahnawake Hastings, a Cherokee.

UNVEILING

Miss AHNAWAKE HASTINGS. In behalf of the State of Oklahoma, I unveil and give to the Nation this statue of Sequoyah, selected as that of one of the State's distinguished men, the inventor of the Cherokee alphabet. [Applause.]

Chairman CARTER. We will now be favored with an address upon the life and character of Sequoyah by a man of the Cherokee Tribe, which produced the great Sequoyah. He is one of the foremost Senators in the United States and will present the statue on behalf of Oklahoma—Senator Robert L. Owen.

ADDRESS BY SENATOR OWEN



Ladies and gentlemen: In this National Statuary Hall, containing the statues of the great men and women of the various States of the Union, Oklahoma presents to the United States this heroic statue of one of her most honored sons, Sequoyah, a native American—a Cherokee Indian—who was every inch a man and worthy to represent Oklahoma in the Capitol of the Nation.

Sequoyah had courage, generosity, perseverance, great industry, a wonderful intelligence, and, best of all, a strong desire to serve his fellow men. No man ever rendered a nobler or a better service to his people than did Sequoyah, who, out of a heaven-born genius, was able to invent a syllabic alphabet of 86 characters with which a Cherokee child might learn to read and write the Cherokee language within a day.

The 86 symbols of this alphabet were each a syllable, except the letter "S," and with these symbols every Cherokee word could be written.

Sequoyah spelled his name Se-quo-yah, with three syllabic symbols.

It was impossible to misspell words with this alphabet, and a Cherokee had but to know the alphabet in order to read anything written in Cherokee or to write anything in Cherokee.

This alphabet opened up to the Cherokee people the doors of knowledge without requiring them to go through the painful process of learning a foreign language.

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The Cherokees, with elaborate ceremonies, did notable honor to Sequoyah as an expression of their appreciation of his masterful work. They presented him with a great silver medal in token of the esteem with which he was held by the Cherokee people, and passed resolutions in his honor.

The Cherokee Nation established a printing press, had type made, and printed the news of the day in the Phoenix and in the Cherokee National Advocate with Sequoyah's letters. They printed the laws in this language. They printed the Gospels and the New Testament and many other books useful and interesting to the Cherokee people, and in this way the Cherokee people made rapid advance in knowledge and in civilization.

Sequoyah could not read English. He used the letters of the English alphabet and of the Greek alphabet, and invented other letters of his own, to each one of which he gave a syllabic meaning. The framing of this alphabet showed a talent of the first magnitude.

It is a strange thing that no alphabet in all the world reaches the dignity, the simplicity, and the value of the Cherokee alphabet as invented by Sequoyah. The European alphabet goes too far in providing analysis of sound and permits such large variations in spelling that it is a task of years to learn how to spell correctly in any of the European languages. With the Sequoyah alphabet a Cherokee could learn to spell in one day.

Thus the labor of years was saved to the student. So great an intellectual accomplishment was this that Canon Kingsley named the great red cedars of California, which towered as high as 400 feet

STATUE OF SEQUOYAH

into the air and which were 25 feet through at the base, "Sequoias," because they were typical of the greatest native North American Indian.

It must not be imagined that Sequoyah was able to frame his alphabet in a few days or a few weeks. Sequoyah was a natural mechanic. He loved to build. He loved to draw and paint. He made himself, with the crudest appliances, the best silversmith in all the regions around, and he made himself a die representing his name in English which he printed on all the silverware he made with his hands.

He finally determined to undertake the alphabet, and it was a continuous labor for over two years before he finally completed it and demonstrated its value by teaching the young people of his tribe to write and to read. It required, therefore, the most persistent, determined purpose, that would not consent to any denial, an inflexible resolution, patient thought, day after day and week after week; but his triumph was complete, a triumph of courage, determined purpose, continued intense thought.

When the State of Oklahoma came to choose the first statue to be presented to the Government from Oklahoma it chose Sequoyah almost without a dissenting voice, because of the heroic qualities of the man as a human soul, surrounded with difficulties, but overcoming every obstacle and rendering the most signal service any human being could render to his fellow men by opening the fields of all knowledge to his people through the invention of a perfect alphabet.

Oklahoma, when it determined to present the statue of Sequoyah, chose as the artist a woman

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greatly beloved in Oklahoma, Mrs. Vinnie Ream Hoxie, the wife of Gen. Richard Leveridge Hoxie, of Washington City. Vinnie Ream's people were closely identified with Oklahoma through Robert Ream, her brother, who lived in eastern Oklahoma, near McAlester. Her house in Washington was a rendezvous for many years for the best talent representing Oklahoma in Washington, but it was not her charm of manner, her great social talent, which led Oklahoma to place this commission in her hands. It was her magnificent ability as a sculptor of the first rank. After receiving the commission from Oklahoma to execute this work, failing health compelled her to seek the assistance of another artist, and as one great genius is able best to perceive the talent of another so she selected Mr. George Julian Zolnay, the eminent sculptor of Washington, trained in Vienna and Paris, and well known in New York, Chicago, and St. Louis, to take over and complete this labor, which, with Vinnie Ream, was a labor of love, for she always loved the Cherokees and the Indian people.

As to the splendid manner in which this work has been finally completed by Mr. Zolnay on the model outlined by Vinnie Ream, I think no one can raise a question. The nobility of the pose, its grace, its strength, the firm characteristic Cherokee Indian face, all show the highest form of human art.

Sequoyah is entitled to rank as the ablest intelligence produced among the American Indians, and Oklahoma takes pride in presenting to the Capitol of the United States this statue of Sequoyah in

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memory of an honored son of Oklahoma, a native American of the first rank, a man distinguished by the chief of all virtues—an earnest desire to serve his fellow men.

Without great opportunities, he made wonderful use of the small opportunities he had. In character, in nobility, in spiritual and mental worth he well deserves a place in the glorious company of Statuary Hall in the Capitol Building of the greatest Republic of the ages.

On behalf of Oklahoma and in the name of Hon. Robert L. Williams, governor of Oklahoma, acting for the State, I present this statue of Sequoyah to the Government of the United States and to Statuary Hall. [Applause.]

Chairman CARTER. The next upon the program is an address of another Cherokee Indian, Hon. T. A. Chandler, Member of Congress from the first Oklahoma district.

ADDRESS BY REPRESENTATIVE CHANDLER



Mr. Chairman, ladies and gentlemen: Writers of fiction and the drama are disposed to preserve for posterity the mystic and tradition of the American Indian rather than to exploit the facts of his true progress.

There is no race of people that has shown more progress in civilization than the North American Indian. It could not be expected that this son of the forest would entirely change, in a brief period of time, the habits he had followed for hundreds of centuries; and while we may read with horror of the warring deeds of him while defending his lands and country and call him savage, we can to-day sorrowfully point to the ravages of Belgium and northern France, to the Armenian slaughter by the Turks, and find consolation in the fact that the so-called Indian on the warpath in comparison was indeed tempered with mercy.

Those crimes mentioned above were committed by people who had the advantage of thousands of years of civilization, while the Indian had practically none.

Yet we find to-day thousands of North American Indians, with tribal relations abandoned, who have not only adopted the white man's ways—which we are pleased to term the ways of civilization—but in many ways improved upon them. We find the Indian in the pulpit, in the bank, in the factory, on the farm, in the arts and crafts, in literature—in every avenue of usefulness, surpassing in many

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instances his white brother. We find him in the forum of legislation, from the country legislator to the higher toga of the United States Congress, where he has not only brought honor to the race, to his tribe, to the white man, to his country, but his ideals are world renowned.

It is needless to here deal with the numberless crimes against the Indian—crimes which enforced a belief in his primitive mind that in order to exist he had to fight and defend—crimes committed in the name of civilization and progress, but, in fact, crimes committed in selfishness. It will gain nothing at this late day nor will it serve to permanently enlighten to relate the cost the North American Indian paid for civilization. A mere reference to these crimes will serve the purpose to bring reflection on the extent of progress the North American Indian might have made had he not been interfered with by the white-man civilization.

Of course, that belongs to the realm of the mystic, but it would be interesting to know just what the early-day explorer of America would have found had Columbus delayed the sailing of the Viking for 400 years.

Columbus found the North American Indian growing corn and building houses; he found him working in the arts and crafts, in pottery, and even in gold and iron.

Cortes found him in Mexico with a democratic kingdom, with merchants and money and art, and the Spanish missionaries of California and Arizona found the Christian cross and republican forms of government with a purer democracy than any civilized country on the face of the globe enjoys to-day.

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Among all the tribes of Indians, it is conceded that those of the Five Civilized Tribes have made the greatest progress, and I trust I am not paying too high a compliment to my own tribe, the Cherokees, when I say that that tribe shows slightly further advancement than any other. Looking back over this progress, one almost shudders when he recalls that slightly more than three-quarters of a century ago a proud sovereign State of the South, boasting of its high ideals of civilization and chivalry, wrote upon its statutes a law providing that an Indian's word should be held for naught when a white man was involved in court. In this connection and in other connections affecting and pertaining to the Cherokees it would be well to bear in mind that they were not a warring people at that time and had not been for years before. Instead of this proud sovereign State attempting to give well-earned equality to the Cherokee, it called upon the great Federal Government to transplant the tribe from the field of civilization to a barren wilderness beyond the Father of Waters, where they would be compelled to work out their own salvation, existence, and civilization as best they could from nature's foothold, green verdure of the field. To make a long story short, the Cherokees were bundled up, bag and baggage, and at the point of a bayonet marched to 300 miles west of the Mississippi. If the martyred Cherokee of that one trip ever comes into his own, and the unknown graves are marked, there will be a row of headstones from central Georgia to eastern Oklahoma, less than 1,000 feet

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apart, to show to future generations the number who perished on the enforced journey of 1838. More peaceful, peace-loving Indians starved to death on that trip than there have been United States soldiers killed in all the Indian wars since the discovery of the North American Continent. The Cherokee rose to a mighty nation not by the aid of sovereign States or Federal Government but in spite of the countless wrongs, discrimination, and crimes.

It was this tribe that gave to the world Sequoyah.

Indeed, he was a Cadmus—a true product of primitive nature, yet carved from the antique. The Athenians had their Socrates; the Cherokees, their Sequoyah. He was the Confucius of his time; a Moses to his people.

Christians point to the lowly birth of our Savior; and patriots to the humble surroundings of where Lincoln first saw the light of day.

Christ had the advantage of a mother of education, and counsel of the wisest men of his age. Lincoln had Plutarch, Shakespeare, and the Holy Bible for his early-day textbooks. Sequoyah got all his learning and all his inspiration from the academy of nature.

Christ was surrounded by people eager to accept philosophy; Lincoln's life was surrounded by people who craved freedom and liberty, while Sequoyah was forced to overcome every temptation, confronted with continuous taunts of his fellows, who looked upon his digression from the pathways of warfare and the dance as an act of mystic sacrilege. Christ and Lincoln had encouragement from every hand; Sequoyah was given in turn

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ridicule and contempt. Former philosophers had the advantage of Christianity and civilization; Sequoyah was fenced in with superstition and suspicion. The only voice of advice or learning that came to Sequoyah was the sound of nature. As the phonograph records the songs of the impresario and the tenor, Sequoyah recorded the songs of the birds, the clap of thunder, the roar of the beasts of the forests, the music of the zephyrs, combining these with the myths, he recorded them into an alphabet, as communicative to his primitive people as the phonograph of to-day.

From fluttering noises in the dark, reaching him from the mystic unknown, he created a medium of understanding transmission from the ear to the eye.

Receiving nothing from inheritance—born to be shiftless, to dance and not work, to frolic and not think, he left to posterity a heritage that did more to advance his people than all the efforts of all mankind and civilization up to that time and marked the beginning of a new era in a human race. Deserted, even before birth by a worthless, lowborn father, he was set adrift among the other flotsam and jetsam on the sea of life with no guiding hand other than that of the primitive poverty-stricken mother.

No man ever started with less and attained more than Sequoyah.

He overcame age-old tribal and racial tradition and mystery among people who thought it criminal to change the habits of life. He was not a vision-seer; he believed not in the spirits of the air, further than that they furnished him things

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for material use. Learning the crude hammering of virgin iron, he acquired the delicate touch for silver filigree work. Distinguishing colors from a truly artistic point of view as emblems of animated being, he transferred to animal-skin canvas nature's teachings so perfectly that all could see and learn.

Experiencing to his own sorrow the effect of strong drink on the delicate nerves of a race that lives out of doors, he conquered will and defeated temptation, and from the lessons of his experience became truly temperate and preached the gospel far and wide with saving grace and happy effect.

Grasping almost immediately a broad interpretation of the Christian religion he became a missionary among the lowly.

After days and months and years of silent musings and communion with nature he conceived his alphabet. He formed out 85 combinations. In his mind he could denote their meaning, but it taxed his ingenuity to put them into concrete form for transmission to others. This sad spectacle worried him for 10 years, until by chance he secured an old English spelling book, which furnished him the types only—mere figures to make compact and to perfect his own characters. Being unable to read a word of English, to his simple mind the letters meant nothing more than different marks on paper. He added some of them to those he had conceived in his own mind, and with this combination made up the alphabet of 85 characters. To his uneducated mind the English spelling book meant nothing more than an abracadabra of queer forms.

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Yet when completed his alphabet (his "talking leaves") was so perfect in every detail that in three hours' time the primitive mind of the uneducated Indian could learn to read and to write.

We wonder, then, what would have been the progress of the North American Indians—of the Cherokees in particular—with nothing more than their alphabet, with schools, with training, and so forth, had they never seen the white man and his civilization.

In honoring Sequoyah to-day we honor the whole Indian race, and no more appropriate tribute could be paid to that race than to place the figure of one of its greatest philosophers in the Hall of Fame of this Government.

Oklahoma is really the land of the Indian, and one-fifth of her million and a half people are of that race, the greater number of whom are enjoying the pursuits of business and social equality of the white man.

Among the leading musicians, artists, educators, professional and business men of the great State of Oklahoma the Cherokees number many.

They laid the foundation to a State that has rapidly grown into one of the greatest and most resourceful Commonwealths of the Nation. They blazed the trail and overcame the obstacles that secured safety to those who followed as the fleet of progress winged westward; and the artist's conception of Sequoyah is but a fitting monument in bronze contributed by an appreciative State of the Union to the unsung martyrs of a vanishing race. [Applause.]

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Chairman CARTER. The next on the program is a speech by a Cherokee Indian, too well known to need any introduction to Oklahoma Indians. Mr. Hastings comes from the second congressional district of Oklahoma.

ADDRESS BY REPRESENTATIVE HASTINGS



Mr. Chairman, ladies, and gentlemen: Oklahoma was admitted to statehood on November 16, 1907, less than 10 years ago. At the time of admission the State had greater resources than any sister State when admitted. It has developed wonderfully since that time, and now has a population of about two and one-half million, with a healthful climate, splendid railroad facilities, immense agricultural possibilities, and inexhaustible supplies of minerals, including zinc, lead, coal, oil, and gas. Her citizenship was drawn from every State in the Union, her constitution and laws are the most progressive, and her educational system is unexcelled. Her cities and towns have had a remarkable growth and are modern in every respect. However, it is not of her resources that I want to speak. They are already well known throughout the length and breadth of this Nation. It is to one of her distinguished sons that I invite attention at this time.

Oklahoma when admitted to statehood had the Five Civilized Tribes in the eastern part; Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, each occupying separate and distinct areas and each with their own tribal government, with a constitution and laws modeled in part after that of the United States and the surrounding States. Each nation, however, was unique in that the lands occupied were held in common, no individual member having a title to the same, but only

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had a right to occupy, improve, and use his pro rata part of the surface. A number of other tribes had lands throughout the State, including the Osages and the Quapaw Reservation.

In 1911 the legislature of the State provided that a statue of Sequoyah should be placed in Statuary Hall as one of Oklahoma's distinguished sons, in recognition of his services and genius in inventing the Cherokee alphabet.

Sequoyah was born about the year 1770, of a full-blood Cherokee Indian woman and a white trader named Gist, who abandoned his mother before the birth of her distinguished son. His English name was George Guess, a corruption of Gist, and Sequoyah means in Cherokee "Guessed it." In order to fully appreciate and properly estimate Sequoyah it must be remembered that he was born prior to the Revolutionary War; that the tribe of which his mother was a member had no schools or churches, and that but few, if any, Cherokees could read or write the English language. Sequoyah was born in a tent, grew up without educational advantages, and never learned to read or write the English language. His attention was invited to the fact that white people communicated with each other by letters, which he called "talking leaves." He accepted the challenge to accomplish the same in his own language. This great work was begun about the year 1809 and it was not until 1821 that it was completed.

In his younger days Sequoyah was one of the most active, progressive, and spirited members of his tribe. He was regarded as a splendid companion, an entertaining story-teller, a leader in all

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sports, a good shot, and shrewd trader. He accumulated considerable property, cleared up and placed a farm in cultivation, built a modern home, and became a fine silversmith, which trade enabled him to make numerous articles for sale and barter. He was not only active in these pursuits, but he was looked upon as a leader of his tribe, a man of great intellect, a deep thinker, and a philosopher.

During the 12 years he was engaged in forming the Cherokee alphabet he withdrew from active pursuits and participation in public affairs. When his great work was accomplished it was looked upon with suspicion and reluctantly accepted. It was with difficulty that he convinced the members of his tribe of the genuineness of his invention and its great usefulness to them. He conquered all obstacles and set about to teach it to them. Within two years the Cherokee Council recognized his genius and great worth, voting him a medal and passing resolutions expressive of the deep appreciation of the members of the tribe.

In the meantime Sequoyah, with some of the other members of his tribe, had gone West, first to the Territory of Arkansas and later to the Indian Territory, now a part of Oklahoma. He came to Washington as a representative of the Cherokees west in 1828, where his services were recognized by Congress and an appropriation was made in his behalf. Money was furnished by the Government of the United States to establish a printing plant, upon which the first newspaper ever published in any Indian language, *The Phoenix*, was printed at New Echota, Ga., February 21, 1828. The civilizing effect of this alphabet resulting in

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a printed language, not only upon the members of the tribe of which Sequoyah was a member, but upon all the surrounding tribes, can never be estimated.

Prior to that time there were no schools or churches, and the missionaries among the Indians had accomplished but little. From that press, not only the newspaper containing useful and valuable information of every kind was printed, but parts of the New Testament, tracts, hymns, and books, resulting in a great awakening in educational work, the establishment of schools, the adoption of a written constitution and laws, and a government modeled after the government of the surrounding States.

The newspaper was discontinued about 1835. The Cherokee Advocate was established in its place in the Indian Territory in 1845, but discontinued during the Civil War. It was reestablished in 1870, and published until 1905, at which time the Government of the United States, under prior legislation, practically assumed control of the affairs of the Cherokee Indians.

Sequoyah was a representative of the western branch of Indians when the act of union between the Eastern and Western Cherokees was signed in 1838, cementing the Cherokees, east and west, into one body in the Indian Territory, now Oklahoma. He was also a member of the constitutional convention which framed and adopted the constitution in 1839, providing a form of government regarded as a model for a body of people holding their lands in common, with all the protection and personal safeguards contained in the constitutions of the several States.

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More fully appreciating the work of Sequoyah, the Cherokee Nation, after moving west in 1843, voted him a literary pension, the only act of the kind ever passed by the legislative body of the tribe. Upon his death this pension was continued to his widow.

While in Washington City as a representative of the tribe Sequoyah met many Indians of other tribes. In the early forties he started on a trip west with the double purpose of searching out the members of the Cherokee Tribe who, according to tradition, had moved to the far Southwest and visiting other tribes to become acquainted with their customs and usages. He wished to compile the same in a book and invent an alphabet by means of which all Indian tribes could communicate with each other in a common language. However, he suffered much with rheumatism, which sapped his vitality and left him unable to endure the hardships encountered in his western journey across the Rocky Mountains and through the valleys of New Mexico in an oxcart with a lone companion. Tradition has it that somewhere near the sweep of the great Colorado River he was seized with a fever, and in an unknown cave, watched over by his attendant, this philosopher, teacher, inventor, genius, and dreamer fell asleep about the year 1844.

Congress had recognized his services and the Cherokee Council had done likewise in commendatory resolutions. He was rewarded with a pension by his tribe, and his name was given to the district in which he resided, which name was continued for that county by the convention which framed the constitution for the State of Oklahoma.

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The log house in which he lived still stands in the hills of Sequoyah County in the district represented by me. Considering the time of his birth, the manner in which he grew up, his environment, his rearing by a widowed mother, his not being able to read or write the English language, his invention was marvelous. I am glad to be able to take part in these exercises to-day.

Eighty-nine years ago the man whose memory we seek to honor to-day came here as a representative of his tribe. Almost a century afterwards the great State of Oklahoma further recognizes his services to mankind and honors his memory by directing that his statue be placed here among the statues of our most distinguished men. No man exhibited a greater genius, and no man's work had a more immediate and lasting influence upon the people among whom he lived. He richly deserves the honor which we show him to-day and which the State of Oklahoma confers upon him.

Only a few centuries ago the American Indians were the sole inhabitants of the Western Hemisphere. How appropriate that we should place in the Nation's Capitol, as a gift from Oklahoma, which means the home of the red man, formed by a union of vast areas of land occupied by Indian tribes, making them citizens of the State, combining the seals of the several tribes into one representing the State, indicating that it was a friendly assimilation and not a destruction of them, the statue of one representative not only of our great State but the Nation and Indian race as well, and

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that from among them was selected one representing the forward thought of his time—the Cadmus of his race. [Applause.]

Chairman CARTER. We will now have the acceptance of the statue of Sequoyah by the most lovable man in the United States, Hon. Champ Clark, Speaker of the House of Representatives.

ADDRESS BY SPEAKER CLARK



Mr. Chairman, ladies and gentlemen: I am making this speech a little out of time, because you know I must call the House to order in a few moments. Two other gentlemen are going to speak after I get through, so you need not think this is the end of the performance.

I am delighted to do anything that contributes to the pleasure and happiness of the State of Oklahoma. [Applause.] I went down there in 1890 and spent two happy weeks hunting and fishing, and for a long time was considered a sort of delegate from the Indian Territory. Oklahoma is "Beautiful land" and immensely rich in natural resources. Next to Missouri it is the finest State in the Union. [Great applause.] From the very first it has been splendidly represented in the House and Senate.

Some people may not know anything about this group of statues. This Hall used to be the Hall of the House of Representatives. The last speech made in it was delivered by Sunset Cox, of Ohio, in 1857. He started the speech but did not finish it that night. He finished it in the new Hall the next day and was the first to speak in that magnificent Hall.

The way I came to be connected with this ceremony is this: As Speaker of the House I have jurisdiction over the Capitol from a line running through the middle of the rotunda east and west—all on the south side of the line. All the Capitol

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on the north side of the line is under the jurisdiction of the Vice President.

You people have contributed the statue of a great Indian here. There is the original American. The history of the Cherokees, if written, would be as interesting as a novel. I spent a half hour yesterday listening to Charlie Carter tell one small episode of the Cherokees.

Now, a great many of you have listened to Senator Owen tell about Sequoyah's invention of the alphabet. It is one of the greatest performances ever conceived by the human intellect. Cadmus invented different letters. Guttenberg invented movable type. Sequoyah invented the only sensible alphabet ever invented in the world.

When I was a boy my father believed in phonetics and I believe in phonetics. Sequoyah invented simply a large and complete phonetic system in which everything is spelled by sound, which is the correct way. If he had lived 2,000 years ago and had invented his alphabet and had got people to use it, one-fifth of the time of the usual life could have been saved. [Applause.] On the average, we spend one-fifth of our lives learning how to spell, and we don't know yet. [Laughter and applause.]

What is the philosophy of this alphabet? It has one letter for each and every sound the human throat can make. That is precisely what it is. You stand a child up on the floor and give out the word "owl." The chances are it will be spelt "ou"-l, because "ou" is a specific sound, and the child will spell it better than the teacher pronouncing it.

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I have thought about the phonetic system in the United States, and the other half of the system is shorthand writing. Suppose a child did not have to learn to spell and learned to write shorthand. It would save another one-fifth of human life. It is easy to learn to write shorthand, and it ought to be used in place of longhand [applause] and taught in the schools.

Sequoyah was one of the greatest Indians that ever lived. A man who can do a thing like he did deserves well of the whole human race, and children here to-day may live to see the phonetic system taught in every school in the United States.

Senator Morrill, of Vermont, introduced a measure setting aside this Hall forever as a place where each State could place two statues of its famous men, and here they are. The law provides that only two can be placed here, but Missouri has five: Benton, Blair, Shields, Kenna, of West Virginia, and Austin, of Texas. I am glad to be here and help to accept this statue to-day on behalf of Oklahoma, and especially these Indians, who amid the hardest circumstances made themselves great and useful American citizens. They rejoice in their advancement and we rejoice in their advancement. [Great applause.]

Chairman CARTER. I now have the pleasure of introducing Hon. T. D. McKeown, Member of Congress from the fourth Oklahoma district.

ADDRESS BY REPRESENTATIVE McKEOWN



Mr. Chairman, ladies, and gentlemen: Yesterday was the anniversary of the birth of Socrates, the great Grecian philosopher; twenty-three hundred and thirty-seven years ago he was born in the city of Athens. He won fame by talking to the young men of Athens in the market places, upon the public walks, and in the gymnasia. His philosophy elevated the Greeks to a higher plane of civilization, although it cost him his life at the hands of a government obedience for which he had always taught.

It is evident that nature throughout the centuries has created giant intellects to serve the purpose of an all-wise Creator in shaping the destinies of the human race. The accomplishments of these great minds stand out upon the pages of history like the snow-capped peaks of the lofty mountain ranges upon the wide expanse of continents. Master minds have not been confined to any one race, but have been scattered throughout the races of men in all parts of the world.

Among the Mongolian people Confucius, of China, molded the sentiment and progress of his nation for 4,000 years.

The Patriarch Abraham is yet wielding his influence through millions of his descendants, who now inhabit every country and speak the language of every race.

The Arab, Mohammed, is living to-day in larger measure than when he walked and talked with

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men. His suspended casket has a stronger, more magnetic power than was accomplished even by the eloquence of his tongue.

The great Mogul of India lives in the peculiar customs and rites of the natives of that mystic land, and thus perpetuates his memory long after the marble mausoleums for which his country is famed shall have melted away.

Napoleon Bonaparte, of Corsica, is still worshipped in the trenches of France, and his genius as a general is to be seen again in the heroes of the Marne and the Somme.

George Washington, of Virginia, is still loved and revered by all free peoples, his influence is felt to-day by many millions, and his name shall never perish from the earth. The "Spirit of '76" is rapidly returning in the "Spirit of '17" to the hundred millions of God-fearing people of the United States.

So, in the course of events, Sequoyah came into the world through the Cherokee Tribe of the American Indian. While he gained high rank as a warrior, yet he immortalized himself by the invention of his Cherokee alphabet.

Napoleon said of himself that his greatest contribution to the human race was not the battles he won, but his "code"; likewise, we can say of Sequoyah that his greatest achievement was his alphabet.

Those of the Oklahoma delegation in Congress who are members of his proud and magnificent race are best fitted to dwell more at length upon the history and character of this great man.

It is hardly possible to realize the wonderful changes that have been wrought in Oklahoma

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since Sequoyah gazed upon its unbroken prairies, its primeval forests, and its swift-running streams. On his long journey to the wild tribes of the West, from which he never returned, he undoubtedly passed over the historic Spavinaw Hills and down through and along the beautiful valleys of the Grand and Verdigris. No doubt he traveled across the rich, beautiful prairies between the Cimmaron and the Arkansas and over the salt plains of western Oklahoma.

Like the tread of Midas was the route of Sequoyah's journey. His footsteps turned the hills into rich lead and zinc, the highlands into coal, oil, and gas, and the prairies into fields of fleecy cotton and golden grain, where the corn tassels nod to the beckoning wheat and the alfalfa vies with the clover in furnishing aroma for the bees.

Where the buffalo once fed, white-faced Herefords now graze, and the scampering antelope has given place to browsing sheep. Trackless prairies are now pierced by modern highways, and the bucking broncho has been supplanted by the automobile.

The places where he staked his tent for the night have sprung into magnificent cities, with broad streets and beautiful parks and towering buildings.

Sequoyah journeyed to the wild tribes of the West to teach them the common tongue. No doubt he was actuated by that high motive which caused the missionaries in the early days to carry the story of the Cross to his people. It is fair to presume he looked forward to the time when that people could read for themselves the life story of the "lowly Nazarene." Fate decreed otherwise, however, and he never returned to the Cherokee Tribe. Thus

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was that beautiful and instructive career closed on earth. Like Moses of old, the angels dug his grave, and no man knoweth the place thereof.

There is a tradition among the Seneca Indians that if you catch a singing bird, and to it bind messages of love and affection for your departed friends, and set it free over the graves of your loved ones, it will not fold its wings or close its eyes until it has reached the spirit land and delivered the messages to the adored and missing ones.

Then, friends, let us bind a message to the birds of joy, singing in our bosoms, and release them here to-day to bear the message of our appreciation to the loved and missing Sequoyah.

Somewhere in the far-away West, back of the setting sun, his tired spirit went out at the close of day. And like the beauty of the flowers that fade on earth to reappear in the rainbow of the sky (the heaven of flowers) appears the spirit of Sequoyah in the golden rays of the glorious orb as it drops behind the horizon.

As we pay this tribute here to-day we can say of Sequoyah:

To live in hearts we leave behind
Is not to die.

[Applause.]

Chairman CARTER. Ladies and gentlemen, we shall now have the privilege of hearing another Oklahoman who has been signally honored by his State in being continued in Congress since statehood. I now introduce Hon. Scott Ferris, Member of Congress from the sixth Oklahoma district.

ADDRESS BY REPRESENTATIVE FERRIS



Mr. Chairman, Speaker Clark, ladies, and gentlemen: Sequoyah, a Cherokee Indian in whose honor we are this day installing this statue, was born in 1760; died in 1843; born in Tennessee; resident of territory now comprising Oklahoma during the last 20 years of his life; died in Old Mexico; born 16 years before the Republic of the United States was born; inventor of Cherokee alphabet; foremost American Indian; died 64 years before Oklahoma was admitted into the Union. No member of the Cherokee Tribe, no citizen of the State now knows his last resting place. His greatness and his genius have survived it all. Oklahoma to-day honors herself by honoring him. His right to be thus honored is both unquestioned and undoubted.

Oklahoma this day installs in Statuary Hall of America's Capitol the first statue of an American Indian to be given place here. Oklahoma honors not alone Sequoyah, not alone the Cherokee Tribe, of which he was a member, but the American Indian of all tribes. Oklahoma honors the Nation in affording this recognition to the original occupant of the American soil which now seems destined to feed and lead the world. [Applause.]

Sequoyah's place in history was vouchsafed to him by his genius that invented the Sequoyah alphabet and thereby imparted education, religion, civilization, and hope to his tribesmen. Sequoyah's place in history was vouchsafed to

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him without the art of the artist, the resources of the treasury, or the ceremonies performed here this day. Little can we add; nothing can we detract from the glories attained by the genius of this most remarkable primitive man. His contribution to history, to civilization, to Christianity, and the stimulus and hope afforded his tribesmen in their primitive state of long ago will not tarnish, corrode, or efface with the close of this day or the generation. [Applause.] The memory of Sequoyah stands out to-day among his tribesmen as the foremost Indian of all the Republic. The installation of this statue in Statuary Hall this day gives but tardy recognition to his genius and achievements.

The primary purpose of this great historic Statuary Hall in which we are assembled to-day is to honor the memory of the two most distinguished citizens of each of the respective States. Sequoyah's right to this first honor stands on firm ground, unquestioned, unattacked, undisputed.

How proud it makes me feel, how proud it must make the 2,000,000 citizens of the bright, new State of Oklahoma feel, to know that they were the first to give belated, tardy recognition to the American Indian. The historic Hall in which we are assembled this day is sheltered by the most attractive, substantial Capitol in all the world. Its architecture and grandeur is being copied by all the republics of the world. We are first in architectural beauty and grandeur; we are first in freedom, liberty, and justice. We are the proudest and freest Republic in all the world. [Applause.]

On July 4, 1776, when our timid, modest, and almost tottering child Republic was born, there

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was in all the world but the one frail Republic of Switzerland. How proud must we all feel to-day that there are now 26 Republics where men are free; where liberty is the property of every man; where free men dare to think, to speak, and to write their convictions; where every man dares to go from any schoolhouse to any church house; where every man is peer and no one dares to wear a crown. [Applause.]

The Nation with its teeming hundred million citizens was at peace in March—at war in June. War not of our choosing, but forced upon us by the iron hand of militarism, Prussianism, and maltreatment. Peace has always been a controlling passion with me; it has been my hope by day, my dream by night. Peace has been the one hope of this Nation. But it has been peace with honor, not dishonor, that we have sought. We are still the sons of honored sires; patriotism is not dead. [Applause.] Pacifism, anarchy, and disloyalty shall not be the only dim lamp to lead the hopes, the destinies, and the welfare of this magic Republic. [Applause.]

Shall we succeed? The question asked is the question answered. But it must be no timid warfare. Justice will supplant injustice; democracy will uproot autocracy; love of country will outstrip fear of country; liberty will supplant Prussianism and militarism; freedom will prevail; America will win; victory shall be ours. [Applause.]

Statue of Sequoyah! We honor you as an inanimate emblem of a genius of the long ago; we install you to stand in this historic Hall for all time with Washington, with Lincoln, and the others. May the Capitol that this day shelters us and the statues

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of our honored ones not alone shelter us from the summer's blazing sun and winter's blast, but may it shelter us and those that follow us against tyranny, militarism, and oppression, and preserve inviolate our liberty, our freedom, and the glories of a matchless Republic. [Prolonged applause.]

Chairman CARTER. The next on the program is a reading by a young Cherokee lady, Miss Anne Ross. [Applause.]

Miss ANNE ROSS (reading)—

ODE TO SEQUOYAH

[Written by Alex. Posey, the Creek Indian poet]

The names of Waitie and Boudinot—
The valiant warrior and gifted sage—
And other Cherokees may be forgot,
But thy name shall descend to every age;
The mysteries enshrouding Cadmus's name
Can not obscure thy claim to fame.

The people's language can not perish—nay,
When from the face of this great continent
Inevitable doom hath swept away
The last memorial, the last fragments
Of tribes, some scholar learned shall pore
Upon thy letters, seeking ancient lore.

Some bard shall lift a voice in praise of thee,
In moving numbers tell the world how men
Scoffed thee, hissed thee, charged with lunacy!
And who could not give 'nough honor when
At length, in spite of jeers, of want and need,
Thy genius shaped a dream into a deed.

By cloud-capped summits in the boundless West,
Or mighty river rolling to the sea,
Where'er thy footsteps led thee on that quest,
Unknown, rest thee, illustrious Cherokee!

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Chairman CARTER. I have been requested to read the following poem, by Mr. J. S. Holden, of Fort Gibson, Okla.:

THE CHEROKEE CADMUS

The Cadmus of his race,
A man without a peer,
He stood alone, his genius shown
Throughout a hemisphere.

Untutored, yet so great,
Grand and alone his fame—
Yes, grand, great, the future State
Should bear Sequoyah's name.

In ages yet to come,
When his nation has no place,
His memory shall live in history's page,
The grandest of his race!

Chairman CARTER. I now have the pleasure and the privilege of introducing Hon. H. B. Teehee, Register of the Treasury, who will represent Hon. R. L. Williams, governor of Oklahoma, in presenting the statue of Sequoyah.

ADDRESS BY HON. H. B. TEEHEE



Mr. Chairman, ladies, and gentlemen: It is with a feeling of genuine pleasure, not unmixed with a pride common to the citizenship of Oklahoma and a joy peculiar to those through whose veins course the blood not of a dying race but of an amalgamated people, that I respond on this occasion for and on behalf of the State of Oklahoma to present to the Government of the United States the statue of Sequoyah and to join in paying tribute to this illustrious character.

When these proceedings shall have been disseminated through the medium of the press and have been brought to the notice of the Indian of America, he, too, will be thrilled with a peculiar pride and will join us in according to a member of his race a rightful place in the history of his country. This day, indeed, will be an eventful one to the original American, and doubly so to the noble Cherokee.

It is insignificant that that State, intended to have been the great mobilization camp and home of the red man, should have chosen as one of her sons for this signal honor one who had made it possible for that element of her citizenship, considered as semisavage or barbarian less than a century ago, to join the Caucasian element to maintain and increase the brilliancy of her star ever since the morning of the 16th day of November, 1907, when it flashed in meteoric splendor across

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the emblazonry of our Union. From that day to this good and eventful hour this representative people has contributed, by both brain and brawn, to keep the forty-sixth star in the ascendancy and ever increasing in luster until its soft light, with the light of the others of the constellation of States, now radiates over the entire American Nation, lighting the path of her citizens and enabling them to progress with complete security of life and liberty, in continued enjoyment of freedom and happiness, and in the assured stability of her cherished institutions and ideals. In the pride of the history of our country, interwoven with the lives of our foremost men and women, with its beautiful legends and rhythmic names of towns, cities, rivers, valleys, mountains, and States which form a part of the warp and woof of our annals, the red man vies with the white man and yields to none.

The man whom we this day honor had the good fortune to have lived in the days when our forefathers, amid shot and shell, laid the foundation of the American Republic, that to-day stands as the champion of freedom and liberty—the common heritage of mankind.

From the story of his life we learn anew the lessons of self-reliance and obedience and the inspiring power of nature. It was the principle of self-dependence, made a part of his nature through the patient and insistent instruction of his mother, fortified by a mother's love that was idolatrous, that formed the basis upon which was builded his illustrious career.

Being without the elementary training of the schoolroom, he necessarily became sagaciously

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observant of the things with which he came into contact. The application of this rule naturally inculcated in him an ambition to excel in whatever he engaged, whether it was in the chase of the wild fox or sleek antelope, the sports of the day, the pursuit of artisanship, or the grim game of war, which seems to have been popular in his day, and is not without its popularity in this enlightened age in which we live. Everything he saw and heard furnished a challenge to his untrained mind to evolve a scheme by which his people, when that inevitable day came, were enabled to claim and receive the privileges and assume the burdens and responsibilities of full-fledged American citizenship.

Sequoyah ranks as one of the benefactors of the human family. The immediate effect of his invention of the Cherokee alphabet was amazing. The Cherokee abandoned the chase and the warpath and literally "beat their tomahawks into plowshares and their scalping knives into pruning hooks." The hunting trail and the warpath were turned into avenues of peaceful pursuits. The zeal and excitement of the chase and strife were supplanted by enthusiasm and a thirst for knowledge. Letters and learning flourished notwithstanding the difficulties that beset the Cherokee on all sides by the encroachment of the ever-aggressive Anglo-Saxon, who ever sought to wrest from him his happy hunting grounds, then being made to blossom like the rose. Schools and churches sprung up as it were out of the earth at the touch of the magic wand. The government of the Cherokee took the form of a republican government, pat-

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terned after that of the neighboring States, and was, indeed, "a government of the people, by the people, and for the people." Before many moons had passed their manner of living had covered the whole range from that of everyday custom to the highest conventionalities that a capricious fashion forces into the more extravagant forms of social life.

Sequoyah preceded the first general migration of his people toward the setting sun, whence a part had gone 20 years before. He saw his people there in what was the old Indian Territory set up anew the government they had abandoned in the East and continue the pursuit of the arts and industries of peace, though not without untold hardships and privations, and there, with other kindred tribes, lay the foundations of what was destined to become one of the greatest States of the Union, a full realization of which it has been our pleasure to behold, and which to-day pays him homage. Noting the wonderful progress his people had made in the arts of civilized life by his invention, this master mind conceived the idea of inventing a common alphabet for all the tribes of the Indian race of America. He undertook the execution of this laudable task in the old oxcart of bygone days—the vehicle that was hitched to the "star of empire" that westward wended its way and brought to the western plains the germ of civilization—and for two years this master mind journeyed from tribe to tribe until that fate common to us all befell him and left his task to be finished by the processes of time.

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Sequoyah was indeed a child of the forest, with the great outdoors as his playground and storehouse of his inspiration. In the words of his biographer, Foster:

The first music that greeted this Indian child was the sighing of the forest, the musical rustle of leaves, and the song of nature, which he loved through life, which seems to have been the inspiration of his genius and the key to his grand achievement.

The inspiring power of nature has been made manifest frequently, even from the beginning of the world's history, for the God of Nature "moves in mysterious ways His wonders to perform." It was amid the thunderings and lightnings on the summit of Mount Sinai where Moses was inspired by the God of Nations to give voice to the Ten Commandments and other laws of upright conduct and honesty in human relationship that have formed the bases of all human law from that inspiring day to this eventful age in which we live. It was on the summit of Mount Horeb, amid the roaring storm and the tremors of the earthquake, where the Prophet Elijah implicitly obeyed the "still small voice" to the end that the judgments of the Great Jehovah should be proven to be more enduring than the everlasting hills. It was on the summit of Mount Olivet, amid the glory of all the kingdoms of the world, where the Father of all inspiration, through the voice of the lowly Nazarene, gave utterance to the beatitudes of literature which have furnished themes for thought of poet, of statesmen, of philosopher, and of orator, with a message ever increasing in hope and cheer, courage, and faith to mankind, enabling men to walk toward the mark of high calling with complete

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confidence and security of a sure reward in the eternal beyond, whence no traveler has returned.

So, too, it was on the summit of the blue mountains of Georgia, amid all the matchless scenes of nature's artist, where this untutored Indian, Sequoyah, was inspired to invent the instrumentality through which the Cherokee were enabled to read in their own language the wonderful story of Christ and Him crucified, and gain a clearer conception of the Great Spirit in whom they believed. And, like the great Lawgiver, Sequoyah was led into the mountains of the Great Western Divide and saw all around him the lands of his kindred tribes, to whom he had gone to find the missing link in the common language, bathed in the gorgeous colorings of the setting sun, and there, enraptured with these scenes of fadeless tints, he fell asleep and found his sepulcher—the place of which to this day no man knoweth, and no man in all America like unto him has since arisen. But somewhere on the southwestern plains, unburied by the hands of man, commingling with the dust of mother earth, lie the bones of him whom we this day commemorate. With each recurring year methinks the shades of his race wend their way through the trackless air to do homage to this patron saint of the Cherokee, and there at that sacred spot with spirit hands lay their laurel wreaths of memory and sing the praises of the American Cadmus.

Heretofore when the red man, accompanied by his pale-faced brother, entered this marble home of our Nation he would note over the east dome hall entrance a sculptural representation of the

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landing of the Pilgrims—the Old World coming to the New. One of the Pilgrims stepping ashore meets an Indian, who extends to his stranger visitor an ear of corn, symbolic of succor to the needy. Indeed a happy welcome, extended in that simplicity of Indian character and received by a grateful company of Pilgrims. Over the north entrance he would note a representation of William Penn in the act of making his treaty with the Indians, whereunder land was ceded to William Penn and his followers for such articles of commerce then having value in the Indian eye, though in fact of no intrinsic worth, and with felicitations and security of peace as additional compensation.

Doubtless there was no red tape to unwind or roll up in those days that in later years and still in the memory of man attended subsequent transactions, in which there was wanting the element of felicitation, this having been displaced by the substitution of autonomy as long as "grass grows and water runs." Over the west entrance he would note the representation of Pocahontas, the Indian maiden, saving the life of Capt. John Smith at the risk of her own. A beautiful nature picture of the Indian's simple and instinctive belief in and knowledge of that eternal truth that "who-soever shall lose his life shall save it." This act sacrificial at once brought into notice this maiden of the forest, which resulted in a tie of human relationship that should have immediately bridged the Atlantic Ocean. It should have forever secured the Indian fortune, but evidently, in the light of subsequent history, it did not fully serve as efficacious a purpose in the field of conservation as

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the Indian of that day had anticipated, but happily it was a link in the golden chain that now binds the descendants of that union in standing shoulder to shoulder battling for the common cause of mankind. And over the south entrance the red man would note a representation of Daniel Boone, of historic fame, coming into deadly conflict with two Indians, portrayal perhaps of the subjugation of the virgin forest and the boundless prairie to the spirit of civilization. These representations, the red man would think, too sadly tell the story of the effort of the Indian to live on his native soil. He would think they too correctly interpret and define the policy pursued by the Federal Government in its dealings with the Indian, which has been the subject of caustic criticism.

But thenceforth when the red man sees in this historic Hall of Fame a figure of his race, standing erect as of yore and touching elbow with elbow with the most noted of the pale face, with poet and patriot, orator and philosopher, statesman and soldier, he will forget these artistic decorations and rising to his full stature, in exultant joy, exclaim to his pale-faced brother "At last my people are no longer strangers to their native soil, 'the land of the free, the home of the brave.'" He will clasp the hand of his companion and in firm, solemn, and sincere tones say, "I join you in unmeasured love of our country, in unreserved devotion to her fundamental principles, in complete consecration to her lofty ideals, and will lay my life by the side of yours upon the altar in maintaining these attributes of American character whereon hang all the laws of freedom and liberty."

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In the name of the Hon. Robert L. Williams, Governor of the State of Oklahoma, and on behalf of that State, I present to the Government of the United States of America the statue of Sequoyah, the American Cadmus. [Applause.]

Chairman CARTER. The following is the Lord's Prayer in Cherokee, using the English alphabet and not the alphabet of Sequoyah:

LORD'S PRAYER IN CHEROKEE

Au-g R-dau-dah goh-lv-lah-de ha-hi, qha-lv-quv-de-yu ya-sa-sed-ga-sv gah-nah-nov-gau-e-ga-sv gah-nah-nov-gau-e. Sh-ne a-lau-he Wo-no-gah-le-sd oh hah-dah-nv-ta-skv-e nah-ske-yah gah-lv-lah-de tse-no-gah-le-ste-hah. No-dah-dau-dah-que-so aug-gah-lo-sdah-yu-de ske-v-se kau-he e-gah. Do-ga-ske-v-se-se-gu-hanaugh da-ske-tu-e, nah-ske-yah tse do-gah-yollh-tse-na-hau tsau-tse-ta-ge. Ah-la tla-ste ov-deh-gau-le-ya-de-ye-ga-sv we de-de-ske-yah-te-nv-stah-no-ge. Ske-yu-dah-la-ska-st-qu-ske ne uv-yau ga-sv-e. Tsah-tsa-le-gah-yah-ya-knau tsah-gv-we-yu-he ga-sv-e. Ah-la a-tsah-lv-quo-du-yu ga-sv ne-gau-elv-he. Amen.

Chairman CARTER. The exercises will be concluded by Rev. Henry N. Couden pronouncing the benediction.

BENEDICTION

And now, O God our Heavenly Father, let Thy blessing attend the exercises of the hour; that the spirit which pervaded them may remain in our hearts and be an inspiration to those whose lips were fired with eloquence and those who listened to the thrilling message pertaining to the great man whose statue has been unveiled; that they may go with them to their homes and be an inspiration to true and noble sacrifices in the spirit of the Master. Amen.

ACCEPTANCE
of the STATUE

BY THE HOUSE, JUNE 2, 1917
BY THE SENATE, JUNE 4, 1917



PROCEEDINGS IN THE HOUSE



SATURDAY, JUNE 2, 1917

Mr. HASTINGS. Mr. Speaker, I ask unanimous consent for the present consideration of House Concurrent Resolution 11.

The SPEAKER. The gentleman from Oklahoma asks unanimous consent for the consideration of House Resolution 11, which the Clerk will report.

The Clerk read the resolution (H. Con. Res. 11) as follows:

Resolved by the House of Representatives (the Senate concurring), That the statue of Sequoyah, presented by the State of Oklahoma, to be placed in Statuary Hall, is accepted in the name of the United States, and that the thanks of Congress be tendered to the State for the contribution of the statue of one of its most eminent citizens, illustrious for his distinguished civic services.

Second. That a copy of these resolutions, suitably engrossed and duly authenticated, be transmitted to the governor of Oklahoma.

The report (by Mr. Slayden) is as follows:

The Committee on the Library, having had under consideration the resolution (H. Con. Res. 11) accepting the statue of Sequoyah from the State of Oklahoma, report it back with the recommendation that it do pass.

SEQUOYAH

Sequoyah, whose statue it is proposed to accept from the State of Oklahoma, was born in the State of Georgia about 1770. He was the son of a full-blooded Cherokee woman and a German trader by the name of George Gist, who dealt in contraband articles, and who abandoned his wife before Sequoyah was born.

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Sequoyah grew up to young manhood among the Cherokees in Georgia and became a leader in the affairs of his tribe. He not only took an active part in hunting and fishing, as well as sports, but became a trader, silversmith, blacksmith, and philosopher, and later the inventor of the Cherokee alphabet, upon which his chief claim to fame rests. This invention is most remarkable when it is known that he never attended school and could neither read nor write the English language.

Following the invention of the Cherokee alphabet, consisting of 85 characters, in 1821, it was accepted by the tribe and he was voted a silver medal in 1824 as a mark of distinction. In 1828 an iron printing press was purchased by the Cherokees with Cherokee and English type, from which the Cherokee Phoenix was published at New Echota, Ga. It was the first newspaper printed in the Indian language. The paper was discontinued about 1835 and another, the Cherokee Advocate, was established in the Indian Territory west, now a part of Oklahoma, in 1845. It ceased publication during the Civil War and was reestablished in 1870 and published until 1905, both in English and Cherokee.

The effect of this alphabet upon the future advancement of the Cherokee Indians and all other Indian tribes is difficult to fully appreciate. Immediately after its invention not only were newspapers published in the Indian language which could be read by all, but the New Testament, hymns, tracts, and books of various kinds were published, resulting, no doubt, in the adoption of the first written Indian constitution in 1827, modeled after that of the United States and the several States, and the formation of a government with three distinct branches—legislative, executive, and judicial—similar to the government of the surrounding States.

Sequoyah came to Washington as one of the representatives of the western tribes of Indians in 1828, when his invention was recognized by Congress and an appropriation of \$500 was made for his benefit. Additional appropriations were made by Congress for the education of the children of the tribe.

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In 1823 he moved from Georgia with other members of the Cherokee Tribe west, first into the Territory of Arkansas and later to the Indian Territory, now a part of Oklahoma.

While in Washington he conceived the idea of inventing another alphabet by means of which all Indians upon the American Continent speaking different languages could communicate with each other. In the early forties he started out on a western tour to visit the western Indian tribes and further this plan, but he never lived to accomplish the end sought. He died in the far West about 1845, near San Bernardino, the exact spot being unknown.

Sequoyah's English name was George Guess, a corruption of Gist, and the word Sequoyah means "guessed it." The Cherokee Tribe in the Indian Territory west further recognized his great services by voting him a pension and naming one of its counties for him, and this honor was continued by the State of Oklahoma. Under the act of Congress authorizing each State to place two statues representing distinguished men to Statuary Hall, the first to be presented on behalf of the State of Oklahoma is that of Sequoyah, the Cherokee Cadmus.

The SPEAKER. Is there objection?

Mr. MANN. Reserving the right to object, there are always exercises connected with the ceremonies accepting these statues. When are the exercises to take place?

Mr. HASTINGS. I will say that the exercises will take place in Statuary Hall at 10.30 o'clock Wednesday morning, June 6.

The SPEAKER. Is there objection to the present consideration of the resolution?

There was no objection.

The SPEAKER. The question is on agreeing to the concurrent resolution.

The concurrent resolution was agreed to.

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On motion of Mr. Hastings, a motion to reconsider the vote by which the concurrent resolution was passed was laid on the table.



SATURDAY, JULY 14, 1917

Mr. MORGAN. Mr. Speaker, I ask unanimous consent to extend my remarks in the Record by printing the addresses and proceedings in Statuary Hall at the unveiling of the statue of Sequoyah.

The SPEAKER. The gentleman from Oklahoma asks unanimous consent to extend his remarks in the Record by printing the addresses and proceedings in Statuary Hall at the unveiling of the statue of Sequoyah. Is there objection?

There was no objection.

Mr. MORGAN. Mr. Speaker, I was not present on that occasion, and I would like to ask unanimous consent to print some remarks in the Record appropriate to that subject.

The SPEAKER. Is there objection to the request of the gentleman from Oklahoma?

There was no objection.

Mr. McCLINTIC. Mr. Speaker I make the same request.

The SPEAKER. Is there objection to the request of the gentleman from Oklahoma?

There was no objection.

ADDRESS BY REPRESENTATIVE MORGAN



It is altogether appropriate that the American Indian should be represented in the Hall of Fame of the Capitol. The placing of a statue of Sequoyah in Statuary Hall therefore is a very fitting and appropriate recognition of the Indian race. Furthermore, it is especially appropriate that Oklahoma, more than any other State, should give this recognition.

Many years ago, through treaties with the Indians, a number of Indian tribes were transferred to the Indian Territory. The Indian Territory has developed into the great State of Oklahoma, with a population of approximately two and one-half millions of people. About 125,000 Indians reside in the State. This number constitutes in round numbers one-third of the entire Indian population of the United States. Unfortunately the percentage of our Indian population is comparatively small, and will grow less in the future. Still, the Indians of Oklahoma will be in the future, as they are now and have been in the past, conspicuous in the history of the State. For one I approve of the action of the Legislature of Oklahoma in giving to Sequoyah the great honor of a statue in Statuary Hall among the renowned and great of our Nation.

Sequoyah's fame rests upon his achievement in inventing an alphabet for the Cherokee Indian Nation. This was a remarkable achievement, in

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view of the fact that Sequoyah was an unlettered man and possessed no education whatsoever. One of the evidences of the real greatness of Sequoyah developed early in his life. It is said that ordinarily Indian boys of his time did not have much respect or love for their mothers, but in this connection Sequoyah differed from the usual Indian boy. Early in his life he devoted much time in trying to invent and construct various things about the home that would contribute to the happiness and welfare of his mother. Later on Sequoyah, through his unusual ability and industry, became a silversmith—an expert artisan. He continued in this business for some time, giving more or less attention to the art of drawing.

A further mark of evidence of the greatness of Sequoyah is the fact that he was popular with his own people. It is said that he was “amiable, accommodating, and unassuming. He displayed an industry uncommon among his people and a genius which elevated him in their eyes into a prodigy.”

After all, Sequoyah succeeded like most men succeed; his success was largely due to his industry, for he was always at work. Furthermore, his accomplishments were largely due to his power of concentration. For several years he withdrew himself almost entirely from the outside world and devoted himself exclusively to inventing and perfecting an alphabet for his race. Like Whitney, Howe, McCormick, Edison, and practically all other great inventors, Sequoyah succeeded in his invention by industry, perseverance, and concentration. After accomplishing this great work, he

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then endeared himself to his people through his devotion to service in teaching them how to read and write. The General Council of the Cherokee Nation passed a resolution awarding Sequoyah a silver medal as a token of their gratitude for his great services.

It is remarkable how few men attain historical fame. Of the many schools and the thousands who graduate from our colleges and universities, and who have the highest opportunities in the line of education, very few make for themselves a place in history. Sequoyah without education, without intellectual training, and during his life having been associated with an unlettered people—with all of these handicaps—he still made for himself a place in the history of our Nation. He accomplished something worth while. His life and achievement should be an inspiration to the youth of the Nation.

ADDRESS BY REPRESENTATIVE McCLINTIC



On account of being appointed a member of the committee from the House of Representatives to attend the funeral of the late Senator Lane at Portland, Oreg., it was necessary that I be absent from Washington on the day set apart for the unveiling ceremonies of the statue of Sequoyah. The House of Representatives having given me permission to extend my remarks, I am pleased to add to what has been already said a few observations relative to this great inventor.

I am glad to pay tribute to one of the greatest characters that ever resided in that section of the country which is now known as the State of Oklahoma. I consider this occasion to be a remarkable one for the reason we are paying tribute to a representative of the original race of people who inhabited this country as far back as history makes mention. I also feel that a worthy tribute is being paid to the great Cherokee Tribe of Indians. The history of Oklahoma shows that other representatives of this Nation have taken an important part in every movement that sought to improve conditions in the section of country where they were residents.

In the legislative halls of my State and in the United States Congress the same tribe of people that gave birth to this great character have been honored by having representatives who have always played an important part in dealing with

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the various subjects that were of interest to the American people. It has been demonstrated to the satisfaction of the citizens of this country that the Cherokees and certain other tribes are fully capable of shouldering the responsibilities of life, and I feel that no more fitting tribute can be paid to this great race of people than to have unveiled in the Capitol of the United States a statue of one of their representative citizens.

I remember some seven years ago, when a member of the Oklahoma Legislature, that the work of Sequoyah was first brought to my attention by certain members of the Oklahoma Legislature who were affiliated with the Cherokee Nation. When it is taken into consideration that history tells us that Sequoyah, wholly uneducated, conceived the idea of transforming his native language into an alphabet, and that he was successful in doing this I feel that it was indeed a remarkable accomplishment. By this method books were published, newspapers were edited, and it was probably the greatest incentive to cause his associates to have a desire to acquire sufficient knowledge to be able to gain an education.

Inasmuch as his tribe was the first to learn how to read and write their own language, it is only natural that a desire was created for additional knowledge, and this invention stands to-day as a monument in their history, being the beginning of a period of enlightenment that has caused their people to occupy a high ranking position in the estimation of all the people. Sequoyah must have had a divine inspiration that caused him to seek a solution of the greatest problem that confronted

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his people, and it is very remarkable to me that under the circumstances he was successful in doing that which no other representative of his people had done.

History tells us that later on, after being successful in this work, that he conceived the idea of inventing a universal alphabet, to be used by all of the Indian tribes of America. Some may have doubts as to whether or not this could have been done, yet when it is taken into consideration there is a universal sign language that is used and understood by every tribe, it can be very easily seen that there was a sufficient understanding between the various Indian races to have made this possible. It is very unfortunate that he came to an untimely death and that the work he sought to do was never completed.

I am proud that Congress in its wisdom has recognized his remarkable accomplishments in behalf of his people by giving him a special medal and monetary reward. We are told that very little is known of his last days and that there is no authentic record of his last resting place. It is said that when he started on his last mission he left his home for the purpose of visiting other Indian tribes, traveling in a southwestern direction.

Inasmuch as no positive statement can be made as to his last work and where he died, I feel that it will not be out of place for me to place in the record a statement I made when speaking as a member of the Oklahoma Legislature in support of the legislation which made it possible for these exercises to be held in honor of this character. In the Wichita Mountains, some three hundred miles

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southwest of the Cherokee Nation, there was established in 1858, close to the present town of Snyder, a Government fort for the purpose of corralling and quieting the warlike Comanche Indians. Among the soldiers stationed there who afterwards played an important part in the history of this country was Fitzhugh Lee, the nephew of Robert E. Lee. Probably the greatest Indian battle ever fought was the one in which Lee received an arrow wound in his right breast and which nearly took his life. There was also connected with this campaign Major Loeffler, the only living survivor that participated in the capture of the white mother of Quanah Parker, the chief of the Comanche Indians. Very close to the location of this old fort in the year of 1903 a farmer by the name of E. E. Fancher, while exploring a depression under a huge rock or small cave, found the skeleton of a man. With the bones of this body was found an old rifle, a powder horn, a bullet mold, and a medal which I have been informed was used by the sculptor in modeling the reproduction that appears around the neck of the statue of Sequoyah. Many believe this is the same medal that was given him by Congress. However, there is no authentic way to corroborate this statement.

History tells us that Sequoyah at one time had a broken leg. An examination of this skeleton showed that the same leg corresponding with Sequoyah's injury had been broken. I do not know if the facts connected with this discovery throw any particular light on the disappearance of this great character, but there are some that believe he started his work among the Indians

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that inhabited this section of the country and that this incident covers his last resting place. I desire to congratulate the citizens of the Cherokee Tribe for the contribution they have given to this Nation in the person of Sequoyah. I am very glad that the State of Oklahoma has been the first in this Union to pay tribute to a representative of the Indian race. My experience in dealing with the representative citizens of the various Indian tribes in Oklahoma proves that their representatives are possessed with excellent qualifications and that they are performing valuable service in every occupation and walk of life.

To my mind Sequoyah was an unpolished diamond. His memory should live on forever in the hearts of his people, as his accomplishments will stand as a monument as to what can be done by the person who tries. As a citizen and a representative of the State of Oklahoma I am very proud that this honor has been conferred in this manner, and I am pleased to see a representative of the Indians be given a place in the Hall of Fame of this great Government.



THURSDAY, JUNE 5, 1924

Mr. KIESS. Mr. Speaker, I present a privileged resolution from the Committee on Printing.

The SPEAKER. The gentleman from Pennsylvania presents a privileged resolution from the Committee on Printing, which the Clerk will report.

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The Clerk read (H. Con. Res. 28) as follows:

Resolved by the House of Representatives (the Senate concurring), That there be printed and bound the proceedings in Congress, together with the proceedings at the unveiling in Statuary Hall, upon the acceptance of the statue of Sequoyah, presented by the State of Oklahoma, 5,000 copies, of which 1,000 shall be for the use of the Senate and 2,500 for the use of the House of Representatives, and the remaining 1,500 copies shall be for the use and distribution of the Senators and Representatives in Congress from the State of Oklahoma.

The Joint Committee on Printing is hereby authorized to have the copy prepared for the Public Printer, who shall provide suitable illustrations to be bound with the proceedings.

The SPEAKER. The question is on agreeing to the resolution.

The resolution was agreed to.

PROCEEDINGS IN THE SENATE



MONDAY, JUNE 4, 1917

A message from the House of Representatives, by Mr. D. K. Hempstead, its enrolling clerk, announced that the House had passed a concurrent resolution accepting in the name of the United States the statue of Sequoyah, presented by the State of Oklahoma, to be placed in Statuary Hall, etc., in which it requested the concurrence of the Senate.

The VICE PRESIDENT. The Chair lays before the Senate a concurrent resolution of the House of Representatives, which will be read.

The Secretary read the concurrent resolution (H. Con. Res. 11), as follows:

Resolved by the House of Representatives (the Senate concurring), That the statue of Sequoyah, presented by the State of Oklahoma, to be placed in Statuary Hall, is accepted in the name of the United States, and that the thanks of Congress be tendered to the State for the contribution of the statue of one of its most eminent citizens, illustrious for his distinguished civic services.

Second. That a copy of these resolutions, suitably engrossed and duly authenticated, be transmitted to the governor of Oklahoma.

Mr. GORE. I desire to ask immediate consideration by the Senate of the concurrent resolution.

The resolution was concurred in.



FRIDAY, JUNE 6, 1924

A message from the House of Representatives, by Mr. Haltigan, one of its clerks, announced that the

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House had adopted a concurrent resolution (H. Con. Res. 28) to authorize the printing of proceedings of Congress, together with the proceedings of the unveiling in Statuary Hall, upon the acceptance of the statue of Sequoyah, in which it requested the concurrence of the Senate.

Mr. MOSES. From the Committee on Printing I report back favorably without amendment House Concurrent Resolution No. 28, and I ask unanimous consent for its present consideration.

The PRESIDING OFFICER. Is there objection to the immediate consideration of the concurrent resolution?

There being no objection, the concurrent resolution was read, considered by unanimous consent, and agreed to, as follows:

Resolved by the House of Representatives (the Senate concurring), That there be printed and bound the proceedings in Congress, together with the proceedings at the unveiling in Statuary Hall, upon the acceptance of the statue of Sequoyah, presented by the State of Oklahoma, 5,000 copies, of which 1,000 shall be for the use of the Senate and 2,500 for the use of the House of Representatives, and the remaining 1,500 copies shall be for the use and distribution of the Senators and Representatives in Congress from the State of Oklahoma.

The Joint Committee on Printing is hereby authorized to have the copy prepared for the Public Printer, who shall provide suitable illustrations to be bound with the proceedings.

