

concerned with the welfare of the full-bloods. The argument that the boarding schools were not properly preparing the Cherokees the type of life they were wanting to lead, that the schools were not modifying the home life and ways of thinking of the Indian people. The more competent teachers were needed, that better sanitary conditions should prevail in all schools, that many of the day schools were neglecting the English language. All applied to some degree to the Cherokees. However, the arguments of incompetent supervision, a regular attendance, financial mis-management, graft in corruption, political itinerary, were either negligible or did not apply at all. In fact, some who were well acquainted with these schools rendered reports that were directly contradictory to those of Benedicts. Reports that tended to substantiate the intention that he was in error as far as the Cherokees were concerned. About the only major change that the arrival of Capot and Benedict had, was on the organization and administration of the Cherokee schools. He found in the requirement that all action of the Board would be subject to the approval of the Supervisor and in some cases, the General Superintendent. Outward forms and procedures were not changed. Capot merely moved in and starting working jointly with, for and with the Cherokee Board, in accordance with Cherokee school laws. For instance, they jointly gave examination. They jointly audited salaries. They jointly supervised the schools and generally a joint, in a joint capacity, continued the things the Board had been doing all along. Thus, when Capot arrived in Tahlequah, he found his job relatively easy to assume. He merely started meeting with the Board, the group that he complimented as being exceedingly able and allowed the Cherokee official to continue their program with a minimum of interference, and this way, he readily won the confidence of