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A COMFORTABLE HOUSE DOESN'T INDUCE JOHN STINK TO ABANDON HIS TEPEE.



ARCHITECTURAL CONTRAST (upper)—John Stink's comfortable log house in which he lives only when the weather is so bad as to make the tepee uncomfortable. The tepee, with the poles erect, but with the cover gone, is shown before the door. Notice the board floor of the tepee, which John Stink has at last permitted the agent to build for him.

THE OWNER (below)—John Stink, who got his name from a mistaken idea that he was dead in his youth, and who has since been a subject for a "Believe It or Not" cartoon by Ripley. He is shown in his favorite costume, smoking one of the strong black cigars he enjoys.



Although Tribe Called Him Dead, Osage Indian Continues to Live

Wealth and Proposals of Marriage Haven't Changed John Stink, Oklahoma Recluse, Who Prefers Dogs to Men and a Tepee to a Modern, Heated Residence.

By PAUL I. WELLMAN.
(A Member of The Star's Staff.)

PAWHUSKA, OK., April 7.—John Stink, the man who continued to live for more than half a century after he was "dead," has been receiving letters proposing marriage lately, but he remains unconvinced that marital bliss would be equal to the joys of bachelorhood. This, perhaps, is due in part to John Stink's habits of life. He has had nothing to do with women since he was a very young man—and very little to do with men, for that matter. He is the wildest Indian in the Osage nation, and the reason for his wildness goes back to the days when this hilly oil country was even wilder than he.

John's name was not always Stink. The agency records here list his correct name as John Ho Tah Moie, which means John Go After Fish.

in the community. Some time before he shook the dust of Pawhuska off his moccasins for good, he had received his land allotment, and upon this land white men drilled oil wells. John Stink was rated as worth perhaps \$200,000—and \$200,000 is important even in the Osage country, where almost every Indian has oil headrights.

A House Is Built.

Therefore the government began to take an interest in him. An effort was made to have John move into a residence more in keeping with his new financial status, and even his fondness for dogs was looked upon with a more tolerant eye. F. N. Revard, secretary of the Osage tribal council, was the man who finally won the confidence of John Stink. Revard induced the old Indian to accept a house to live in. This was after