PART VII.

MARRIAGE AND THE INDIAN HOME.

Statistics very inadequately convey exact ideas respecting marriage customs and family relations among the Indians of the Six Nations. Relating to Indian or pagan marriage, using the term "pagan" in the Indian sense, the Indian divorce, separation, or "putting away" has been a matter of choice, not necessarily mutual, but at the will of the dissatisfied party. The chiefs have sanctioned it and practiced it, as well as the people, and to a considerable extent still uphold the custom. The laws of New York forbid its exercise, but the extension to the peacemaker courts of the power to legalize separation and divorce is but feebly and often wrongly exercised. The discussion before the New York general assembly and the visitation and report by the legislative committee have already done much to consolidate the convictions of the educated men of the Six Nations that the election of able men as peacemakers has become vital to their prosperity, if not the only barrier to a sweeping interference by the white people with all internal Indian affairs. The tendency of congressional legislation to abolish all tribal relations, regardless of treaties as old as the republic, has added its influence to strengthen the progressive party among the Indians of New York.

The standing method of report by Indian agents has been to accept the Indian heads of Indian families as husband and wife and enumerate them as "married", and many western tribes have formal ceremonies of instituting this relation; but among the Six Nations of New York marriage, separation, and divorce have no ascertainable ceremony except as performed by ministers of the gospel or the Indian judges or peacemakers. The pagan party expressly regard marriage by a minister as treason to their system and absolutely wicked. Some of them do not hesitate to say that they "put away their wives" even as Moses directed a Hebrew separation. The schedules of enumeration of the New York Indians have so generally followed the Indians' own declaration, in the absence of any other detailed proof, that the tables must necessarily be qualified. Thus, at Onondaga, a list was furnished of more than 60 persons who sustained the relation of husband and wife without any ceremony whatever, and most of these had held the same relation to several parties without other law than choice for the change.

At Tonawanda the most careful inquiry of responsible Indians, who knew every family upon the reservation, revealed only, as a certainty, 26 legal marriages. At Allegany and Cattaraugus the question, "How many wives have you"? or "How many wives have you had"? was met with laughter or evasion, rendering an accurate record impossible. Divorces, unless a struggle for property be involved, are rare in the peacemaker courts. The records of the peacemaker courts were examined, and in one case a transcript was taken. Its process, the service, return, and trial compared very favorably with that of a country justice of the peace. One trial, where all the proceedings, including the part taken by the Indian counsel in the conduct of the case, was without legal error. At Tuscarora there is no pagan organization and only one family called pagan, and yet there were those of whom no evidence of legal divorce before entering upon a second marriage relation could be secured. That there are pagans who are thoroughly loyal to home ties is certain, but they will neither expose nor prosecute their derelict neighbors. The statutes of New York in this respect are practically inoperative, and those who openly deprecate the fact only make enemies.

As a matter of history, while a change of wife was permissible among the Iroquois, polygamy was forbidden. In case of family discord, it was the duty of the mothers of the couple, if possible, to secure peace. Marriage itself was a matter of arrangement and not of choice, and at an early period a simple ceremony, like the interchange of presents, consummated the agreement made between the parents. "Except at the season of councils or of religious festivals", writes Morgan, "the sexes rarely met, and sociality in such cases was limited". As the children always follow the tribe of the mother the nationality of offspring was never lost; hence it is, that on every reservation there are families wholly different in nationality from the family head. The children of an Indian woman having a white husband have rights, but the children of a white woman having an Indian husband have no rights. Either husband or wife controls his or her property at present, each independent of the other. The custody of the children is absolutely that of the mother, and upon her falls the burden of their support when deserted by the father. Neither the civilized nor canon law controls the degrees of consanguinity among the Iroquois, so that the Indians in giving their lists often reported nephews and nieces as sons and daughters. As the purpose of the Iroquois system was to merge the collateral in the lineal line through a strictly female course the sisters of the maternal grandmother were equally grandmothers, the mother and her sisters were equally mothers, and the children of a mother's sister were equally brothers and sisters. Thus, while under the civil law the degrees of relationship became lost through collaterals, the principle of the Iroquois system was to multiply the nearer family ties, and this shaped the basis both of their civil and political systems.

The establishment of christian churches among the Indians involved a christian marriage ceremony, but this had restraining force with the Indian only as he became a christian at heart and conscientiously canceled every obligation and margin of license that marked the old system. A backsliding or relapsing Indian at once threw off at will his marriage obligation as a void act; hence, Rev. Mr. Fancher, at Onondaga, kept no record of the marriages of Indians, reducing, unconsciously on his part, the marriage ceremony to a seeming farce. During the recent religious interest on the Cattaraugus reservation, the most difficult question to solve, when application was made for admission to the church, was how to dispose of successive family relations previously sustained to several parties still living. There is at present no peacemaker court among the Onondagas, and the chiefs practically recognize the pagan custom to be in force. This confused condition of affairs even led Bishop Huntington to marry two Indians who had long cohabited as husband and wife, but who had otherwise deported themselves correctly, without a rigid test of their previous relations to others; and now the eldest daughter of the male who had been once married by a clergyman to a wife still living is neighbor to the former husband of her father's present wife. The bishop was at a loss how to act in this case. The effect of this state of things is to paralyze christian effort and harden the Indian against every dawning sentiment that might win him to a purer and better life, and to instill into the minds of Indian youth the conviction that they are independent of all moral restraint and moral duty. It also exposes those who would modestly and honestly prefer the proprieties of civilized society to contamination by vampire white people, who hover about the borders of reservations to ruin a dependent people, in defiance of those sentiments of honor which the Iroquois, in the days of their proudest military achievements, rarely ignored, even when dealing with captives of their spear and bow.

The enumeration under the Eleventh Census and the enjoined inquiry into every phase of Indian life brings to the front the fact that, "to save the Indian, he must be saved from himself as well as saved from the aggressions of the white people".

THE INDIAN HOME.

Among the Indians the home has as many varied phases as among the white people. Comfort and want, cleanliness and dirt, good order and confusion, neatness and slovenliness furnish like contrasts. Neither extremes are more common than among white communities where a corresponding number of people are unable to read and write. On the maps which accompany this report every house, cabin, hovel, or shanty is noted, and the family schedules give the value of each dwelling and its household effects, ranging from totals of $25 to $2,500 and upward. The property tables in this report show a basis for comparing those of varied valuations with those of civilized society generally, showing that even the single-room cabin, with scant blanket screens or those not divided at all, are more common among immigrants at the extreme west than among these Indians.

A grouping of the special schedules of Cattaraugus presents the following suggestive exhibit, independent of the value of lands, crops, and implements:

Houses of value of $25 and less	26
Houses of value more than $25 and less than $100	130
Houses of value more than $100 and less than $300	110
Houses of value more than $300 and less than $500	47
Houses of value more than $500 and less than $1,000	41
Houses of value more than $1,000 and less than $2,000	11
Houses of value more than $2,000	4
Total	369

Household effects present a still more significant idea as to modes and styles of living:

Household effects in value $25 or less	59
Household effects in value more than $25 and less than $100	217
Household effects in value more than $100 and less than $300	80
Household effects in value more than $300 and less than $500	9
Household effects in value more than $500	4
Total	369

This ratio applies to the other reservations, with perhaps a better class of household effects at Tuscarora. The usual furnishing of the home consists of a second-hand stove, plain bedsteads, tables, utensils, crockery, home-made quilts, muslin curtains, a few cheap chairs or benches, and other absolute essentials. The comfort and appearance of the homes depend naturally upon the pecuniary resources, taste, education, and religious associations of the occupants, and a comparison of an equal number of homes of the same grade at Tuscarora with those of any other reservation would show to the credit of the former. It is no reflection upon the equally kind entertainers among the pagan party to say that, with rare exceptions, the home reflects the political (Indian or christian) character of its inmates. The rule already applied to neighborhoods and roads is as conclusive here; but the refined home of Mrs. Caroline Mountpleasant at Tuscarora affords no better example of home comfort than the

1-story 3-roomed house of Mary Bempleton, who attends as faithfully to her 150 chickens in the barnyard as she does to her household duties. In the smallest, poorest shanty of Tuscarora, with bed, stove, bench, some shelves for dishes, and suspended strings of corn all around, lives Eliza Green, caring for her grandson and the household needs. Here the broom, which the humble Indian housewife stands outside the door as a signal "not at home" for want of lock, is not wanting. On a small donation, the cheerful "thank you; I'll get nails with that to patch my roof", savored of domestic cheer to be remembered and honored.

This report exacts definite ideas of the Indian condition in all its phases, and the data of special schedules can only be illustrated by reference to some homes of all grades, the better class as well as the most repulsive. The houses of Thomas Kennedy and Chester Lay, of Cattaraugus, with modern comforts and the best of good home living, contrast with the quaint slab shanty of old Mary Jack, who is innocent of anything better; yet the two little windows let in light and the cabin is not absolutely filthy. In one cabin, somewhat larger than the one occupied by Mary Jack, on the bluff overlooking Cherry Hollow, and said to be the "poorest affair on all the reservation", a bedstead, stove, crockery, shelves, and a bench, which answered for seats or table, comprised the furniture. The bed was occupied by visitors, but on the bench, kicking their feet and playing together, were 5 Indian children, whose good shoes, neat clothing, and clean faces showed that somebody had carefully prepared them for this neighborly visit. The house of Bill Hill, in a ravine near the foot of Onondaga reservation, is one of the poorest; but it can, on the frontier at least, be called decent. The log house of genial, accommodating, witty Bill Isaacs, who lives in one room with his aged mother, and who was confirmed by Bishop Huntington on a recent Sabbath, furnished an interior view of very forbidding features, and yet it, in its wilderness of articles of clothing, corn, potatoes, flour sacks, and old traps of half a century's accumulation, is the abode of an affectionate son and a noble soul. Indian like, he takes things easy. He "agreed to light the schoolhouse fire for 3 cents a day, but didn't get it, and guessed he could stand it". Clapping his hands, with a merry twinke of his eye, he added: "I don't care much; I'll get paid some time" (pointing upward). He has a curious coat of many pieces and all conceivable colors, such as the "first Isaac's wife made for Joseph once". He is known as "Buffalo Bill", and "runs chores" for everybody, and the rector of the church of the Good Shepherd says: "I trust my house with Billy every time". Politically he "wants everybody to own his own land, to have the children made to go to school, to have chiefs account for public money, to stop their spending it on pagan dances and heathen 'tomfoolery', and for everybody to pick up and get citizenship as soon as they know enough; don't care how soon it comes—next week, if a good chance comes". Buffalo Bill, who is thus philosophical, and so good natured as to offend no one, has the courage of his convictions, knows the wants of his people, and daily sows good seed in a soil ready for immediate development.

Names are freely given in this report for the purpose of opening to any inquirer the same avenues of information which prompt its statements. Access to nearly a thousand homes, meeting with never-failing politeness, however inquisitive or intrusive the interrogation might seem, among those speaking several different languages, and surprised in every phase of home or farm life, with only now and then a warning of the visit, furnished evidence that the good-natured and simple welcome came from real kindness of heart. No apologies were made, as a general rule, for want of neatness or order, and, with the exception of one pig and occasionally a dog, no beast or fowl shared the home with the family. Old Eliza Parker, of Tonawanda, surrounded with a family of 9, including grandchildren, threatened a rough reception. The house was a type of aggravated disorder. Old shoes of many shapes and sizes, onions, potatoes, corn, and an indescribable collection of worthless things lay in the corners and under the tumbled beds. The old woman suspected there was a plot to get hold of her land, and she put a stake in the stove to make a firebrand for defense of her rights; but her face relaxed its fierceness at last, and her loud declamations, as well as wild gestures, subsided. With all the resultant disorder from want of closets, and with strings along the walls, instead of nails, to suspend everything that can be hung up, it is a very rare thing to find a place that can be called really filthy. There are such places, but continental life, as well as frontier life, has similar exhibitions to disgust a visitor. In such cases deferred washing of bedding, clothing, floors, and dishes is too suggestive for description to do justice to the abomination.

CLOTHING.

All the Six Nations Indians wear the same kind of clothing as the white people and "fix up" for church, festivals, picnics, and holidays, indulging especially in good boots and shoes. At the "green-corn dance", at Cold Spring, Allegany reservation, the majority of young men wore congress ties or gaiters. The head shawl is still common, but at more than 30 assemblies "store bonnets" or home-made imitations appeared. Sewing machines are much used.

The old women among the pagans still wear the beaded leggings, as the "pantalet" was worn by the white women and girls in New England some 50 years ago. Old Martha Hemlock and her husband Joseph, of Cattaraugus, are about 80 years of age, and are representatives of the oldest pagan type. The woman, notwithstanding her age, quickly finished a beautiful basket, hammered loose a sample bark from a soaked black-ash limb for another lot of splints, put up her corn-husk sieve, and afterward appeared in "full regalia", as if about to act a chief part in a "thanksgiving dance". A cape over her bright, clean, and stiffly starched calico dress bore closely uniting rows of silver brooches, 12 deep on the back. From the throat to the bottom hem in front similar silver brooches, mostly

of eagles' heads, in pairs, widened out, until the bottom cross-row numbered 16. Each brooch, well hammered out and punched through in somewhat artistic openings, had been made long years ago from quarter and half dollar pieces and Canadian shillings, and was the representative of so much money, the cape being valued, with a front lapel, at $75. At Mary Wilson's, on the Tonawanda reservation, old Jo-geh-ho, a Canadian Cayuga woman, 83 years old, who "had danced her last green-corn dance", reluctantly, and as if with some misgivings as to duty, parted with a pair of leggings which she had used on solemn occasions "for nearly 60 years". The white beads, yellow from age, arranged in bands and loops, were still in good order, and the cloth, although threadbare from age and use, was neither ragged nor torn.

Sick were found in many households, but they seemed to take for granted that they could not be expected to have "things nice" about them, and the patient sufferers from consumption, wherever found, left no heart for criticism; nor are the sympathies of the Six Nations Indians often withheld or coldly manifested toward those in sorrow. During 8 months of daily contact with families and individuals, never forbidden access to house or council hall, church or school, not an occasion was found for considering dress as immodestly worn or too scantily provided. Poor and often ragged and soiled clothing is the consequence of their "bunched" family living, their small quarters, and their infrequent use of water; but their attitude, deportment, dress, surroundings, and internal accommodations, or want of accommodations, do not reflect the conditions which belong to the "hotbed of filth and vice", as some have imagined. This conviction is not impressed upon the mind by enthusiastic missionaries, who, in their sympathy, see the signs of a swift regeneration of the ignorant Indian, but by comparison with Indians of other tribes, with the lower orders of society in other countries, and by contact with white people in America.

THE PARLOR.

More than one-third of the small houses have but one room. And yet a log or "block house", as many are called, is not of necessity a mere cabin, nor rude within. Some are two stories, and some have frame additions or framed upper story. Daniel Printup, of Tuscarora, and Philip Fatty, of Allegany (a veteran of the Nineteenth Connecticut regiment, and sometimes an attorney for his people), have enlarged their log accommodations by framed additions, and in 30 two-storied houses, already erected or in progress, a special regard has been had for a company room, or parlor, which is often furnished with a carpet and sometimes with a musical instrument.

Among the Onondaga homes 10 organs and 1 piano were found, at Allegany the same number, and at Cattaraugus 10 organs and 1 melodeon; in all, 30 organs, 2 pianos, and 1 melodeon distributed among these Indian families. Elias Johnson, of Tuscarora, author of "Legends, traditions and laws of the Iroquois, or Six Nations, and history of the Tuscarora Indians", and several other heads of families have small but well-selected libraries, and many a parlor has its pictures and table albums. The Indian parlor is not a "spare room", rarely used, but more often borrows heat from the kitchen stove, and is a true parlor or place for talking when work is over.

THE KITCHEN.

The Indian is not an early riser nor an epicure. The antecedents of the hunting period, which involved one substantial meal each day and long absences from home, with only dried meat or parched corn for lunch, still hold their place with those of the poorer class. Scarcity of fuel largely restricts its use to the kitchen stove, as was the case not many years ago in New England, when meals were eaten where cooked, and the only other room having a fire was the familiar "family keeping room". With the poorer Indian families, and especially among the older pagans, cracked corn, skinned-corn hominy, corn bread, dried corn, succotash, beans, and squash are in common use. Old-time tea of wild spice or the sassafras root is now supplanted by the common tea and coffee. Pork is the principal meat, but chickens and eggs are plentiful. The old mortar, with its double-headed pounder, is still in use. The corn is first hulled by boiling in ashes and water, then pounded to a powder, strained through basket sieves, and boiled or baked with dried currants to give it flavor, and is both palatable and nutritious. Three kinds of corn are raised by the Senecas, the red, the white, and the white flint, ripening progressively, so that their graded growing corn has the appearance of careless instead of systematic planting. The red corn is esteemed most highly for hominy, the white for charring or roasting, and the white flint for flour. When stripped from the stalk the husks are braided and strung by twenties, and hung up for future use. "Strings of corn" are measured for about as many half bushels of shelled corn. Besides these primitive kinds of food, one finds choice varieties of cake, as well as simple gingerbread, in many households for festive occasions, though, for the pagan dance, boiled hominy and beans, sometimes with pork, supply the meal. A few shelves often take the place of a pantry, where the plates are stood on edge, as in earlier times among the white people. The kitchen is in many cases all there is of the house, often uninviting enough, but always more than half civilized in its appointments, and generally with a sufficiency of food; but, whether well or poorly supplied, hospitality is gracious and hearty.

The Saint Regis people are certainly poor, but there is little destitution or suffering. The aged are treated with respect, and national pride in their ancestry and history finds expression whenever interested inquiry is made

in that direction. Tenacity of old treaty rights, however unsuited to their present relations with the surrounding white people, is characteristic of nearly everybody, as if neither time nor conditions had changed.

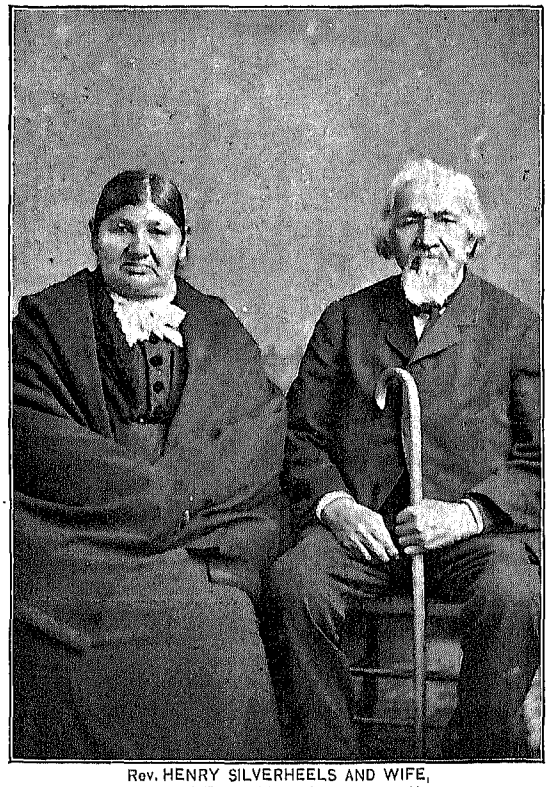
The French element binds the Saint Regis Indians closely to the observance of the christian forms and ceremonies, so that legal marriage, baptism of children, and burial of the dead are well recognized modes of procedure. The social life is informal, and the home life is quite regular, with an air of contented simplicity. All family obligations are well maintained, and the humble homes, the co-operative industry of the children, the rarity of separations, and the number of large households are in harmony.

Among the Saint Regis Indians a curious marriage custom exists, that of having 3 successive suppers or entertainments after the ceremony. The first is at the house of the bride, the second at the house of the bridegroom, and the third at the residence of some convenient friend of both. A procession, bearing utensils, provisions, and all the accessories of a social party, is one of the features. Another custom observed among the Saint Regis Indians bears resemblance to the "dead feast" among the pagans of the other nations, viz, that of night entertainments at the house of a deceased person until after the funeral, much like the "wake" which is almost universal among the white people in the vicinity of Hogansburg, and combines watching the dead body with both social entertainment and religious service.

The predominant thought during the enumeration of this people was that of one immense family, as, indeed, they consider themselves. This sentiment is strengthened by the fact that the invisible boundary which both separates and unites 1,170 American and 1,180 Canadian Saint Regis Indians is practically a bond of sympathy, multiplying the social amenities or visits, and cheering their otherwise lonely and isolated lives. The river Indians also contribute their share in these interchanges of visits.

The large diffusion of French blood and the equally universal relationship of most of the representative men and families to the Tarbells, Cooks, Gareaus, Torrances, Grays, and Birons (Beros) blend the families more closely than upon any other reservation, not excepting even that of Cornplanter, where all directly inherit from one family head.

ANDREW JOHN, Jr. (Gar-stea-odo), "Standing Rock."
Seneca.



Rev. HENRY SILVERHEELS AND WIFE,
Ex-Chief and Ex-President of the Seneca Nation.

AUNT DINAH, 107 years old.
Onondaga.

New York Engraving & Printing Co.

PART VIII.

TEMPERANCE AND MORALS.

TEMPERANCE.

A temperance society has been in active operation for 60 years, and its annual meeting was held on the Onondaga reservation during 1890. A special car brought the Seneca delegates from Cattaraugus at reduced rates, accompanied by one of the Indian bands, but the attendance from the other reservations was unusually small. Speeches, music, and the usual incidents on such occasions had place in the exercises.

The Tuscaroras and Onondagas have comfortable audience rooms, that of the latter, at Onondaga Castle, being known as "Temperance Hall", and is occupied by Ko-ni-shi-o-ni lodge No. 77, I. O. G. T.; motto, "Our world".

No stranger on a casual visit to the Six Nations could avoid the conviction that the white men and women who skirt the reservations, wherever a convenient crossroad will assure the easy temptation for the Indian to drink himself drunk, are more deadly enemies of the red man than are all the pagan rites and dances on their most ancient calendar. Old Allen Mohawk, who has suffered himself in earlier times, but now, with agony and tears, pleads in behalf of his sons for some rescue from the power of these cold-blooded destroyers of Indian homes, is only one of hundreds who cry for help. No poverty, untidiness, or want of civilized comforts was so piteous as the silent appeals of this people for deliverance, and there is an actual, persistent claim that only through outside legislation can saving relief come.

During the census year 3 fatal accidents on the railroad track near Tuscarora, 1 at Tonawanda, and 1 on the Allegany reservation were the result of this remorseless traffic of the white people. The village of Carrollton, on the last-named reservation, is a "drunkard-manufacturing center", with but little to illustrate civilization in the other lines of business. Nearly 50 saloons or their equivalents at Salamanca make it almost a "banner town" for its ratio of saloon facilities to each hundred inhabitants. Almost daily interviews for nearly 2 months with the 2 policemen failed to elicit any definite information as to the parties who sold strong drink to the Indians. Verbal requests and written inquiries equally failed to elicit from Hudson Ansley, the official state attorney of the Seneca nation, any reply as to "offenses committed by or against Indians, or the number of whisky sellers prosecuted", or any facts whatever. The otherwise business aspect of this important railroad center is conspicuously marred by the prevalence of this traffic. A combination in 1890 levied even upon druggists a tax to limit the sale of whisky within the corporation bounds, but the druggists might have added dignity to their calling and character to the town by obligating themselves, under penalty of exposure and punishment, not to sell to Indians at all. The suggestion was favored by some but not by the majority, although suspension of such sales to Indians would not have materially affected the receipts of these places.

The sweeping denunciation of the Allegany Indians as a nation of drunkards is slanderous. In proportion to numbers the visible signs are not greatly to their discredit.

There are intelligent Indians who know the habits and tendencies of every other Indian on the reservation, Mrs. Blinkey, clerk of the Indian Baptist church, explained the backsliding of 5 church members to flow from the drinking habit, and others equally interested to give honest testimony, specifically went over the entire list of Indian names and defined the peculiarities of each in this respect. As compared with white people who daily exhibit this habit before the public the Indians, who habitually drink to excess when they visit the town, are not many in number. One argument in favor of giving citizenship to the Indian was repeatedly and seriously urged, that then "he could come boldly to the counter and get his drink under legal sanction". The Indian rarely betrays his entertainer. Ingenious ruses, in form of package or hiding place for exchanging money for a bottle of spirits, often obscure the transaction. Public sentiment is pained by the presence of drunken Indians, but public sentiment, aroused at last, has not fully concluded that the religious, educational, and social atmosphere is polluted by the large liberty which the liquor traffic now enjoys. The corporation of Salamanca can stop this wrong to its Indian landlord if it wishes to do so. It is cruel, degrading, and inexcusable not to do so. There is law enough as well as occasion, when the people are ready. The best property owners and business men, who know that a great development is within their immediate reach, have commenced the work for the sake of both Indians and white people alike; but the apple-growing counties in apple years will brook no legislation against the cider traffic, neither will they permit the product of their mills to occupy its natural level with the product of the still.

On every reservation the demand is made, "Give us some protecting law"! Even the hiring of Indian labor is coupled with a partial equivalent in cider pay. Mr. Poodry, of Tonawanda, thus illustrates his own experience: "We have hard work to hire sometimes, unless we give them liquor. One year plenty of men passed my house,

but wouldn't hire. I got mad. Next year I put 6 barrels of hard cider in my house cellar, putting in enough strong whisky to keep it on edge, and when some men came along I got them. One day 2 lay drunk the whole afternoon. That did not pay. Then the children got hold of it. I couldn't stand that, and have bought none since".

Irregular habits and employment on the farm or other labor expose the Indian to easy temptation, and the border dealers, who wholly depend upon Indian patronage for their own support, not only quickly absorb the pittance annuities, but as promptly secure written orders, practical liens, upon the amounts due a year in advance.

The United States Indian agents have for 25 years made annual reports upon this destructive use of hard cider, but these statements of the agents seem to be taken as innocently as if they only said "the Indian is addicted to basket making", and no action follows by the authorities. Not the least evil that results from the inability of state legislation to reach this wrong is the reaction against active temperance movements which had matured, greatly to the credit of the Indian, and were full of hope for the future.

On February 19, 1830, a temperance society was formed at Tuscarora, and had as its chief founders the late William and John Mountpleasant, men of wisdom, piety, patriotism, and progress. On March 1, 1832, a general temperance society was formed at Cattaraugus. On the 27th of January, 1833, the Tuscarora society was reorganized. Almost immediately afterward the National or United Temperance Society added the following article to its constitution, viz: "In the temperance assemblies the following subjects are to be lectured upon: temperance, industry, education, and moral reform". A temperance cornet band was organized, and at a grand reunion on the 19th of October, 1876, 4 consolidated bands, with 50 instruments, rendered music, and the entire assembly sang, in the Indian language, "O, for a thousand tongues to sing my dear Redeemer's praise". The society also took on a new name, "The Six Nations Temperance Society of the United States and Canada", which it still retains. Waves of blessing swept over the people of the Six Nations as this organization developed. Some of those who figured actively then have fallen back to paganism and some have renewed old habits, but the organization still survives.

Oppressed by assaults from without, and in the family relation and religious experience divided and confused as to duty, there abides among this people a passive sense of helpless isolation and a longing for guidance and support, with a distrustfulness of the white people, while impotent to protect themselves.

MORALS.

The statistics which only concern vice and immorality in a sensual sense are not conclusive tests of Indian life and character; neither can public opinion be accepted as a rule if the morals of the people of the Six Nations are to be solely judged by the difference between their marriage custom and that of the surrounding white people. The first official census of the Six Nations can not be shaped by previously conceived notions as to their morals, but must develop its own facts as gathered directly from Indian homes, thus supplying an independent basis of judgment.

The history of the Six Nations is not that of a licentious people, for while the natural pursuits of war and the chase produced strong and athletic men, who looked with contempt upon the labor of tilling the soil, it is not true that the idle intervals spent in their villages or homes were given up to sensual pleasure. This has been the testimony of the most reliable writers upon the life of the native American from the days of the first narrative of Captain John Smith to the present time. Even the young people of neighboring cabins in those days were not social in a society sense. Morgan has already been cited to show that even at their public dances the ceremonies, which were formal, were not immoral. Two historic facts have direct bearing upon the question: first that no race on the earth was more jealous of outside infringement upon the rights of the family circle than some tribes of the red man. His exercise of authority at home might be harsh and the exacted service might be severe, but violators of that home could expect no mercy; second, that the hard physical service of the women, coupled with a hereditary recognized responsibility for the transmission of the pure blood of their mothers to future generations, left neither time nor inclination for dalliance with impure surroundings. As a result of these two related facts, it can be truthfully asserted that until the advent of the white man and his appliances of spirits and money, a prostitute woman, in the modern sense of that term, was as greatly abhorred by the Seneca Indians as a cowardly man; even more so, for the coward was turned over to the women to share their drudgery, but an erring woman was held to have sacrificed the glory of her maternity and dishonored her people.

These facts had their bearing upon the development of the Six Nations when they began their companionship with the white people. The machinery of their social and political systems, as heretofore developed, had special regard for the purity of their line of descent and the limitation of all alliances which could deteriorate the stock or impair the legitimate succession. Coupled with these fundamental laws of their social and political life is another fact, that while a conquering band might adopt prisoners, the laws of the Iroquois were opposed to personal slavery, and even the penalty of defeat in resisting an invading force was not the surrender of the female prisoners to the victor's lust. The more thoroughly the history of such alleged practices is examined the more vague becomes the evidence of their use.

It is as impossible to reach the Indian with a view to his deliverance from the immoral tendencies of his present mode of living, without regard to his antecedents before admixture with the white people, as to approach him religiously, while treating him as wholly without reverence or conscience. Through every phase of his life, as already illustrated, he is shown to possess qualities which have sterling social value and strong bearing upward instead of downward in the social scale; hence, in increasing numbers, in longevity, and in gradual acquisition of property he is holding his own with his neighbors in proportion to his advantages.

Something more than statistics should be noticed. In the light of existing surroundings, compelled to associate with white people, and under obligations to advance with them in harmony with the governing laws, moral, social, and political, the Indian has neither right nor power to hold back. His ancestral codes no longer apply to his present condition. A tribe or race has ceased to be the unit of value. That unit is the individual man, the individual woman, the individual child. Wampum associations must be exchanged for written law, and irresponsible chiefs must be held to strict account under intelligent codes, voluntarily adopted, under the sanction of the state, or by the interposition of the state in behalf of the people, who have no power to protect themselves.

Lingering pagan customs, which, no longer having a specific reason for their existence, repress aspiration, confuse all social relations, demoralize youth, antagonize the spirit of the age, outrage the public sentiment of those who would be their friends, do not stand as rights on the level with the right of soil, to be exercised in the face of the evils they engender. The perpetual guarantee by the United States and the state of New York of their titles to the land they rightfully own never can be held to be a guarantee that the social and political customs of the sixteenth century shall be assured at the close of the nineteenth century.

Inquiry was diligently made respecting the number of recognized immoral characters living on the respective reservations. These inquiries were made with the population list in mind, and always of different persons. There was almost an invariable concurrence of testimony, specifying how many and who openly violated the laws of chastity. The largest estimate for any reservation was less than 20; at some reservations not even 6 could be named. The latest divorce suit tried before the peacemaker court at Cattaraugus witnessed a bold and earnest assertion of the plaintiff's rights, warmly supported by the people, which rang out as if new life and courage had possessed the friends of reform. The inferior and sometimes corrupt men who have almost invariably held judicial positions long kept in the background many who desired justice. 9 marriages at Cattaraugus and 6 at Tonawanda during the census year, with additions to the churches only after rigid examination into the antecedents of the parties, have done much to quicken the progressive party and evoke an outspoken challenge of the pagan party to a final contest for deliverance from the existing evil. The moral tone is low, but residence in the small cabin, or even in the single-room cabin, elsewhere sufficiently described, is not the prime source of the evil. It is when different families come into improper associations, as in crowded tenement houses, that all natural restraint is lost; and the people of the Six Nations, with all their unhappy surroundings and poverty in this matter, have suffered opprobrium beyond their true desert in the judgment of christian America.

At the Onondaga reservation, where there is no semblance of a court and no regular method of approach to any organized and certain source of relief, the moral plane is below that of the other reservations. The condition is deplorable; jealousies, local antagonisms, and the rapidly ripening struggle for an advance, even here, lead both parties into much injustice, and the statements of neither were accepted as fully reliable; but the sweeping charges so often promulgated have neither truth nor christian grace to qualify the wrong they do.

The New York Indians are not, as are many western Indians, a decided gambling people, nor more given to betting on games than the white people. Debased by early associations with white people, without the restraints of education or religion, they are an example of a demoralization from without rather than from natural causes within. A day among them and their immediate surroundings, a Sabbath day in August, 1890, presented facts bearing upon this statement. The Indian Presbyterian church at Tonawanda, adjoining Akron, had a morning service and Sabbath school, the exercises in all respects befitting the day and occasion; while nearly a mile westward, at the new council house, 65 young men of the pagan party were playing the javelin game and getting ready for an evening pagan ceremony. Near the house of George Moses, southward, about 20 pagan women were boiling supper for the coming entertainment. Still farther south, in view from the front steps of 2 christian churches, about 130 white men and boys were racing horses on a regular track, or looking on, and the barrooms of the village were open, but the Indians were present at neither. These pagan sports were taking place between the Indian's and the white man's center of christian effort. The object lesson is a statistical fact bearing upon the condition of the Six Nations during the census year.

TEMPERANCE AND MORALS AMONG THE SAINT REGIS INDIANS.

With the Saint Regis Indians quarrels are rare. When once disarmed of suspicion their hospitality is generous for their means, and rudeness or discourtesy has no natural place in their intercourse with visitors and strangers.

Ignorance is the key to much of their passivity, and the safeguards which religious forms have placed about their homes lack intelligent application to their outside relations through the unfortunate failure to combine with

religious teachings and observances instruction in any other language than their own. This will be noticed elsewhere. Their social life and their homes must have intelligent communication with the outside world before they can aspire to a higher life.

The temptation to use spirits, which easily masters the unoccupied classes of any community, has had its effect here as on the other reservations, and, aside from the church influence, there is little formal effort at temperance work. Intemperance is not general, but, as at Cattaraugus, it is often found among the men who have the greatest capacity for good, and these intemperate leaders stand in the way of the immediate start of their people toward a strong life.

Immorality among the Saint Regis Indians, other than intemperance, is also rare. The statistics of the family relation show that constitutional diseases have not destroyed their vigor, nor have they become debased through immoral practices. However humble the home, it commends its home loyalty and home increase to the respectful consideration of the native-born white citizens of the United States. The Saint Regis people, like the other Iroquois people, have noble blood in their veins and are better qualified for useful citizenship than several of the white races which seek America for a change of living. There are men upon each reservation who honor and illustrate the virtues and capacities of true manhood, and women who are conspicuous for their domestic life, purity of character, and christian grace.

PART IX.

EDUCATION, SCHOOLS, AND LANGUAGE.

EDUCATION.

The pagan element, as a general rule, is opposed to education, because only through ignorance can the force of old traditions and tribal independence be retained. Exceptions are sometimes found to this opposition, as in the case of an old man at Allegany, who said: "They wouldn't let me go to school when a boy. Now I see how I missed it". Jackson Gordon (Snipe) also said: "There is no school near us, but 20 pupils could be had for a school when we want it". Another, at Tonawanda, who had to employ an interpreter to sell his hay, said: "They used to tell us that the devil would roast us in a red-hot kettle if we went to school. Now, every time I am bothered to do business with white folks I wish the devil had roasted them".

Families with small means, unwilling to make any effort to change their condition, claim that they need their children for home work. Even when they enter them at the beginning of the term they do not enforce their attendance. The children themselves, to a large extent, inherit careless, sluggish, indolent natures, and a lazy spirit, which forms a decided element in Indian life. Punctuality is confessedly "not Indian". There is no remedy for the existing apathy and opposition but the compulsion of law through some methods not yet realized. Indian children do not lack capacity or reasonable industry when they are held by systematic constraint to their work.

In some respects their capacities are above the average standard of the white people. They are more uniformly good penmen, good musicians, and excel in drawing; but the statements of the Indians themselves as to reading, writing, and speaking the English language magnify the facts. Their reading, as a general rule, goes little beyond the slow mechanical utterances of fixed lessons. Letters are merely objects easily memorized and related to each other in their fixed order, but the thought involved is rarely recognized. There are bright exceptions in all the schools, as well as among adults; but the ability to read ordinary books and papers is an aftergrowth. Writing, to many, is even more difficult than reading, but their mechanical copying, for which they have a natural faculty, will compare favorably with that of the best schools of the same grade in any state, girls and women doing better in this respect than boys and men. In several families the educated women have the care of their husbands' books and correspondence, and their social temperaments lead to letter writing, as among the white people. Thus, Mrs. Abbie Parker, of Cattaraugus, conducts a successful school at Cornplanter, across the Pennsylvania line, which is attended by 9 white boys and 3 white girls, and her letters are examples of good composition, and their tone is that of a faithful, earnest, christian worker. She has a good normal-school training, to which at least 20 of the Seneca girls now aspire. Mrs. Hattie Spring (Heron), wife of Hanover Spring (Wolf), also a normal-school graduate, speaks and writes with purity of diction and expression, has refined manners, grace and dignity, and a personal carriage which would not discredit the best society. Mrs. Hattie E. Poodry, a retired teacher, who also taught freedmen in the south, Mrs. Spring, and Elizabeth Seanandoah, the afternoon teacher at the Onondaga state school, all had the benefit of normal-school training at Albany. Discrimination against advanced education for the reservation or elsewhere is poor economy and wholly unsound in principle.

In contrast with these cases is the fact that very few of the men who can conduct ordinary conversation in fair English can clothe the same ideas with correctly written forms. Their court records, books, and correspondence, with the exception of those portions of the records of the Seneca nation kept by Sylvester Crouse, the clerk, are generally full of errors. A fairly written constitution, elsewhere cited, was revised by a citizen lawyer. "I do it if you want me do it" illustrates one form of a common statement, and the simplest connection of subject and predicate is the most common. This is partly because their own language is limited, and only careful training can secure good results. Edward M. Poodry thus illustrates this idea: "The Seneca language can not carry what the English can". Taking from his parlor table the Buffalo Courier, he read the following sentence: "The diplomatic correspondence concerning the Bering strait embroglio does not seem to relieve the situation from embarrassment", adding, "You can not translate that into Seneca. There is no mental preparation or material out of which to explain the matter".

The Indian mind, which is quick to catch practical relations and natural correspondences or associations, lacks the mental discipline and the mental qualities which grasp pure logic. Their language seems to lack the stock from which to frame a compact and harmonious postulate. This accounts for the unusual backwardness of their children in pure mathematics. Mr. Poodry also has a suggestion upon this matter. He says: "Our people, especially our old men, have no conception of numbers any farther than hundreds. When you get to thousands it is always a box or so many boxes, because in old times the annuities were paid in gold, the amount, $1,000, being so marked on the box".

The deportment of Indian children in the schoolroom is exemplary. Those who attend are well dressed and well behaved. At fully 20 schools visited there was no whispering or side play when the teacher's attention was diverted. Obedience is willing and prompt; but tardiness and irregular attendance, as elsewhere intimated, seem to be instinctive, as punctuality at church or other definite appointments proves to be a missing factor in their life. The success of the Friends' school, of the Thomas Orphan Asylum, and of normal-school training in the education of the Indian lies in the enforced system and routine of duty which exact punctuality and accept no compromise; hence, the restriction of the school to rudimental grades has a radical defect, and ends almost at the threshold of real education. They return home after mere primary training and at the very point where the more intelligent can catch glimpses beyond their reach of opportunities for teaching or some other profitable calling in life through educational development. Once at home they drop into the old ruts, utterly unable to put their primary training to practical use. For this and related reasons the failure to convert the unfortunate manual labor and farming school into a mechanical or high school form was a double disaster. Even now the revival of the enterprise, so well initiated and with property and buildings susceptible of immediate use, would send a current of vitalizing force throughout the Six Nations and arouse anew those aspirations for education which have fallen off during late years because of poverty and want of systematized hearty support from the state of New York or the Congress of the United States.

SPECIFIC SCHOOLS.

The New York schools upon the 5 reservations are as follows, viz: 1 at Onondaga, employing a male teacher in the morning and an Indian female teacher in the afternoon; 3 at Tonawanda, employing 1 male and 2 female teachers; 6 at Allegany (a seventh building being abandoned), employing 2 male and 4 female teachers; 10 at Cattaraugus, although numbered to 11 (the Thomas Orphan Asylum school practically counted as number 4), with 2 male and 8 female teachers, and 2 at Tuscarora, one being taught by Miss Emily M. Chew, a native Tuscarora woman of good education, winning address, and admirable tact both for teaching and government.

With the single exception of the dilapidated, unattractive, unwholesome "mission boarding-school building" at Tuscarora, long ago unfit for school use, all the state buildings are well lighted, ventilated, and attractive. In this building, against all adverse conditions, Miss Chew makes the best of her discouraging surroundings, and holds her pupils fairly well by her magnetic force. Prevalence of the measles kept an unusual number at home the past year, and the interest of educated and christian parents seems to be lessened by the failure of the state to build a new schoolhouse. The Tuscarora nation has repeatedly declared a readiness to share in the expense of such an enterprise.

The old dormitory of the former boarding school is partly woodhouse and partly barn. In one wing Miss Abigail Peck, the veteran former teacher and missionary, resides, and at the age of 80 retains a fresh memory of her earnest work, which began in 1853. The original school was organized as early as 1808 as a mission school, in charge of Rev. Mr. Holmes, the first missionary to the Tuscaroras. In 1858 the American board of foreign missions transferred the school to the state of New York.

The second school at Tuscarora is taught by Miss Alla Sage, daughter of Mr. William Sage, who devoted many years to teaching and promoting the welfare of this people, and he and his family have been among the most patriotic and self-sacrificing pioneers of Niagara county. This teacher, as well as Miss Chew, is compelled to endure another discrimination against the teachers of Indian schools in receiving only $7 instead of $8 per week. There are special difficulties in teaching Indian youths. The conditions require patience, tact, and endurance beyond that required for pupils who can at least understand the spoken English language and promptly associate the words with familiar objects or thoughts.

SCHOOL DETAILS.

The Onondaga school, first in order, is taken as an illustration of the difficulties and embarrassments attending the teacher's work. The building, erected by the state of New York at a cost of $500, is especially attractive and well located. A glance at the map will show that a great majority of the families live within a mile's distance. Rev. John Scott teaches in the morning and Miss Elizabeth Scanandoah, an Indian, teaches in the afternoon. At the fall term, 1889, the school opened with 12 scholars. The daily attendance during the 5 days of the first week was, respectively, 12, 19, 28, 21, 19, a total of 99. The totals for the succeeding 8 weeks were, respectively, 145, 132, 127, 159, 129, 81, 172, 177, the last being during the week before Christmas. Average daily attendance for first week was 19.8; for the succeeding 8 weeks as follows, viz: 29, 26.4, 25.4, 31.8, 25.8, 16.2, 34.5, 35.4. The total number entered on the register during that period was 64. At the winter term only 45 pupils were registered, the attendance being, by weeks, 61, 84, 68, 75; 91, 112, 89, 113, 80, 130. At the spring term 50 registered, the attendance being, by the week, 89, 130, 123, 103, 62, 88, 123, 90, 108. The highest attendance on any one day during the year was 32, on the 10th of April, 1890. Only 12 attended every day, even during the Christmas week, and one of these worthy of mention was Julia Hill, aged 13, daughter of Daniel Hill, who missed but one day in the term. 9 other pupils attended 40 or more days, and 26 were quite regular, securing more than a month of

fairly conservative instruction. The correspondingly fair attendance for the winter term was 18 and for the spring term 14. 2 boys were above the age of 18. Of the others registered, 32 were males and 30 females, between the ages of 6 and 18, the average age being 10.66 years.

Those who lived farthest away were frequently the most punctual in attendance. One scholar, who came from far up Lafayette creek, the home of Abram Hill, a venerable Oneida chief and a christian man, lost but one day during the month of December; the highest average of the year, however, was attained during this month. These details indicate that in this school and in other schools there are thoroughly faithful, ambitious, wide-awake, cleanly, well-dressed pupils, seemingly both happy and proud in showing their acquirements before strangers. They are neither bashful nor bold, but self-possessed, obedient, and willing. If the number of similar pupils could be doubled at Onondaga it would revolutionize as many households for the better.

The tabulation of the following data is impracticable owing to the variety of the information obtained:

TONAWANDA SCHOOLS.

SCHOOL No. 1, frame building, cost $287; total annual salaries of teacher and employés, $252; all other expenses, $45; Indian contribution for fires, $10; accommodations for 35 scholars; largest attendance at a single session, 24; 9 males and 16 females attended 1 month or more; 8 males and 15 females are between 6 and 18 years of age; 1 male and 1 female are under 6 years of age; average age of pupils, 10 years; average daily attendance during the year, 9; largest average for a month, 18, in June, 1890. Illness of the teacher and a temporary supply scattered the children. The school is on the north and south road leading to the manual farm building.

SCHOOL No. 2, frame building, similar to No. 1 in cost, equipment, salaries, accommodations, and expenses; largest attendance at a single session, 29; 27 males and 12 females attended 1 month or more; 24 males and 12 females are between the ages of 6 and 18; 1 male is over 18 and 2 girls are under 6 years of age; number of months of school, 9; average age of pupils, 11 years; average attendance during the year, 15; largest average attendance for a month, 21.6, in June, 1890. It is a model school, admirably conducted, situated on the central triangle, where the Baptist and Methodist churches are located.

SCHOOL No. 3, frame building, similar to No. 1 in cost, salaries, etc.; largest number present during the year, 28; 23 males and 19 females attended 1 month or more; 1 girl under 6 years of age; average age of pupils, 10 years and 8 months; school maintained for 9 months, with an average daily attendance of 10, the average during September being 12.75, the highest for the school year. Mr. Charles Parker, the teacher, exhibited marked enthusiasm in his work, as well as pride in the progress of his pupils. The school is on the north crossroad.

ALLEGANY SCHOOLS.

The 6 schools upon the Allegany reservation are similar, each costing the state $322.33. Indian contributions for fires, $6.25; salaries, $276.50; all other expenses, $52.08; repairs during the year, $26.22 for each school building.

SCHOOL No. 1, which had 2 lady teachers during the year, is at the fork of the road, west of the Allegany river, nearly opposite the old mission house, in a pagan district; estimated accommodations for 50; largest number present during the year, including some white children, 23; 4 males and 2 females attended 1 month or more during the year; 1 male under 6 years of age, 3 males and 2 females between 6 and 18 years of age; average age of pupils, 11.33 years; average attendance during the year, 4; largest average attendance any month, 5, in October, 1890. Edmond Bone, jr., the grandson of William Bone, who claims to be the only living Seneca of full blood, missed school only 22 times during the year.

SCHOOL No. 2 has accommodations for 50; largest number present, 26; 18 males and 12 females attended 1 month or more during the year; 2 of the females were under the age of 6 years; average age of pupils, 10 years; average attendance during the year, 9.5; largest attendance any month, 16, in May, 1890.

SCHOOL No. 3 has accommodations for 50; largest number present during the year, 40; 4 males and 9 females, all between the ages of 6 and 18, attended 1 month or more during the year; average age, 10.33 years; average attendance, 13.66; largest average attendance any month, 15, in December. Cornelius Fatty, son of George Fatty, was absent only 11 days in the year.

SCHOOL No. 4 has accommodations for 45; largest number present during the year, 21; 16 males and 10 females attended 1 month or more; 2 females under 6 years of age; average age, 9.5 years; average attendance during the year, 13.5, in December, 1889. John Plummer, son of Nathaniel Plummer (Deer tribe), attended school every day, viz, 172 days during the year, and during 22 terms, or 7.33 years, missed school but 1 day when well (and that at the request of his father) and 3 weeks when sick. Special schedule 60 (Allegany) is that of the family of Stephen John, of the Plover clan, and a school trustee. His 3 children attended 156, 157, and 158 out of a possible 172 days. The school is near the Presbyterian church.

SCHOOL No. 5 abandoned.

SCHOOL No. 6 has accommodations for 50; largest number present, 23; 13 males and 11 females attended 1 month or more; 3 males and 4 females under the age of 6; 10 males and 7 females between 6 and 18 years of age; average age, 8 years; average attendance, 13; largest average attendance during any month, 14.5, for the month of June, 1890. This is the school at Carrollton, a strong pagan district; but Howard Redeye, age 11, son of Sackett Redeye (Plover), attended school 163 out of a possible 166 days, and 2 other pagan children attended 159 and 160 days, respectively.

SCHOOL No. 7 has accommodations for 45; located near Quaker bridge and Friends' schoolhouse; largest number present during the year, 27; 12 males and 10 females attended 1 month or more during the year; 3 males and 2 females under the age of 6; 9 males and 2 females between 6 and 18 years of age; average age of pupils, 9 years; average attendance during the year, 8; largest attendance during 1 month, 10, in October, 1889.

CATTARAUGUS SCHOOLS.

The 10 schools upon the Cattaraugus reservation are similar in design, cost, and accessories to those of Allegany, and with the same superintendent, Mr. Joseph E. Hazzard, of Randolph, Cattaraugus county. He writes frankly that he "can not secure competent teachers at the rates authorized". The result has been that young and immature persons from his own neighborhood have undertaken this work, some of them as their initial training in the school-teacher's profession. The best educated parents complain. The attendance fell off at the fall term, 1890, and the work of training the Indian youth is not wisely and smoothly developed. The new teacher at Newtown, the most populous pagan center, is experienced, and will succeed. In every instance the compensation is inadequate. An examination which will admit a young man or a young woman to the privilege of teaching a primary school of white children, unaccompanied by tact, experience, and

interest in this special work, is not the true credential to success. Something more than a certificate is both necessary and just. Competent Indian teachers are available, and their exclusion is impolitic and wrong. When one very young beginner excuses the absence of his school register, which provides for record of visiting parents and strangers, as well as of school attendance and recitations, on the ground that "it might get dirty", and a young lady excuses the absence of her register because "she never had any", it is not strange that parents say, "these teachers don't care for anything but their money; the children will do about as well at home". This very common complaint, justly conceived, should be without sufficient cause in this and other respects. No people notice more quickly discrimination against them.

SCHOOL No. 1, conducted by Miss Anna Warner, the most western school, is near the town of Irving. Visitations by the teacher to parents and children when absence becomes noticeable, and original ways of entertaining the pupils, such as the occasional use of the magic lantern, indicate the spirit which can make Indian schools successful and Indian parents sympathetic and supporting; and yet even this school proves the necessity of some method to induce more regular attendance. Accommodations are estimated for 50; highest attendance during the year, 21; 10 males and 12 females attended 1 month or more; under 6 years of age, 1 male and 1 female; between the ages of 6 and 18, 1 male and 1 female; average attendance during the year, 7.1; largest attendance during any one month, 10.75, in September, 1889; special attendance, Kittie M. Silverheels, 160 out of a possible 181 days.

SCHOOL No. 2 has accommodations for 40; largest attendance any one time, 12; attended 1 month or more, 5 males and 3 females; under 6 years, 1 female; between the ages of 6 and 18, 5 males and 2 females; average age, 10 years; largest average attendance during the year, 6.66; largest average attendance during any one month, 8, in April, 1890. This school is taught by a young man. Special attendance, Jacob Pierce, jr., and brothers, 170, 170, and 163 out of a possible 171 days.

SCHOOL No. 3 has accommodations for 50; largest attendance, 30; 16 males and 13 females attended 1 month or more during the year; under 6 years of age, 1; between the ages of 6 and 18, 16 males and 12 females; average age of pupils, 10.5 years; average attendance during the year, 15; largest average attendance during any one month, 16, in May, 1890; location, nearly opposite the Presbyterian church; special attendance, Flora Patterson, 158 out of a possible 178 days.

SCHOOL No. 4. The Thomas Orphan Asylum practically answers for this number.

SCHOOL No. 5 has accommodations for 40; largest attendance during the year, 18; 10 males and 11 females attended 1 month or more during the year; 1 male is under the age of 6, and 9 males and 11 females are between the ages of 6 and 18; average age, 10.33 years; average attendance during the year, 9; largest average attendance any one month, 9.5, in September, 1889. This school is central, near the Methodist church and the courthouse. Special attendance, Ray Crouse, 154 out of a possible 178 days.

SCHOOL No. 6 has accommodations for 40; largest number present at any one time, 25; 14 males and 13 females attended 1 month or more, all between the ages of 6 and 18; average age, 9.5 years; average attendance during the year, 10; largest average attendance during any one month, 12, in June, 1890. This school is on the summit north from the courthouse. Special attendance, Willie Jackson, 156 out of a possible 167 days.

SCHOOL No. 7 is situated in the strongly pagan district of Newtown, in the midst of a large school population. There are accommodations for 50 pupils, and the school is now in charge of Miss Ball, an earnest and experienced teacher. Largest number present at any one time, 45; 28 males and 23 females attended 1 month or more during the year; 3 males were under the age of 6; 25 males and 23 females between the ages of 6 and 18; average age, 9.33 years; average attendance during the year, 24.33; largest average attendance during any one month, 34, in December, 1889; special attendance, Willie Crow, 126 out of a possible 156 days, and George Wilson, jr., 73 days, a full fall term.

SCHOOL No. 8 has accommodations for 40; largest attendance at any one time, 40; 10 males and 7 females attended 1 month or more during the year; 1 male and 1 female are under 6 years of age; 9 males and 6 females are between the ages of 6 and 18; average age, 9 years; average attendance during the year, 6.5; largest attendance any one month, 12, in November, 1889; location, on the "Four-mile level road" to Gowanda.

SCHOOL No. 9 has accommodations for 40; largest attendance at any one time during the year, 20; 12 males and 10 females attended 1 month or more during the year; 2 females under the age of 6; 12 males and 10 females between the ages of 6 and 18; average age of pupils 9.5 years; average attendance during the year, 12.33; the largest average attendance during any one month was in September, 1889; location, on the west road from Versailles to Gowanda.

SCHOOL No. 10 has accommodations for 50; largest attendance during the year, 18; 11 males and 4 females attended 1 month or more during the year, all between the ages of 6 and 18; average age of pupils, 10.5 years; average attendance during the year, 10; largest average attendance during any one month, 12.5, in March, 1890; location, north from Versailles, on the west bank of Cattaraugus creek; Chauncey Parker, teacher; special attendance, John Herbert and Victoris Jimerson, 149 out of a possible 155 days.

SCHOOL No. 11 has accommodations for 50; largest attendance during the year, 25; 12 males and 15 females attended 1 month or more; 1 male is over 18 years of age; 2 males and 2 females are under 6 years of age; 9 males and 13 females are between the ages of 6 and 18 years; average age, 9.66 years; average attendance during the year, 15.66; largest average attendance during any one month, 22.33, in December, 1889; location, on summit west of "One-mile strip"; special attendance, Charlotte David, Letha and Frank Seneca, and Sarah Tallchief, the full fall term of 78 days.

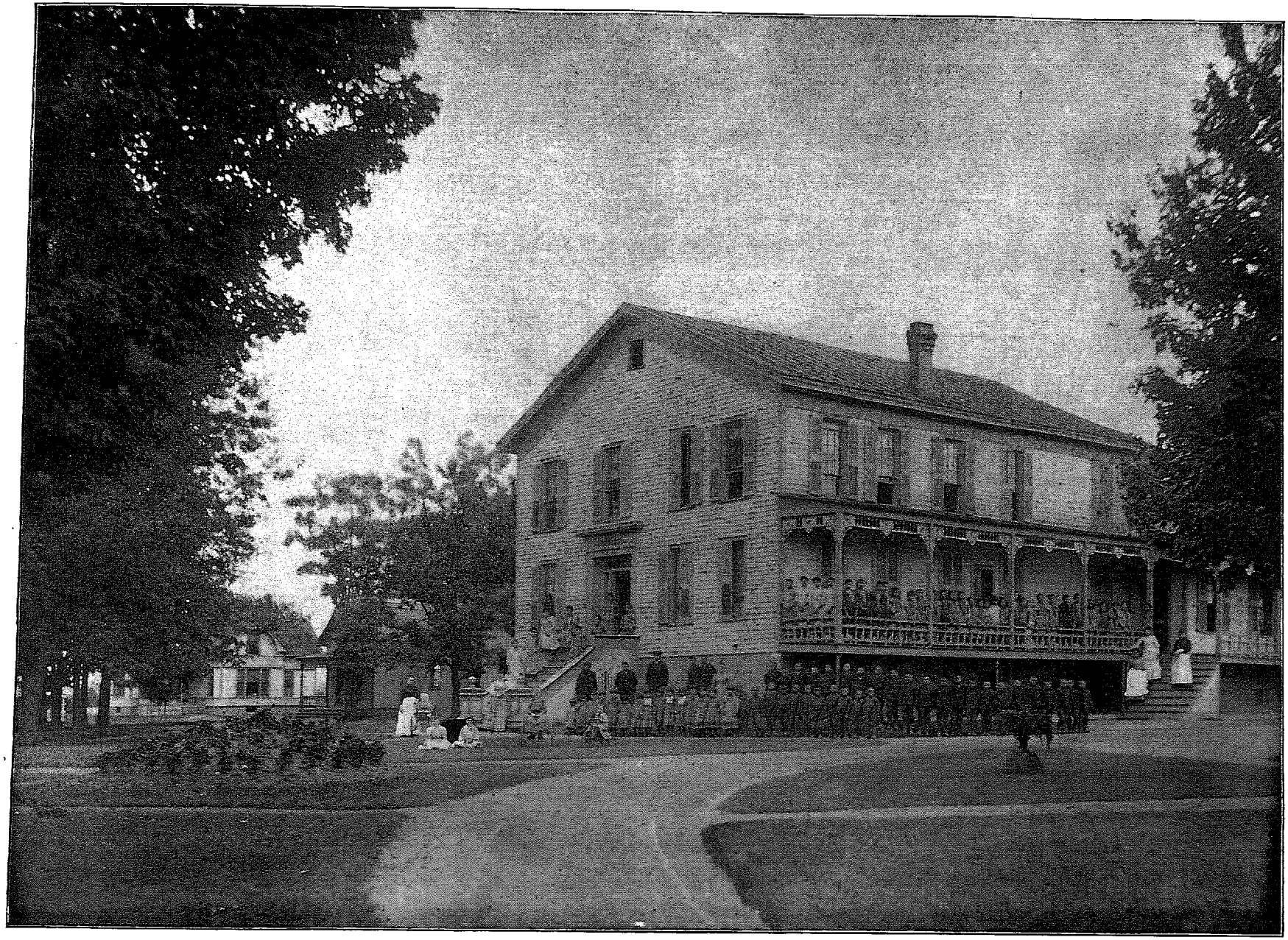
TUSCARORA SCHOOLS.

SCHOOL No. 1, western district, on the crossroad from Frank Mountpleasant's to Captain C. Cusick's farm, on the Mountain road, has accommodations for 35; largest attendance during the year, 32; attendance 1 month or more during the year, 31, viz, males 19 and females 12; under 6 years of age, males 1, females 1; over 18 years of age, 2 males and 2 females; 20 males and 13 females between the ages of 6 and 18 years; average attendance during the year 13.33; largest attendance during any one month, 19, in February, 1890; salaries of teachers and employés, $252; all other expenses, $17.75; value of building, $287.

SCHOOL No. 2, a boarding-school building; accommodations, nominally 35; greatest number present at any one time, 28; attendance 1 month or more during the year, 43, viz, 33 males and 10 females; under 6 years of age, 3 males and 2 females; over 18 years of age, 2 males and 2 females; average age of pupils, 10 years; average attendance during the year, 14; largest average attendance any one month, 17, in February, 1890; salaries, $252; all other expenses, $17.75. Prominent chiefs state that the mission buildings and the necessary assistance are available when the state of New York is prepared to do its part.

STATE SUPERVISION.

Hon. A. S. Draper, superintendent of public instruction for the state of New York, in successive annual reports, as well as in association with the commission appointed by the general assembly of that state, earnestly deplores the condition of the Indian schools, the irregular attendance, and the indifference or opposition of



New York Engraving & Printing Co.

THOMAS ORPHAN ASYLUM.

Cattaraugus Reservation, New York.

parents, and states that "this indifference is not chargeable to the character of the schools". The statistics give fuller justice to the Indian than the school register warrants. The fact should be noted that many children do not attend school at all, and many are very irregular in their attendance, after being entered on the school register, and the most laborious and sympathetic efforts of the state and local superintendents, if combined with the efforts of the most capable and self-sacrificing teachers, whether native or English, can not supply the want of some form of compulsory attendance. At the same time the difficulty is not overcome by this conclusion any more than by similar reasoning as to the ignorant classes of people outside the boundaries of the state of New York, and who are equally as hard to approach in the matter of school attendance by constitutional and lawful methods as are the Indians of the Six Nations.

THE THOMAS ORPHAN ASYLUM. (a)

This institution, established in the year 1855 by Mr. Philip E. Thomas, of Baltimore, Maryland, and now generously maintained by the state of New York, is located, as indicated on the map, less than three-quarters of a mile west from the Seneca courthouse, on the main road which leads through the Cattaraugus reservation to Irving. A productive farm, with buildings admirably arranged and suitably heated and ventilated, and with all the accessories of a good boarding school, also a well-arranged hospital and cheerful home, make this a true asylum for the orphan and destitute children of the Six Nations. The names and derivatives of all inmates during the census year are attached to the general schedule of the reservation. During that period 48 boys and 57 girls under the age of 16 enjoyed its instruction and care, with but 2 deaths from the number. The property returns for the year represent the value of farm, buildings, and all properties that make the institution complete as $46,747. The board of trustees, Mr. William C. Bryant, of Buffalo, chairman, are responsible for its general welfare. Elias Johnson, the Tuscarora historian, Nathaniel Kennedy, of Cattaraugus, and David Jimerson, a Tonawanda Seneca, represent the Indians upon the executive board. The superintendent, Mr. J. H. Van Valkenburg, and his wife, after large experience at the state blind asylum, have demonstrated by their management and extension of this great charity the capacity of Indian children for the best development which discriminating forethought and paternal care can realize. The necessary condition that these Indian children can only remain in the asylum until they are 16 removes them from its influence at the very time they are beginning to respond to excellent discipline, regular habits, and careful teaching. They consequently return to their people unfitted for the lives they must lead, and yet unable to sustain the fuller, nobler life of which they have caught a passing glimpse.

Regular hours for study, recreation, and work, with every possible guidance which affection, sympathy, and good judgment can devise, combine in behalf of the orphan inmates to develop the elements of a religious and industrious life. During the year 14 returned to parents or guardians, 2 were sent out to work, and 2 were adopted. Besides the day system of routine duty, the evenings are made cheerful by readings, talks, games, and music until a reasonable retiring hour, and the order, willing obedience, and obliging manners of both boys and girls leave nothing wanting to vindicate the noble purpose of the founder. The girls, who learn to sew, manufactured wearing apparel during the year to the value of $2,515. In addition they make fancy articles, which they are allowed to sell to visitors on their own account, while the boys are no less efficient upon the farm in every form of handiwork adapted to their strength.

The Indian's love for music is systematically developed by superintendent and matron, both being accomplished musicians, and this love for music, with an innate obliging disposition, prompts the cheerful entertainment of interested visitors at all proper times. In addition to their music at home, and their regular service of song at the Presbyterian church on the Sabbath, they are welcome attendants at many public occasions. 767 Indian children have been educated through the agency of the asylum, and to say that a boy or girl "is at the Thomas asylum" is a proverbial assurance of a promising future. In reading, grammar, geography, and history, in deportment, penmanship, drawing, and in their sports, there is a visible pride and interest. The system eliminates tardiness, laziness, and indifference, and establishes systematic habits, industry, and zeal. The studies at the asylum during the year and the number of pupils in each branch, as presented in the following statement, is the best answer to the question, "What can you make of an Indian boy or girl"?

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a In the summer of 1854 an Indian died on the Cattaraugus reservation, leaving a large family in extreme want. The sympathy which this event occasioned led to inquiries which showed that on that reservation alone there were not less than 50 children in great need of support. The facts coming to the knowledge of Philip E. Thomas, of Baltimore, a Friend, who had in many ways already done much for the Indians, he caused the more destitute to be gathered and kept through the winter at his own expense. This suggested the idea of a permanent asylum. The Seneca nation gave lands, and 2 Seneca brass bands, with a choir of singers, volunteered to give a concert in the city of Buffalo; from these and other sources a beginning was made. The act of incorporation by New York was accompanied by a grant of $2,000 for building, and $10 a year for 2 years for any number of children, not over 50 in all, that might be maintained, besides a pro rata allowance from the general appropriations to asylums. An amendment to the constitution of New York in 1874 forced the issue of abandonment of the Thomas asylum or its transfer to the state. Finally, by act of the legislature passed April 24, 1875, it was transferred to the control of the state of New York. See Executive Document No. 95, Forty-eighth Congress, Second session.

ENGLISH STUDIES.

Advanced reading	35	Advanced arithmetic	30
Intermediate reading	42	Intermediate arithmetic	24
Primary reading	50	Primary arithmetic	36
Advanced spelling	36	Advanced geography	32
Intermediate geography	32	Primary United States history	24
Advanced grammar	29	Advanced United States history	28
Language lessons	44	Advanced physiology	46
Civil government	46	Intermediate physiology	35
Intermediate writing	44	Advanced writing	36
Primary writing	29	Recitation and declamation	123

MUSICAL COURSES.

Instrumental lessons	55	Advanced chorus singing	20
Voice culture and special training	7	Primary chorus singing	36
Intermediate chorus singing	24	Sunday school music	131
Musical notation and singing	80	Anthems and church music	70

There is an active "band of hope" in the school, and the atmosphere of the entire institution is that of a happy family.

SCHOOL WORK OF THE FRIENDS.

William Penn's treaty with the Indians at Shakamaxon "on the 14th day of the 10th month, 1682", laid the foundation for that confidence in the Society of Friends which prompted the great chief Cornplanter to write, in 1791: "Brothers! we have too little wisdom among us, and we can not teach our children that we see their situation requires them to know. We wish them to be taught to read and write, and such other things as you teach your children, especially the love of peace".

Sag-a-ree-sa (The Sword Carrier), a Tuscarora chief, who was present when Timothy Pickering made the Canandaigua treaty of 1794, requested some Friends who accompanied the commissioner from Philadelphia to have some of their people sent to New York as teachers. As secretary of state, Mr. Pickering afterward granted the request. 3 young men began work among the Stockbridge and Oneida Indians in 1796, and 4 visited the Seneca settlement of Cornplanter in 1798. The foundation thus laid was strengthened by the visit of a committee of Friends to all the Six Nations in 1865, and the Friends' school, now in vigorous operation, on the verge of the Allegany reservation, less than a mile from the station at Quaker bridge, on the Allegany river, is the mature fruit of that early conception. It comprises a farm and boarding school, with an attendance of 40 pupils, soon to be increased to 45.

The course of instruction here, more advanced than at the state schools, coupled with the financial benefits enjoyed, is the cause, in part, of the abandonment of the school near the house of Philip Fatty, on the west bank of the Allegany, below West Salamanca, as indicated on the map.

During September, 1890, a committee of Friends from Philadelphia, consisting of George B. Scattergood, Ephraim Smith, Sarah E. Smith, Ann Fry, and Rebecca K. Masters, a minister, visited the school and addressed the Indians in both council house and church. The school, under the superintendence of Friend James Henderson, Rebecca W. Bundy, matron; Elizabeth Conan (in charge of the boys), and Mary Penrose, never enjoyed greater prosperity. Every appointment of good service in playground, schoolroom, dining room, and dormitory, and the good conduct of all the pupils at all hours, evinced the harmonious operation of a generously designed and nobly developed philanthropy.

The annual exhibition proved a substantial test of the loving, faithful work done. The programme of 38 numbers opened with a scripture recitation, followed by the ninety-third psalm, read in unison, and closed with the third chapter of Saint James' epistle. Dialogues, declamations, and class examinations in physiology, arithmetic, geography, and language filled the interval. After listening to the enthusiastic songs of the pupils at the Thomas Orphan Asylum, and witnessing the musical impulse of the Indians generally, the quiet order of the programme at the Friends' school left the impression that one of the quickest avenues to the Indian mind was closed by the sober routine which excluded all song; and yet the tender care, patient labor, and kind discipline were so wholesome and fruitful of good that the missing feature of the programme was in no sense a serious omission. The exhibition room was filled with parents and friends of the homeward-bound youths, and was a fitting memorial day of nearly 100 years of service by the Friends among the Seneca nation.

EDUCATION AND SCHOOLS AT SAINT REGIS.

There are 5 state schools upon this reservation, under the interested personal supervision of Sidney G. Grow, the thoroughly competent state superintendent. The last school building was erected at a cost of $500, and the aggregate value of the 5 buildings is about $1,400. The salaries of the teachers, all females, are $250 each, and the annual incidental expense of each school is $30. The schools are judiciously located, and the deportment and progress of

the pupils are commendable. A new interest has been aroused, as on other reservations, by the various investigations of the conditions and necessities of the Six Nations, and a very decided exhibition of progressive tendencies is noted by citizens who are in daily contact with this people. The need of education, and especially of a practical business knowledge of the English language, is fully recognized by many, and the schools are beginning to respond to this growing conviction.

SCHOOL No. 1, on the Saint Regis road, north from Hogansburg, shows the following record: Largest attendance any one day, 31; number attending 1 month or more, 25, viz, 12 males and 13 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 13; largest average attendance any single month, 18, in February. John Lazar (La Salle) and Agnes Torrance did not miss a day. During a driving snow storm, which lasted from early morning until night, every pupil on the register was present, and also upon the following day, when the mercury dropped 2 degrees below zero. It had been intimated that visitors might be present about that time, and the ambition of the excellent teacher was aroused, but the response of the pupils was indicative of future possibilities.

SCHOOL No. 2 is 3.33 miles from Hogansburg, on the direct road to Fort Covington. Largest attendance any one day, 32; number attending 1 month or more, 28, viz, 12 males and 16 females; under the age of 6, males 2 and females 1; between the ages of 6 and 18, males 11 and females 13; average age, 10 years; average attendance, 13; average attendance any single month, 17, in February. Lewis Herring (Heron) attended every day, and Maggie Gareau (Gorrow) lost but 1 day of the long term.

SCHOOL No. 3 is nearly 2 miles from Hogansburg, on the direct road west to Messina Springs. Largest attendance any one day, 21; number attending 1 month or more, 24, viz, 11 males and 13 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 15; largest average attendance any single month, 18, in February. Caroline Billings lost but 1 day.

SCHOOL No. 4 is 2.25 miles northeast from Hogansburg, as indicated on the map. Largest attendance any one day, 25; number attending 1 month or more, 27, viz, 13 males and 14 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 15; largest average attendance any single month, 18, in February. Sarah Ranson, Nancy Gareau (Gorrow), Maria Cook, and Angus Cook showed exceptional attendance.

SCHOOL No. 5 is 1.33 miles southwest from Hogansburg, on the new road leading west from the Helena road, at Frank Cook's. Largest attendance any one day, 21; number attending 1 month or more, 26, viz, 14 males and 12 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 14; largest average attendance any single month, 17, in February; exceptional attendance, Hattie and Thomas Gray and Alexander White, who lost but 1 day of the spring term.

The highest aggregate of attendance any single day in the 5 schools was 130. The number of those who attended 1 month or more during the school year of 36 weeks was also 130, or about one-third of the 397 of school age (school age in New York ranges from 5 to 21 years). The data given are in accordance with the census schedules and the school age most common in the United States.

The qualification as to "reading and writing", which was made in reporting upon the educational progress of the other nations of the Iroquois league, has even greater force among the Saint Regis Indians. One adult read accurately a long newspaper article, upon the promise of half a dollar, but freely acknowledged that he did not understand the subject-matter of the article. In penmanship the faculty of copying or drawing and taking mental pictures of characters as so many objectives becomes more delusive when the question is asked, "Can you write English"? As for penmanship, most adults who can sign their names do it after a mechanical fashion. The Mohawk dialect of the Iroquois has but 11 letters, A, E, H, I, K, N, O, R, S, T, W. Striking metaphors and figures of speech, which catch the fancy, are in constant use, and to reach the minds of this people similar means must be employed; hence it is, that Rev. A. A. Wells, the Methodist minister among the Saint Regis Indians, proposes that his granddaughter learn their language, as the best possible preparation for teaching in English. The objection to Indian teachers is the difficulty of securing those who have thoroughly acquired the English. The Saint Regis Indians who conduct ordinary conversation in English almost universally hesitate to translate for others when important matters are under consideration although apparently competent to do so. The white people do not sufficiently insist that Indians who can speak some English should use it habitually. It is so much less trouble to have an interpreter. This people do not, as might be expected, understand French; neither do the Canadian Saint Regis Indians. The New York commission of 1889, in commenting upon the good work accomplished by the jesuit priests, very pertinently said: "The neglect, however, of these missionaries to teach them the English language is a serious misfortune". But this is not strange, in view of the fact that the missionaries themselves did not understand the English language, and that Father Mauville, a man of great learning and literary attainment, is still at work perfecting the Iroquois grammar, begun by his predecessors, and is translating the Latin forms and hymns into the Iroquois dialect for church use. The French could not teach English, and did not teach French. Contact with the Canadian Saint Regis Indians, however social and tribal in its affinities and intercourse, retards, rather than quickens, the American Saint Regis Indians in the acquisition of the English language. It is true with them, as with the other nations, that this is a prime necessity in their upward progress.

No people are quicker to catch opportunities for easy gain. A system of rewards, stimulative of effort in the education of their children, if well advised and fostered, would be worth its cost and accomplish lasting good. They need the stimulant of earnest, consistent, painstaking sympathy, and are prepared to respond to it. Superintendent Grow says: "When the commission was here I was almost discouraged. All was at a low grade. I am surprised at the recent rapid improvement in industrial and all other pursuits, and am especially gratified at the improved condition of the schools and the interest taken by parents in their success".

Schools Nos. 3 and 5 are in Protestant Indian communities, and Mr. Grow, an enlightened Roman Catholic, with large sympathies and life-long knowledge of this people, has submitted to the Protestant missionary, Mr. Wells, the privilege of suggesting Protestant teachers, of proper capacity, for appointment to those schools. There is wanting nothing in his management to encourage the Saint Regis parents and children in this prime element of their future development.

LANGUAGE.

The passivity of this people is never more apparent than in their indifference to the better use of the English language. It would be expected that Americans visiting Europe would use their native tongue in personal intercourse; but if they expected to remain abroad they would not fail to perfect themselves in the language of their adopted country. It is not so with the people of the Six Nations. The easiest way of doing anything is their way of doing it. Much of the value of school training is sacrificed by this practice. 10 months of contact with them, living with them, sharing their hospitality, and mingling in all their affairs, serious or social, strengthened the conviction that beyond the range of actual necessity the large majority are unwilling to make the effort, or do not desire to substitute the English for the Indian language. At all times and places where the use of the English is not absolutely indispensable the Indian language is used, but this is not for the purpose of concealing their meaning. The native courtesy toward strangers, offhand kindliness of manner, and good address of this people prevent breaches of companionship; and yet, even among the nations themselves, the acquirement by one nation of the language of another is rare. Among the Tuscaroras, however mellifluous and musical their dialect, the lips are not used in speaking, and the labials not being pronounced, many intelligent Tuscaroras are unable to converse freely with those of other nations. The constant dependence upon interpreters is a drawback, and represses the desire to understand English. It keeps down the comprehension of ideas, which can not find expression through the Indian vocabulary, and it is simply impossible for the Indian either to appreciate his condition and needs or make substantial progress until he is compelled by necessity to make habitual use of English. The use of an interpreter seems generally to be necessary at the church services to impress a religious sentiment; but this perfunctory deliverance is unsatisfactory. The minister can not know how far he touches both understanding and heart nor, without knowledge of the Indian language, can he realize the best results. The New York Indians should understand that they must make the acquisition of the English language an essential element in their dealings with the white people.

PART X.

HEALTH AND VITAL STATISTICS.

An examination of the annual reports of the United States agents for many years indicates the classes of diseases heretofore most common among the Six Nations. The reluctance of the Indians to employ physicians springs from want of means, want of easy access to physicians, and, in some measure, to the fact that from time immemorial they have relied much upon the use of medicinal roots and herbs in ordinary ailments. The women are practical nurses, and the offices and appliances of nature require small aid to meet emergencies. This lack of professional treatment and the ignorance of the names of diseases have almost entirely prevented an accurate specification of the causes of death during the census year. The chief diseases reported, other than consumption and kindred lung troubles, of which there are many, have been scrofula and syphilitic ailments in some form. Their relations to the white people have been credited with these to a large extent; but it can not be correctly claimed that pure white and pure Indian blood involves an enfeebled race. Death in infancy, or at an early age, and enfeebled or inefficient maturity belong to a depleted people, who lack the stamina of real constitutional vigor. The natural indolence of the Indian is a part of the antecedent life of his people, which precluded systematic, regular labor. Seasons of half-wild activity in the chase alternate with others of comparative freedom from all active work. Loss of essential vitality does not necessarily ensue. The facts, as disclosed by this enumeration, are suggestive. Catarrhal troubles and diseases of the eye are common with the Tuscaroras, due to exposure, they think, to the lake winds, while at Cattaraugus many attribute their coughs to the harsh winds that sweep up the valley from Lake Erie.

William Bone, of Allegany, claims that he is the only Seneca. It is not certain that any are purely such. The presence of the mustache and beard shows how largely the white element has united with the red, and men like E. M. Poodry, of Tonawanda, and W. C. Hoag, of Allegany, are only two of very many who are of distinct white admixture. This admixture of blood also appears conspicuously among the children without discredit to mental and physical vigor. The mixture of a cultivated and exercised brain with a passive brain or one of narrow and untrained ranges of thought, develops both, and it is an unfortunate but popular error of many to attribute to vice only all Indian approximation to the white man in respect of hair, complexion, and color. The irregularities of early frontier life have left their impress; but all are not heirs of incurable ills. Neither are the Six Nations on the decline. In the Six Nations, from June 30, 1889, to June 30, 1890, the deaths were 161; the births, 185; gain, 24. This includes the Saint Regis Indians.

The Indians of New York invariably trace their stock to that of the predominant female sources, and as remotely as tradition will warrant, notwithstanding there may have been an occasional admixture of white female blood. This last incident is rare, that of Mary Jimerson, the Wyoming captive, being the most conspicuous. It is doubtful if the Mohawks among the Saint Regis, who are the proper representatives of the old Mohawks, are free from admixture with other tribes. Caughnawaga (of Montreal) is properly but another name for Mohawk.

The admixture of French white blood is very marked among the Saint Regis Indians. Other New England captive white people besides the Tarbells, of Groton, Massachusetts, left their impress upon these Indians, and also upon the Oneidas and Onondagas. The grandfather of Mrs. Mountpleasant, of the Senecas, was a French officer. The spirit of each of the Six Nations is adverse to white admixture, and the jealousy of successive generations of "fading" Indians is still very marked among the old pagan element. This is fostered by the fact that children of a white mother, although of half blood, are not within the distribution of annuities, while the children of an Indian having a white father, although of half blood, share the distribution. As a general rule, the Indians themselves do not specially recognize as of exclusively pure Indian origin, with no admixture, those who assert that distinction. Intermarriage between clans, while technically prohibited, does not, as formerly, greatly prevent marriage between the tribes, so that the maternity of the Indian generally determines whether he is to be styled Seneca, Onondaga, or otherwise.

PART XI.

INDIAN NAMES, TRADITIONS, AND REMINISCENCES.

Indian nomenclature almost invariably has a distinct and suggestive meaning, especially in geographical locations, relations, and peculiarities. Only a few of those which relate to the accompanying maps are supplied. The location of Bill Hill's cabin, near the foot of the Onondaga reservation, was called Nan-ta-sa-sis, "going partly round a hill". Tonawanda creek is named from Ta-na-wun-da, meaning "swift water". Oil spring, on the Allegany map, was Te-car-nohs, "dropping oil". The Allegany river was O-hee-yo, "the beautiful river", and the Genesee was Gen-nis-he-yo, "beautiful valley". Buffalo was Do-sho-weh, "splitting the fork", because near Black Rock (a rocky shore) the waters divided, uniting and dividing again at Date-car-sko-sase, "the highest falls", on the Ne-ah-ga river. The modern Canajoharie was Ga-na-jo-hi-e, "washing the basin"; Chittenango creek, Chu-de-naang, "where the sun shines out"; Oriskany creek, Ole-hisk, "nettles"; Onondaga, O-nun-da-ga-o-no-ga, "on the hills"; Cayuga lake, Gwe-u-gweth, "the lake at the mucky land"; Canandaigua, Ga-nun-da-gwa, "place chosen for a settlement". The Indian meaning for other names finds expression in recognized English substitutes. Thus, "The place of salt" becomes Salina, and "Constant dawn" becomes Aurora. Morgan illustrates the dialectic difference respecting the name for Buffalo as follows: in Seneca, Do-she-weh; in Cayuga, De-o-sho-weh; in Onondaga, De-o-sa-weh; in Oneida, De-ose-lole; in Mohawk, Deo-hose-lole, and in Tuscarora, Ne-o-thro-ra.

Personal names were given from peculiarities or sudden fancies, and upon elevation to chieftainship a new name was given. The celebrated and eloquent Red Jacket, O-te-ti-an-i, "always ready", became Sa-go-ye-wat-ha, "keeper awake". So special uses and qualities or supposed resemblances entered into their nomenclature. Mrs. Sarah L. Lee, of Boston, in her life of Mrs. Erminie Smith, a lifelong friend of the Iroquois, very appropriately applied Chaucer's "day's-eye" (the English daisy) to similar Iroquois forms. "It sheds its blush" describes the watermelon. The white ash was the "bow-tree". The corn, bean, squash, strawberry, and maple were classed as "our life supporters".

At present, through adoption of English customs, the names of Adam, John Adams, Andrew Jackson, Martin Van Buren, Andrew Johnson, Millard Fillmore, "General Scott", Ulysses, Rutherford B., Grover, and Benjamin Harrison have appeared on the Tonawanda list. The name of Washington escapes use. On this same Tonawanda list the Bible names of Abram, Adam, Andrew, Benjamin, Cephas, David, Elijah, Eli, Enos, Elizabeth, Eunice, Esther, Hannah, Isaac, Joshua, Jacob, Jesse, John, Lydia, Mary, Moses, Martha, Noah, Norah, Peter, Reuben, Samson, Samuel, Simon, Simeon, and Stephen are both christian names and surnames, in contrast with those of Big Fire, Blue Sky, Hot Bread, Big Kettle, Black Snake, Silverheels, Spring, Ground, Stone, and Steep Rock on the Allegany reservation and elsewhere. Bone, Blackchief, Bucktooth, Cornfield, Fatty, Hemlock, Halfwhite, Redeye, Logan, Longfinger, Ray, Snow, Twoguns, and Warrior have companionship with Beaver, Crow, Deer, Eel, Fox, and Turkey.

With the exception of old family names of traditional value, names are less frequently given than formerly through some distinct association. Many do not even know their proper Indian name. The tribal relation itself has become so immaterial a matter, through daily association with the white people, that in hundreds of inquiries for "tribe or clan" the first response was good-humored laughter, and often a reference to some one else to give it. Even the most conservative of the old party are losing their relations to the past, except through their religious rites. No single item, apparently of small import, more impressively shows a social transition in progress than this indifference to old names. On the Onondaga school register only 4 ancient Bible names are opposite 29 such names of parent or guardian, and throughout the Six Nations the names of the young children, especially those of the girls, are selected from the more euphonious ones in general use among the white people.

The force of this fact is increased as familiarity with the white people keeps before the more intelligent men and women the names and events of the swiftly passing changes in American society. They are forced to think of and deal with the present, and the superstitions and associations that are only matters of vague tradition gradually die out. The old Indian answer to the inquiry "What's in a name"? no longer implies a peculiarity or quality, but simply identity, and the enforcement of a good English education will turn their traditional legends of names or characteristics into the practical line of dealing with the affairs and surrounding influences of to-day; and yet this change has reasonable limits.

The American people wrong their whole country by the obliteration of Indian names, which made rivers, mountains, and valleys representative of their location, their beauty, and their power. Excepting the aboriginal American, Hebrew history alone, throughout the early ages, thus dignified human qualities and the works of nature. The attempt to obliterate Indian names and to silence Indian tradition is to obliterate landmarks which the American people should be more disposed to rescue and perpetuate. This feature of civilization is neither

New York Engraving & Printing Co.

CAROLINE G. MOUNT-PLEASANT (Ge-keah-saw-sa),

The Peacemaker, Queen of the Senecas—Wolf Clan.

enlightened nor christian. The unity of history is despoiled of its royal prerogative, that of identifying nature in all its forms and man in all his capacities with one superintending Great Spirit over all.

TRADITIONS.

THE ORIGIN OF ALL THINGS.—So many volumes have dealt with the traditions of the Six Nations that only such as have present influence upon the people and blend with government, religion, or social living can be mentioned in this report. In 1825 David Cusick, grandfather of Albert Cusick, of Onondaga, and uncle of Captain Cornelius C. Cusick, of the United States army, published an illustrated pamphlet containing a collection of myths, with the elaborate title, "A tale of the foundation of the Great Island, North America, and the creation of the universe". Its characteristic dealing with the antagonistic forces of "good" and "evil" have value through their harmony with similar ideas presented in the old traditions of the East. Irwakura, chief of the Japanese embassy to America some years since, expressly intimated the conviction that his ancestors and those of the red men were from a common or kindred stock. A mass of Indian school children, interested in their work, certainly present a striking similarity to the Japanese; but nearly all the vague speculations of Indian traditions have been merged in the facts of recorded history. Indian historians only imitate and illustrate the purpose of every other people to associate their ancestors with the original progenitors of the entire human race.

THE QUEEN PEACEMAKER AND THE CITY OF REFUGE.—The Seneca nation, ever the largest, and guarding the western door of the "Long House", which was threatened alike from the north, west, and south, had traditions peculiarly their own, besides those common to the other members of the confederacy. In addition to their success in garden, orchard, and farm products, and housebuilding, their military engineering was considerably in advance of their times. But the original stronghold or fort, Gau-stra-yea, on the mountain ridge, 4 miles east of Lewiston, and located by Elias Johnson as near the "old sawmill", had a peculiar character as the residence of a virgin queen known as the "Peacemaker". When the Iroquois confederacy was first formed the prime factors were mutual protection and domestic peace, and this fort was designed to afford comfort and relieve the distress incident to war. It was a true "city of refuge", to which fugitives from battle, whatever their nationality, might flee for safety and find generous entertainment. Curtains of deerskin separated pursuer and pursued while they were being lodged and fed. Then the curtains were withdrawn, and the hostile parties, at parting, having shared the hospitality of the queen, could neither renew hostility or pursuit without the queen's consent. According to tradition no virgin had for many generations been counted worthy to fill the place or possessed the genius and gifts to honor the position. In 1878 the Tonawanda band proposed to revive the office, and conferred upon Caroline Parker the title. She became the wife of Sachem Chief John Mountpleasant, and the historian justly says: "She ever held open her hospitable house, not only to the Iroquois, but to others of every nation, including the palefaces". She tells pleasantly of her "grandmother's old home, which had 10 fires in it for guests; of the one general meal for the day, for which the wood had to be cut in the ice and the cold, though nobody had to go hungry at other hours", and speaks tenderly of "the shadow which now hovers over her people, as if they alone were to find no 'house of refuge'". She, as well as her brother, anticipates the time when they will share a common citizenship, but deprecates precipitate legislation just at the time when their own people are maturing plans for a better development. This tradition of the "queen peacemaker" is pleasing and in harmony with many of the good qualities belonging to the nation.

MEMORIAL QUALITIES.—The traditions and historical record of the eloquence, patriotism, and domestic virtues of their ancestors are held in higher esteem than those of the field. It was the wisdom of Cornplanter, Governor Blacksnake, the Cayuga chief Logan, Red Jacket, and others which gave them an honored place among the household penates. The teachings of Con-ta-tau-you, Handsome Lake, gained ready lodgment in their hearts, because they embodied a peaceful code, and rebuked violence, intemperance, dishonesty, and lying, which "entangled the feet so that the Indian would fall even upon the level ground".

Known by the name of the "Peace Prophet" (as the brother of Tecumseh had been styled the War Prophet), he so greatly impressed the government with the value of his mission that Hon. H. Dearborn, Secretary of War, in a communication dated March 13, 1802, to Con-ta-tau-you and his brother Senecas, used this language:

> If all the red people follow the advice of your friend and teacher, the Handsome Lake, and in future will be sober, industrious, honest, and good, there can be no doubt but that the Great Spirit will take care of you and make you happy. The great council of the sixteen fires and the President of the United States all wish to live with the red men like brothers. * * * For this purpose the great council of the sixteen fires are now considering the propriety of prohibiting the use of spirituous liquors among all their red brethren within the United States. This measure, if carried into effect, will be pleasing in the sight of the Great Being, who delights in the happiness of his common family. Your father, the President, will at all times be your friend, and he will protect you and all his red children from bad people, who would do you or them injury. And he will give you a writing or a paper to assure you that what land you hold can not be taken from you by any person excepting by your consent.

This tribute to Handsome Lake does not stand alone as evidence of qualities especially honored among the Six Nations. The historian Clark, in writing of Os-sa-hin-ta (Captain Frost), who presided over the Onondaga

councils from 1830 to 1846, says: "He was distinguished for the nobleness of his character, the peculiar fervidness of his eloquence, and his unimpeachable integrity—qualities which secured for him the unlimited confidence of his nation". Of Captain Honnos (Oh-he-nu), Abram La Forte (De-hat-ka-tons), Captain Cold (Ut-ha-wah), and others, he says: "All were men whose characters were without reproach, and whose names will live in the unwritten records of the nation so long as a remnant of their perishing institutions is permitted by an allwise Providence to remain".

Respect for the aged and kindness toward orphans were inculcated in aphorisms of great tenderness and simplicity, like the following:

"It is the will of the Great Spirit that you reverence the aged, even though they be helpless as infants".
"Kindness to the orphan and hospitality to all".
"If you tie up the clothes of an orphan child the Great Spirit will notice it and reward you for it".
"To adopt the orphan and bring him up in virtuous ways is pleasing to the Great Spirit".
"If a stranger wander about your abode, welcome him to your home; be hospitable toward him; speak to him with kind words, and forget not always to make mention of the Great Spirit".

The graves of the dead were especially honored. Old Aunt Dinah, who died at the age of 107, on the Onondaga reservation, is kindly remembered by the citizens of Syracuse, as well as by her own people. After the age of 90, she often walked 7 miles to the city and back. A handsome monument has been erected to her memory. Judge A. J. Northrup, who secured a photograph of her family group, gives a reminiscence of her religious experience, very characteristic of her frank simplicity. When asked as to her church relations, she placed her hand upon her head, saying, "I'm 'Piscopal here"; then, placing her hand upon her heart, she added, "I'm Methodist here". This confusion was much like that of a converted Seneca at Tonawanda, who wished to be baptized before he died. He had become attached to the Presbyterian minister, but preferred baptism by immersion. The choice was freely granted; but he declined his friend's kind offer, because he, the Presbyterian minister, had never been immersed, and could not administer the ordinance in that form.

FUNERAL CEREMONIES.—The funeral ceremonies are simple and touching. Among the pagan party, the "dead feast" was long observed; but public sentiment has nearly ended that observance. There was a 10-day festival, at which the administration upon the effects of the deceased took place, the estate defraying the expenses of the occasion. The precedent or concurrent custom among the white people to have the will made public after the funeral is more formal; but an examination of the Indian records, taking a transcript in one case, and inquiry among many heads of families of both parties, show that where an explicit will of the deceased was known it was respected as much as among the white people. The excesses once attaching to the "dead feast" have nearly disappeared, and they now in no sense exceed the license and peculiar incidents of a "wake".

The period of 10 days was observed because they allowed that time for the spirit to reach some substantial resting place. The very custom among the white people of burying friends, and especially soldiers, in the best they wore while in life has been from prehistoric times that of the native American. The desecration of a grave was deemed a horrible crime, and upon removal of an established home to another locality the remains of ancestors were often taken with the family. In harmony with this spirit, the hereditary chief, Charlot Victor, of the Flatheads, in Montana, made as the final condition of his signature to an agreement executed in 1889 the assurance that the burial ground of his ancestors should be kept sacred by the United States.

Few scenes are more suggestive of home and christian sympathies than those which occurred after the death of Jacob Pierce, of Cattaraugus, in 1890. The little house at the foot of the hill, at the west end of the "Mile strip", was crowded. The brother, Adam, living in the last house north from Newtown, and 20 other family mourners, accompanied the remains to the Presbyterian church, where a tearful parting took place. Nearly 200 other Indians viewed the face of one of the beloved founders of that christian church, and many followed the remains to the grave. There was no stolidity, indifference, or passive acceptance of the inevitable; neither was there noisy demonstration, but an effusion of grief, with which the solemnities of the occasion, including prayers, scripture readings, and music, were in keeping.

SUGGESTIVE CHARACTERS.—So many volumes delineate the representative official characters of the Six Nations that only a few of the less publicly honored are noticed, except as they have entered into the body of this report. The memory of Mary Jimerson, taken prisoner at the Wyoming massacre, and who died in 1833, after 80 years of married life among this people, is associated very naturally with her statement that "she never herself received the slightest insult from an Indian, and scarcely knew an instance of infidelity or immorality until the white men introduced spirits among her adopted people". Her oldest son was one of the victims to strong drink. The incidents of her death, when, as by inspired guidance, the mind grasped the memory of her mother's prayers and blended the morning and evening of life in one closing scene, are worthy of record, and are given in Elias Johnson's tribute to her virtues. Her great-grandson, Theodore F. Jimerson, of Cattaraugus, is an honor to her memory.

Mary Jane Pierce, a daughter of a British officer, came to America in 1825, and settled at Utica, uniting with the First Presbyterian church there. In 1841 she became a missionary to the Indians of the Six Nations. At the

treaty ratification in 1841, when Ambrose Spencer and Mr. Hoar were present to see that justice was done the Indians, she became acquainted with Marius Bryant Pierce and was married to him in 1843. He graduated at Dartmouth, studied law at Buffalo, the better to do business for his people, and died in 1874 at the age of 76. The homestead, on the corner of the Brandt and main roads, at Cattaraugus, is for her life use, although she lives in Versailles at present. Her life is thus summed up by herself: "My race had done the red man injustice. I gave my love and life to them". She taught for 14 years at Newtown and Big Flats, and not long since Henry Phillips, 96 years of age, a former pupil, came to see his old teacher before he passed away. She has a daughter, Harriet Pierce, also a teacher of experience, who was educated at Miss Williams' school, Troy, New York, but has been displaced as a teacher among her people.

Old Aunt Cynthia, an Onondaga woman, was a shrewd political manager as well as financier. She lived to be 90 years of age, and at her death left to her favorite nephew, Wilson Reuben, the valuable real estate designated upon the reservation map, and her bank account with the Onondaga county savings bank stood credited with $750.

A few names intimately associated with the development of christianity among these people require mention, because their services are recognized by the Indians themselves as having greatly assisted in their development. The venerable Deacon Samuel Jacobs survives at Tuscarora, reviewing with vivacity and thanksgiving the advancement made during his missionary life and work. Mr. William H. Sage, of Lewiston, has for more than half a century labored with this people. Rev. William Hall (fourscore years of age), at Allegany, gives his recollections of a long life spent among the Senecas. The memory of Rev. Asher Wright and Mrs. Wright, of Buffalo, who founded and for many years managed a sewing or industrial school at Newtown, Cattaraugus, is tenderly cherished by the Indians; and the native missionaries, Henry Silverheels and wife, whose photographs accompany this report, are honored for their holy living and their loving ministrations. The labors of both the native American and the Anglo-American have found their best fruit exactly in proportion as the better culture and education of the latter have reflected the spiritual graces of an inner christian life and offered a safe example for the imitation of the other. Among all the self-sacrificing efforts in the Indians' behalf few have been more beneficial than those of Bishop Hobart, who established the Protestant Episcopal mission at Oneida in 1816. The missionary sent to Oneida was a converted Indian, who had sought an education for the purpose of teaching his own people, and is thus described in Clark's "Onondaga; or, Reminiscenses of earlier and later times", published in 1849: "Eleazur Williams, selected to take charge of this important mission, was the son of Thomas Williams, a distinguished chief of the Saint Regis branch of the Mohawk nation and a descendant of the Rev. John Williams, of Deerfield, Massachusetts, who, with his family and parishioners, was taken captive at the sacking of his native town by the French and Indians in 1704. His labors were successful, and the gospels translated by him are still memorial of those labors". As early as 1764 Samuel Kirkland, of Norwich, Connecticut, left his college studies at Princeton, then noted for its interest in the education of the Indian youths, to devote his life to their service. The names of Kirkland and Williams belong to the surviving traditions of the Oneidas, and the photograph of the Oneida chief, Abram Hill, herewith furnished, is that of a christian who inherits the mercies vouchsafed through their teachings to his people.

Ephraim Webster, a native of New Hampshire, a soldier, and afterward a trader, who was present at the Fort Stanwix treaty of 1784, settled in the Onondaga valley, took part with the Americans and 300 warriors of the Onondagas in the war of 1812, and died at Tuscarora in 1825. He was buried at Onondaga. For many years the Indian agent and interpreter for the Onondagas, he obtained their confidence, and his lease from them of 300 acres of land was confirmed to himself and heirs by the legislature of New York, and is shown on the Onondaga map.

Abram La Forte, father of Daniel and Rev. Thomas La Forte, whose photographs are furnished, was also one of the memorable Onondagas. At one time trusted as a christian, having the promise of great usefulness with his people commensurate with his talents and influence, he relapsed into old customs and opposed the party of progress. The biographical sketch by Clark contains an extract from a letter of La Forte's old teacher, Eleazur Williams, indicating that before his death he returned to his christian faith. These names, whether of old missionaries still surviving or of other workers, are associated with enduring evidence that, if the American people will apply to the facts of this first census of the Six Nations the restorative force of honest, sympathetic, and thoroughly unselfish effort, they can bring into the body politic an element far superior to most foreign importations.

Not less than 30 native Indians, men and women, have been engaged in religious teaching among the Six Nations, and with success. The existing indifference on the part of Indian youths to advanced study is not from want of material, but poverty and want of encouragement from without.

NAMES, TRADITIONS, AND REMINISCENCES OF THE SAINT REGIS INDIANS.

Incidental reference has been made to the principal characters who have figured in the history of the American Saint Regis Indians. Thomas Tarbell (*a*), the only surviving grandson of the elder captive Tarbell, now at the age of 89, retains a fresh recollection of his childhood and the stories of his grandfather's experience. He was baptized on the day of his birth, March 2, 1802, as Tio-na-ta-kew-ente, son of Peter Sa-ti-ga-ren-ton, who was the son of Peter Tarbell. One of the family, living on the summit of the Messina road, was known as "Tarbell on the Hill", giving the name Hill to the next generation. Old Nancy Hill, a pensioner, and 76 years old, thus "lost her real name". Chief Joseph Wood (*b*) lost his name through turning the English meaning of his Indian name into a surname. The first Indian who was persuaded to abandon moccasins slept in the boots he had substituted, and was afterward only known as "Boots", his children perpetuating that name. Another, who was surrendered for adoption on consideration of "a quart of rum", thereby secured to his descendants the name of "Quarts". Louis Gray, the son of Charles Gray, who figured in the war of 1812, gives the story of his grandfather, William Gray, who was captured at the age of 7 in Massachusetts, and at the age of 21 was permitted to visit his native place, but returned to the Indian who had adopted him, to live and die where Hogansburg is now located. Elias Torrance exhibits the silver medal given to his grandfather by George III, displaying the lion and church, in contrast with a cabin and a wolf, without a hint as to the meaning of the design. Louis Sawyer tells the tale, learned from his grandmother, Old Ann, who died at the age of 100, of the early days of Saint Regis. Louis has 3 sons in Minnesota, and a French wife, so that he has much trouble about the time of the annuity payment. He is a Methodist, can read and write, and thinks he pays a penalty for these distinctions. In 1826 Joseph Tarbell went to Europe with a young Frenchman, visited Charles I, also the Pope, and returned with pictures and some money for church use.

The Saint Regis Indians have a strangely mixed ancestry of French pioneers, white captives, and 1 colored man, with well-preserved traditions of all, but with few memorials of their purely Indian history. One wampum, now owned by Margaret Cook, the aged aunt of Running Deer, represents the treaty of George I with the Seven Nations. The king and head chief are represented with joined hands, while on each side is a dog, watchful of danger, and the emblem is supposed to be the pledge: "We will live together or die together. We promise this as long as water runs, the skies do shine, and night brings rest". Hough describes Tirens, one of the sources of the name Torrance, as an Oswegatchie Indian, known as "Peter the Big Speak", because of his bold oratory, as a son of Lesor Tarbell, the younger of the captive brothers. Here again the confusion of names finds its result in the various names culminating in the surname Lazar.

The surroundings of Saint Regis are named with singular fitness to their properties, and yet these, as elsewhere, have gradually lost their title in order to honor some ambitious white man, whose life is crowned with glory if the word "ville" or "burg" can be joined to his name, sacrificing that which the red man so happily fitted to its place.

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a The recent work of Dr. Samuel A. Green, secretary of the Massachusetts Historical Society, entitled "Groton Spring Indian wars", cites the action of the Massachusetts legislature toward redemption of the Tarbell captives and their sister Sarah, who was subsequently educated at a Montreal convent. It appears that the name "Lesor", now used as a surname, was the familiar name for Eleazur.

b A more striking fact is, that the Indian name for "Wood", which Chief Joseph Wood's father perpetuates as a surname, was an original rendering from English to Iroquois, and, incidentally, back to English, without knowledge of the family up to this day of the reason for either change. The Groton town records, where the family is still largely represented, show that the maiden name of the mother of the captive Tarbell was Elizabeth Wood. Joseph (Tarbell) Wood therefore perpetuates the names of both white ancestors.

GEORGE GEORGE (Skah-lo-hah-dioh),
"Beyond the Sky."
Oneida.

DANIEL GEORGE (Jo-hah-goeh-dioh),
"Road Scraper."
Onondaga.

JOHN LOFT (Hea-ron-ho-doh),
"Standing Tree."
Mohawk.

PART XII.

ANNUITIES AND ANNUITY PAYMENTS.

The Six Nations, with the exception of the Saint Regis Indians, who receive no annuities from the United States, draw from the United States and from the state of New York annuities on the basis of past treaties, which secured this fixed income on account of lands sold from time to time, and rights surrendered to other lands which had been claimed by them as parts of their inheritance. They are considerations to the Indians for value received by the United States or the state of New York. This payment is proportionately less in value each year, as the Indian's condition constantly exacts a greater outlay than formerly to meet increased cost of his changed mode of living. The original equivalent of land has been so enhanced in value that the state of New York can well afford to supplement the small resources of the Indian by a reasonable outlay to help him upward in civilized growth. It has done this freely.

The annuities themselves, legally owed and paid without hesitation, bring small returns in visible benefits. The payments by the United States, which are theoretically paid in the early autumn, during the census year were not completed until February, 1891, through delay of the appropriation by Congress for that purpose. They should be paid in the spring, to enable the farmer to purchase seed or implements for his farm.

The various payments during the census year were so similar that reference to one of each, viz, of money at Cattaraugus and goods at Onondaga, will indicate the methods and incidents of all similar payments.

DISTRIBUTION OF ANNUITIES AT THE COURTHOUSE, CATTARAUGUS RESERVATION.

After due notice, the importunate inquiry, extending over months, "When is our annuity money coming"? had its solution. The courthouse of the Seneca nation was crowded with men, women, and children of all ages and conditions. Old Robert Silverheels, a veteran of the war of 1812, past 90 years of age, and entirely dependent upon the charity of his people, emerged from his little cabin to receive his welcome share. Old Solomon O'Bail, grandson of the great Cornplanter, and rapidly reaching his fourscore years, was there. Blind old John Joe, already in his ninth decade, and John Jacket, the tall, bright, and clear-headed representative of the illustrious Red Jacket, awaited their turn. Daniel Twoguns, at the age of 92, who had "so long waited", had but just gone to his rest; but old Joseph Hemlock and wife, each just 80, were there; also Abigail Bennett, at the age of 92, and Mary Snow, but a little younger, watched for the last time the dawning of "annuity day".

The poor, the sick, the wasted, and the cripples came together as at no other time. It was a damp day, yet not cold; but the echoes of many a cough told how surely the dread consumption still retained its grasp on waiting victims. In contrast with the wrinkled and weary faces which eagerly watched the pay table, more than 100 little Indians, from the age of a few weeks upward, were borne, well wrapped, as legal tender for an additional amount, payable to the family which owned them, for every new child is a recipient, the allowance dating before its birth as well as a year after its death, so that during the autumn enumeration there sounded the careful injunction from 5 humble homes: "Write Agent Jackson we've got a new baby. Tell him to mark it down"!

Chester C. Lay, the official interpreter, called the roll. Some responded with a rush; others edged slowly through the crowd at the doors, either extreme calling forth a humorous hit, an outvoiced laugh, or some side remark, audible in the room, all in good humor; but there were those who were hardly able to be present at all, and they silently approached the table, hid away their little treasure, and disappeared.

Those who could write signed the voucher sheet and those who could not made their cross. But there was a second pay table where the Indian man and woman sometimes left the entire sum received from Agent Jackson. It was the table of the merchants, from as far away as Steamburg and Red House, who gave up the orders for goods which had been discounted the year before. This stream also flowed steadily and cheerfully, without higgling or contest, and the payment was spontaneous and prompt, the silent testimony to the honesty of hundreds, who needed the money for approaching winter. But one dispute arose, where an overlined item exceeding the amount named in the order was questioned. When payment was complete a pen was handy, also a new order book in blank, and then was executed in favor of the applicant another assignment in way of trade, but discounting the annuity of 1891.

There were solid men and sensible women who secured their money and went straight back to work or home, and there were many on the courthouse square who settled fraternal debts. For 2 or 3 days also the hard-cider dens at Lawton station and the "Four mile road" replenished their tills, and then the annuity had melted away. Decorum, good order, and cheerfulness had no interruption, and no similar assemblage can ever be witnessed except on annuity day among the Six Nations; no recurring day can ever bring together on earth so many whose years and names tie the census year to the history of 100 years ago.

The agent of the United States for the Six Nations and the New York superintendent of the Saint Regis Indians pay the same gross sum annually whatever the number, dividing accordingly. A scourge of disease would increase either of these distributive payments to each without reduction of the aggregate; hence, the care taken by the Indians to report births and deaths, as the annuity overruns a year, to cover, presumably, cost of sickness and burial.

DISTRIBUTION OF GOODS.

The distribution of the annual quota of goods due from the United States to the Onondagas, closing the series of issues for the year 1890, took place at the council house on the public green at 1 o'clock p. m., February 5, 1891. Congress had postponed this distribution of cotton goods, greatly to the discomfort of the recipients, and here, as on all the reservations during many months, the first inquiry after a brief introduction was, "When shall we get our goods"? It succeeded the inquiry, "When is our annuity coming? We want to get ready for cold weather".

The distribution at Onondaga is a fair representation of similar scenes at the other reservations. Upon due notice by United States Indian Agent T. W. Jackson of the day of his arrival, word was quickly circulated, and at midday men of all ages, and women bearing their children with them, assembled rapidly. They came by the roads and across fields by the most direct routes, and with the utmost propriety seated themselves upon the benches ranged against the walls in the council house, the women occupying one end of the building and the men the other. Very little conversation took place, and the quiet was that of a quaker meeting. In the center lay the bales of muslin, and Orris Farmer, one of the wealthiest of headmen, stood, knife in hand, ready to open them at proper announcement. Meanwhile the agent and his clerk, Mr. James E. Paxon, of Akron, prepared receipts for signature, and at 1 o'clock Daniel La Forte, who has been both president of the Onondagas and chairman of the Six Nations council, announced the hour for distribution. Several chiefs were summoned to the table to sign the receipts on behalf of the people. These were attested by the clerk and a second white man, and the distribution began. With a rapid dash of hands alternately through the folds of muslin, swift as a weaver's shuttle, there were told off to the Oneidas 11 and to the Onondagas 9 yards. A touch of the knife and a sharp, crisp tear told off 1 share, which was quickly passed to the expectant owner. Now and then the representative of a large family would be half buried under the accumulating load, and rippling, good-natured laughter would disturb the silence. With here and there a bonnet, the greater number of the women sat with heads wrapped in bright shawls, nearly one-half holding children, and as quickly as a share was fully made up the contented owner quietly started homeward with the burden. The same was true of the men. Perfect decorum prevailed and all had contented faces. Old Widow Isaacs, whose cabin is near the council house, and who, at an advanced age, sews as industriously for her good-natured son Billy as if he were only 5 years old instead of 50, kept her place well to the front, intensely interested in all that was going on. The distribution lasted until nearly 5 o'clock, and not a rude word, an impatient gesture, or a wry face disturbed the good order and genial feeling. At one time 80 people occupied each end of the hall, all neatly and modestly dressed, and no gathering of white people under similar circumstances could furnish a better model for good conduct.

The very names contrasted with those of other reservations, Webster, Hill, Thomas, Brown, Jones, Jacobs, and Lyons being English. Old John Adams, of the war of 1812, Abram Hill, the honored Oneida chief, and Chief Theodore Webster, keeper of the wampum, bore their years with dignity, and were among the most interested of those present.

Kind-hearted Billy Isaacs, with a soul proportioned to 250 pounds avoirdupois of body, with eyes full of fun twinkling out of a large and very sober face, said: "This severalty in goods is mighty fine, but I'd like to have my share of land, too; be a citizen; and laws for everybody, too; laws that can be read, and laws made to work; that is what we want".

During the 4 hours occupied in the distribution, although both men and women use tobacco freely, no pipes were lighted, and the floor remained unsoiled to the end.

ANNUITY VALUES.

The annuities, in money and goods, are as follows:

The Senecas receive annually from the United States $16,250 in money, and $500 from the state of New York.

The Onondagas receive from the state of New York, $2,430.

The Cayugas, living among the other nations, receive from the state of New York, $2,300.

The Saint Regis Indians receive from the state of New York, $2,130.67. They do not receive any annuity goods from the United States.

The Six Nations also receive from the United States annually the value of $3,500 in goods. The Tuscaroras and Oneidas receive no money annuities.

PART XIII.

THE SIX NATIONS PROBLEM.

The main conclusions of the New York state commission, that "Indian forms of government are no longer adequate to their changed condition and circumstances, that many Indians see the better way and are restive, while others submit in silence", and that too many partial or conflicting laws are nominally in force, but without coherence and general application, are everywhere manifest.

The alleged absurdity of the Six Nations of New York being a "nation within a nation" does not change the fact or nullify the sequence of actual history. This very fact opens to the Indian and to the white man a way of relief, without the impairment of treaties or the disregard of any rights whatever.

Accepting all that the most technical advocate of the Indians' claim to prolonged independence can advance, a higher and equally consistent principle of international law supplies the wholesome remedy.

As contiguous nations must have political intercourse, and upon a basis of mutual benefit, so there must be, on the part of each, some representative authority to adjust conflicting issues between them. The absence of such authority, and the neglect or refusal of any people to place themselves within the range of mutual consideration of the rights of the citizens of both, is among all nations a casus belli. The remedy may not require arms, but a constraint equivalent to that of arms when actual rupture occurs is legitimate.

The Onondagas of New York furnish an opportunity to illustrate this principle. The state pays an annuity to the Onondagas (*a*). It has the right to be assured that the payment, designed to be per capita, is, in fact, so made. An act directing that said payments shall be made only to persons who, by an authorized, legal vote of the Indian people, have authority to receipt for the same is but just to the state and its beneficiaries. It simply demands "credentials". The authority granted by the state to certain white men to lease lands on the reservations, and a recognition of such leases by the Indians as valid, might well be accompanied by the condition that a due proportion of said rental should be applied in maintaining the roads which are in common use and to a proportionate share of the cost of maintaining schools, now wholly supported by the state. On the same principle, acting for both landlord and tenant, it would be competent for the United States, in its indorsement of leases by the Seneca nation of lands in the Allegany valley, to appoint a special commissioner to act as referee or umpire, where equitable terms are not agreed upon, at the releasing in 1892; and even to make the condition that a sufficient portion of the sum realized annually shall be applied to keep in good order the public highways and mail routes, and that for the protection of the people who are entitled to the usufruct of said leases the treasurer of the Seneca nation shall annually publish a statement of the distribution and use of said fund. To facilitate the self-reliance, industry, and confidence which such a system would at once develop, the state and federal courts should be open whenever a natural jurisdiction would inhere, where, in the absence of local protection, evils can be remedied and Indian officials be held to strict account. The state and federal courts should, as the former have in several instances, recognize the "Indian common law title" of occupants of reservation lands where such lands have been improved. They should assure such titles, as well as sales, devises, and descent, through courts of surrogate or other competent tribunals, wherever local Indian officials refuse just recognition of such titles or delay a just administration when conflicts arise.

The obligation of the federal government to pay interest on its debt, on account of lands long since sold, does not prevent its assertion of the obligation on the part of the Indian to do his part in maintaining all those other obligations which he owes to his neighbor in matters of mutual interest. All statutes which offer the Indian a premium for dishonest dealing should be repealed, and the Indian be held to his contracts to the extent of his personal holdings.

The advanced element on every reservation of the Six Nations is ready to come up to this standard, which sacrifices nothing but profitless pride, retained at the expense of social education and physical development.

All state laws which regulate marriage, punish adultery and kindred offenses should be available for the Indian complainant, and none of the Indian estates, once legally recognized as held in practical severalty, should hereafter be cumbered by the claims of illegitimate offspring. The liquor laws should be not only maintained but enforced, with the deliberate purpose on the part of the American people to strengthen the Indian for his own sake and for the sake of the commonwealth into which he must, in due time, be fully adopted.

a While this manuscript was in hand a letter from Jaris Pierce (Onondaga) came, inclosing an act pending before the New York legislature, carrying out the governmental reforms suggested in a previous chapter respecting Indian government, and confirming the judgment therein expressed, that the Onondaga Indians themselves were ready to take the initiative in civilized progress.

CITIZENSHIP.

There is no occasion to precipitate the technical, very vague, and very unsubstantial condition of citizenship upon the people of the Six Nations. It would only facilitate, while they are poor, the transfer of their lands to hungry white men without benefit to their people at large. The scheme to force the Seneca nation from their existing form of self-government, however feeble that government may be, is simply a mode by which the Senecas, thus being without a representative, can be forced into the courts by action for "partition" and the elimination of their titles as "tenants in common" for the benefit of the white people.

Universal distrust of the New York Indians and almost utter ignorance of the strong undercurrent of improvement will make the actual facts of their true condition as to property, health, long life, and gradual increase upon a sound basis a surprise to many besides the enumerator.

When the usual accompaniments of small incomes in rural districts, together with musical instruments, sewing machines, sewing circles, and social gatherings, were found to have gained rapidly, so that the so-called pagan element had all it could do to hold its own, and when public opinion had already suppressed the gross forms of the old superstition, and the question of future citizenship was boldly, calmly, and reasonably discussed, there was disclosed the fact that patient sympathy from without, instead of active antagonism, had become sound policy.

The Six Nations will make better citizens by a still longer struggle among themselves, if supported generously and charitably by those who are their true friends. They need supporting laws, but not to be rooted up and left to wilt away. They need, most of all, some enforcement of school attendance. The state of New York, itself lacking law for the compulsory attendance of white children, can not consistently come to the Indians' relief. Church organizations already in the field should redouble their labors, restore the industrial school at Newtown, on the Cattaraugus reservation, and realize that they can do better work than ever before. Every church mission on the reservation can stimulate the political transformation if a united, liberal, and harmonious effort be made. This is especially true of the Allegany reservation, where the scattered population, peculiarly related to the white people, needs more of reconstructive work than most others. The Indians need the encouragement of a friendly regenerating force. Then they will gradually gain self-reliance and the ambition that commands respect and success.

THE TITLES TO INDIAN LANDS.

Independent of the pre-emption lien of the Ogden Land Company upon the lands of the Seneca nation, and absolutely as respects the Onondaga, Tonawanda, and Tuscarora Senecas, the Indians already hold their lands substantially in severalty. The theory advanced by many that these lands are so absolutely held in common that the people have no stimulus to improve them is founded upon an erroneous idea of law and fact. The same principle that underlies the English and therefore the American common law obtains here. It has been settled among the Six Nations beyond question that occupation, building upon, and improvement of land by consent of the authorities representing the whole people confer a title, practically in fee simple, excepting that it is inalienable to a foreigner; but it may be conveyed or devised within the nation, and that it is inheritable by the immediate and natural heirs in absence of a will, and that as a system, however crude in form, the distribution of land in case of death almost invariably follows its natural and just direction. The exceptions are not greater than in contests among the white people.

It is equally true that when a party without land applies to the authorities for the formal allotment of land for improvement and cultivation permission to so select and improve land is almost always given. The national title has itself been a guarantee to each individual occupant that this perfect title in the nation is his to control as if he held a deed therefor, and that his use and disposal of said land can not be disturbed. It is also true that there is public domain enough on each reservation to give to every family seeking it all the land needed, and that the disinclination to work, to improve land, and secure support therefrom is the only barrier to a rightful possession and use of said land. It is also a fact that this tenure is so fully recognized that no body of chiefs or ruling representatives of the Six Nations dare assert any right to disturb that tenure or prevent its sale or devise by the tenant, and that every case, so far as known, reported as a violation of this right by the peacemaker courts or by other authority upon the settlement of an estate or dispute as to adjoining boundaries or conflicting titles, has been adjusted upon evidence, and not upon any assumption that the title was disposable at the choice of said court or chiefs. The judges and chiefs on each reservation unequivocally disclaim such alleged authority, and any assertion of the right would be ignored or resisted. Neither is there any existing usage, method, or power by which an assumption of authority so sweeping could be enforced.

An act of Congress or an act of the general assembly of the state of New York which affirmed such titles would simply modernize in form that established, unwritten law of Indian custom which has the same sanction as the original English title in fee simple, while neither an act of Congress nor an act of the general assembly of the state of New York can reach and disturb the Indian title in severalty as thus established and enjoyed.

LEASES OF SIX NATIONS LANDS.

On each of the reservations, as embodied in the report of the special agent, individual Indians hire white men to work their lands for a cash rental or upon shares, the white people rarely occupying the soil for homes. Nearly 100 white persons occupy Indian lands in the vicinity of Red House, on the Allegany reservation. The names of all are given in the general schedule.

On April 14, 1890, the following official announcement was made by the Seneca nation, but its arbitrary and illegal penalties barred any practical enforcement:

LAWS OF THE SENECA NATION.

[Passed April 14, 1890.]

Pursuant to the resolution of the Seneca nation in council dated this aforesaid, your committee respectfully report the following, viz:

Whereas the laws of the United States forbid the occupancy of any other persons than Indians upon any Indian lands; therefore be it—

Resolved, That any Indian or Indians violating the above-mentioned law, outside of the village boundaries, shall be subject to a punishment by confiscation of the land so leased by the council; and, further, that the said Indian or Indians so violating shall be deprived of his annuity for the term of 10 years; and, furthermore, that he shall be deprived of the privileges of voting at any elections or holding any office in the gift of the people of the Seneca nation.

The "village boundaries" referred to indicate the corporations of Carrollton, Salamanca, West Salamanca, Vandalia, Great Valley, and Red House, which were surveyed and located by Commissioners Scattergood, Manly, and Shanklin under act of Congress approved February 19, 1875. This was a ratification of certain antecedent leases which the supreme court of New York had held to be illegal, and these leases, which will mature in 1892, except those to railroads, were provisionally extended by act passed by the Fifty-first Congress, upon mutual agreement of the parties, "for a period not exceeding 99 years from their expiration, May, 1892". The Oil Spring reservation, which is already on a long lease, is not occupied by Indians.

The income from the corporation lands, which is paid directly to the treasurer of the Seneca nation, supports the peacemaker court and maintains such other executive functions as are within the purview of the national council. The present amount is not far from $9,000 per annum, and the ground rent in many cases is only nominal, that of the principal hotel being but $30 per annum, and others, as a rule, proportionately small.

The Onondaga nation also receives into its treasury rental from stone quarries (only 3 quarries being operated in 1890) at the rate of $200 per derrick, as detailed in the special agent's report.

PARTITION.

The demand made by white citizens, as citizens or as legislators, state or national, is based upon the idea, before intimated, that in case the Indians of the Six Nations should abandon their tribal or national systems all lands owned under an original general title, theoretically in common, would call for proceedings in partition, as in the case of an estate where no provision had been made by a decedent for a distribution among joint heirs. Independent of previously matured rights through purchase, gift, or settlement, this claim has no legal basis, unless it first be made to appear that existing individual holdings are at the expense of rightful copartners in interest, who, without their choice and adversely to their rights, are deprived of their distributive shares in a common inheritance.

The immemorial recognition of the right of any family to enter upon the public domain and occupy land, equally open to all, and only improved by the industrious, disqualifies the assenting, passive tenant from claiming any benefits from the industry of the diligent. The indolent Indian alone is responsible for the neglect to avail himself of that which is free to all.

THE NATURAL DISTRIBUTION.

The claim by some that the lands of the Six Nations shall be divided per capita or per stirpes, in severalty, is a form of communism, ignoring all the just equivalent of honest industry and asserting a prerogative of authority over property and fruitful labor that no government in contact with the civilized world at present would dare assert, much less attempt to exercise.

There is not the faintest similarity between Indian occupation of any western reservation and the titles of the Six Nations to their lands. The United States and the state of New York, without anticipating the paramount authority of the federal courts, have the physical power to ignore treaties and contracts for which an adequate consideration has been paid; but nothing less than a casus belli, when all treaties end with conflict and might establishes its false code of right in a new adjustment of relations between the parties, can furnish an excuse for such legislation.

SOCIAL ADJUSTMENTS.

Given a state of facts which warrants a partition of the Indian lands, share and share alike, at any fixed date, and effect the partition; then project the effect forward 1 month, 12 months, 12 years, or a generation, and the argument will be, and is unequivocally announced, that then, or very soon, the Indian property will appear as

property of white men, will have been wasted, and only a very few will have preserved their share or have developed and improved it. The result will follow the natural law of industry and idleness, by which invariably only a certain per cent of any people acquire and retain evidence of well-directed industry. Accurate tables have long defined this percentage, so that political economists rarely err in their forecast of the prospectively distributed wealth of different peoples and classes of people.

At present the Six Nations of New York, with their 80,000 acres, are within easy reach, and helpless, with every possible depressive surrounding to destroy hope for the future, if they who have been industrious are to be pooled with the thriftless who never lacked opportunities to acquire land, but improved none.

THE PRESENT STATUS.

Looking backward as far as political economists can forecast the future, then, as now, you see all lands to have been held in common by the various members of the Iroquois league. As at present, the same choice inured to each family to select, cultivate, buy, sell, and transmit to posterity whatever the members thereof elected. The result of that choice or want of choice, of industry or idleness, of economy or waste, of good judgment or thriftlessness is visible in farms or weedy patches, in houses or cabins, in education or ignorance, in decency or filth. The natural and, but for the universal law in all generations of men, remarkable fact is plainly evident that the percentage of the relative grades of acquisition or waste of large or medium accumulations, of bare support or of scant support, is almost identical with the average of communities wholly white, and the percentage of absolute suffering from want much less than in very many settlements of white people.

A DISTINCTION.

Even the Indians of the present generation have worked out this practical law of property and industry. The resolution of all products of that industry back to a common level, in the guise of misnamed severalty (in spite of a practically existing severalty), opens up to the white man his chance to reap fruit from the neglected shares of the indolent, and eliminates the Indian as rapidly as possible from all interest as well as pride and title in the inheritance of his fathers. And this is proposed as a solution of the Indian problem in this present year of grace!

CONCLUSION.

In concluding this report of the condition of the Six Nations in 1890 it is natural to add the fact that in addition to a constant reference to the published testimony taken by the New York commission nearly every witness, whether white or Indian, was visited personally, and their interested co-operation greatly aided the special agent in his work.

The burden of the Ogden Land Company's claim must be lifted. Premature sales to the white people must be prevented.

In the closing words of the New York commission, "It can not be expected that the Indians will at once become self-dependent, and that all state aid or protection can be withdrawn. It will still be necessary to help them over 'the first rough places in the white man's road', and to aid them to gain a foothold in their ascent to self-respect and self-support".

Meanwhile their representative men, those who are to deal with the state and nation, must have adequate credentials, and be required to accept as binding upon them every obligation which belongs to contiguous states, and see that the laws, codes, and relationships of the age shall not be abused by any to the injury of others.

REPORT OF ENUMERATOR JACKSON.

Enumerator T. W. Jackson, United States Indian agent for the Six Nations, in his annual report for 1890, says:

LEGISLATION.—A bill was introduced in the New York state legislature in February, 1890, by Mr. Whipple, member of assembly from Cattaraugus county, to authorize the governor to nominate and appoint three commissioners to superintend the survey of all lands within this state now held or occupied by any band or tribe of Indians, and to allot the same in severalty in fee simple to the Indians entitled to the occupancy thereof. Said commissioners were authorized to allot one share to each person and to secure as far as possible to each occupant the land now held and the improvements already made and owned by him and to permit all persons to select for themselves and their families so far as the same is consistent. All land not practical to allot shall be sold for the benefit of the band or tribe. Section 12 provided as follows.

The land belonging to the Seneca Indians lying within the villages of Vandalia, Carrollton, Great Valley, Salamanca, West Salamanca, or Red House, as well as that leased to railroad corporations, may be sold to white people whenever the said Seneca nation can legally sell the same and choose to do so.

Said act also makes all Indians to whom or in whose behalf any allotment of land has been made, and the children of such Indians, citizens of this state from the date of the approval by the governor of the allotments provided for in said act, and every Indian who, by purchase or otherwise, has become or may hereafter become a resident of this state, shall become and is hereby declared to be a citizen of this

state, and shall be subject to the civil and criminal laws of the state, and entitled to all the rights, privileges, and protection thereof, except to be exempt from all laws for the collection of debts or taxation, so far as the same may affect the alienation of their lands, provided said land is within the limits of any Indian reservation, until the expiration of 30 years. Said bill also provides that after the allotment is completed it shall be a misdemeanor for any person or persons in this state to institute or continue any custom or organization or to confer any title inconsistent with the laws of this state in the name of tribal custom, usage, or government.

Said act also provides that it shall not apply to any land in the Allegany, Cattaraugus, or Oil Spring reservations now occupied by the Seneca Indians, nor to the lands of the Tuscarora Indians, until all claims of the Ogden company to said lands are extinguished. The Onondaga reservation was excepted from the provision of this bill.

The friends of the Indians criticised very severely the motives of this bill, and claim—

First. That as soon as this bill becomes a law and the tribal relations are broken up all rents and annuities will cease, and that the Ogden Land Company can immediately proceed to enforce their claims upon the reservation lands.

Second. That the bill is drawn more particularly for the benefit of white persons who are living upon leased reservation lands in the villages of Vandalia, Carrollton, Great Valley, Salamanca, West Salamanca, and Red House, and that these lands are not allotable under the bill and are excepted from the provisions that no land shall be alienated for 30 years; and that their claims were well founded may be judged from the following, over the signature of one of the advocates of the bill:

> Let us briefly consider what will be the effect on our leaseholders upon the Allegany reservation. Suppose there is no longer a Seneca nation of Indians. Then, of course, there is no council to renew our leases or to receive any annual rents, they having been abolished, wiped out by act of legislature. Now, this same authority, having by a legislative act been abolished, dissolved the nation and its council, it would be incumbent on them to provide for our relief. The Indians and their friends would also demand that something be done. They could not take our lands and allot them among the tribe. They could no longer be leased. We are as secure in our titles as are the people of Dayton or any other town to theirs.

The bill passed both branches of the legislature, but in the face of these serious objections and many others the governor allowed the bill to die by refusing to sign it.

In my opinion, the proper way to civilize the Indians of New York is to secure a division of their lands in severalty, and place them in full citizenship; but there are many questions and difficulties to be overcome before this can be done without injury to the rights of the Indians. The first and most important thing to be settled is the right of the Ogden Land Company, and the next the lease problem in the villages of Vandalia, Carrollton, Great Valley, Salamanca, West Salamanca, and Red House. These are momentous questions, and to be settled fairly requires the best assistance on behalf of the Indian that can be furnished by the government for their protection.

As stated in my special report upon the subject of leases in these villages, there are many abuses existing in consequence of these, for many of which the Indians are alone to blame. Corruption in its worst form has existed in their councils; and for a small sum of money leaseholders have been known to enter the council and have their annual rent reduced one-half. Many of the complaints made to me by the Indians of their trouble with white intruders I find, upon investigation, to have been brought about by the Indians themselves. For a trifling sum they allow some low white man to occupy their land, and then, after seeing the poor bargain they have made, seek to have him removed by the agent or nation. I find that, after going to an immense amount of trouble and expense in getting one or two intruders removed from the reservation, the council or individual Indians will turn around and, in one-tenth of the time required to remove them, will let on twice as many more. These things make it quite discouraging for the agent.

This state of facts applies more to the Allegany and Cattaraugus reservations than to any of the others, scarcely any complaints coming from any of the reservations in regard to intruders except the Allegany.

SANITARY.—The sanitary condition of the Indians during the past year has been very good. On account of the mildness of the winter they were not compelled to keep housed up, and the most of the time were able to be around, exercising; and this, in my opinion, does away with a large amount of sickness. If it were one continual summer the Indians of western New York would be able to live better, but our winters are too much for them. Scanty clothing, scanty food, and unclean living make the lot of our Indians a hard one during the cold weather.

AGRICULTURE.—The crops of the Indians upon the reservations in western New York are, I think, fully up to the average. In consequence of the agitation among the Indians in regard to the bill in the legislature for the division of their lands in severalty, there have been few improvements made during the past year. This unsettled condition of these Indians is a great hindrance to their advancement toward civilization. They are expecting at any time some new steps will be taken to change their condition, and they are consequently loath to make extended improvements, either in building or clearing up their land, as they are afraid the benefit will be reaped either by the whites or other Indians.

WHISKY.—There has been very much trouble upon the Allegany reservation during the past year (prior to June 30, 1890) on account of the sale of whisky to the Indians. At Red House drunken rows have been frequent, and fights between white men and Indians in several instances have resulted in serious injuries to the Indians. All efforts to secure conviction of the guilty parties have proved unavailing on account of the refusal of the Indians to tell where they got their whisky. Early in the spring the commissioner of internal revenue was notified by the authorities at Washington not to issue stamps to persons who were to sell liquors on the Indian reservations, and stamps were refused to the dealers residing in the villages upon the Allegany reservation. Pending an appeal by the dealers to the authorities at Washington, some were given authority to sell until the matter was decided. After considerable delay the opinion of the Attorney General upon the question was received, deciding that the government had no authority to issue licenses to sell liquors upon the reservations, and consequently the sale of liquors in the villages upon the reservation has been stopped altogether. This action on the part of the officials at Washington has caused great consternation among the local liquor dealers.

All of which is respectfully submitted.

T. W. JACKSON,
United States Indian Agent.

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