

M A I N E.

The civilized (self-supporting) Indians of Maine, counted in the general census, number 559 (299 males and 260 females), and are distributed as follows:

Aroostook county, 24; Penobscot county, 387; Piscataquis county, 37; Washington county, 89; other counties (9 or less in each), 22.

The United States has no dealings with the Indians of Maine as tribes.

The Penobscot Indians have their headquarters at Old Town and dwell chiefly along the Penobscot river in the county of the same name.

The state of Maine has an agent for them, and the state treasurer reports \$11,026.70 paid out on their account in 1890, of which \$2,982 was for shore rents. They are generally of the Roman Catholic faith. Their children attend schools under the town authorities and there is one school under the Sisters of Charity. They carry on a limited agriculture, receiving a bounty from the state for produce.

The Penobscot Indians received in the aggregate in 1890 bounties of \$200 for the following numbers of bushels of articles named: potatoes, 2,244; beans, 154; pease, 28; oats, 510; barley, 45; buckwheat, 35; root crops, 212. A large part of the tribe goes to summer resorts to sell baskets and other articles of their manufacture.

The young men find profitable employment in lumbering, and are esteemed as excellent river drivers.

The state agent notes many signs of improvement among them. He considers their love for intoxicating drink the greatest enemy these Indians have, and recommends the appointment of a constable among them to arrest drunken and disorderly persons. These Indians elect a representative in the state legislature.

The Passamaquoddy Indians have a state agent at Calais on the extreme east side of the state. Their condition is similar to that of the Penobscot Indians. The state treasurer reports \$10,097.90 expended on their account in 1890, of which \$131.36 was paid as bounty for crops.

There was an unusual prevalence of influenza, or the grip, among them in 1890.

The United States census of Indians in Penobscot county, taken in June, and the state census of the tribe, taken in January, differ but 10. The state recognizes as Passamaquoddy Indians more than the United States enumerators counted in the state as Indians aside from Penobscot Indians. The dates of enumeration and other circumstances were not identical in the national and state enumerations, but part of the variation is apparently due to counting certain persons as whites in the national census whom the state recognizes as inheriting rights as Indians.

M A R Y L A N D.

The civilized (self-supporting) Indians of Maryland, counted in the general census, number 44 (9 males and 35 females), and are distributed as follows:

Cecil county, 23; other counties (10 or less in each), 21.

MASSACHUSETTS.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total.....	428
Indians in prisons not otherwise enumerated	4
Indians off reservations, self-supporting and taxed (counted in the general census).....	424

The civilized (self-supporting) Indians of Massachusetts, counted in the general census, number 424 (222 males and 202 females), and are distributed as follows:

Barnstable county, 146; Dukes county, 133; Middlesex, county 19; Plymouth county, 27; Suffolk county, 29; Worcester county, 21; other counties (13 or less in each), 49.

The Indians of southern New England are mainly descendants of the tribes that inhabited the region when the white people came, and some of them inherit legal claims by reason of Indian blood; but to the casual observer there is often little in their appearance to distinguish them from hunters and fishers of the neighboring population, toward whom they have been assimilating in blood and in habits.

Descendants of the Wampanoag Indians, as many consider them, form a quiet community at Gay Head, on the western part of the island of Marthas Vineyard. They are sailors and fishermen with their white neighbors. A few negroes and some Portuguese have been absorbed in the community. The use of Indian words even has almost disappeared, English being used by all.

On the mainland, in Barnstable county, are those of similar tribal ancestry, sometimes known as Mashpee Indians. Occasionally one of these Indians has been elected to the state legislature.

MICHIGAN.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

Total.....	5,625
Indians off reservations, self-supporting and taxed (counted in the general census).....	5,624
Indian prisoner, not otherwise enumerated	1

The civilized (self-supporting) Indians of Michigan, counted in the general census, number 5,624 (2,925 males and 2,699 females), and are distributed as follows:

Alcona county, 26; Alger county, 78; Allegan county, 71; Antrim county, 184; Arenac county, 120; Baraga county, 287; Bay county, 92; Berrien county, 32; Calhoun county, 71; Cass county, 35; Charlevoix county, 222; Cheboygan county, 132; Chippewa county, 441; Delta county, 217; Emmet county, 914; Grand Traverse county, 35; Iosco county, 50; Isabella county, 355; Kalamazoo county, 21; Lapeer county, 22; Leelanaw county, 295; Mackinac county, 227; Manistee county, 22; Manitou county, 56; Marquette county, 56; Mason county, 335; Mecosta county, 44; Menominee county, 129; Muskegon county, 32; Newaygo county, 18; Oceana county, 271; Ontonagon county, 59; Osceola county, 24; Ottawa county, 51; Saginaw county, 232; Schoolcraft county, 42; Tuscola county, 61; Van Buren county, 59; other counties (17 or less in each), 206.

Many of the Indians work as fishermen and lumbermen. Large quantities of maple sugar are made by Indians in favorable years, which is used for food and for trade with the whites. In some localities Indians gather great quantities of wild berries for canning or for shipment to the cities. Many of them are scattered, singly and in groups, along the shores of the Great Lakes, on the banks of rivers, and in the woods.

There are 3 Indian reservations in Michigan, as noted in the records of the Indian Office: the Isabella, containing but 7,317 acres, or 11.4 square miles; the L'Anse reservation, containing 19,324 acres, or 30.2 square

miles, and the Ontonagon reservation, containing 678 acres, or 1.1 square miles. These reservations are the remnants of large tracts which have been surveyed and allotted to the Indians. The agency at Mackinac was abolished by the act of Congress making appropriations for the Indian service July 1, 1890.

Indians now in Michigan are classed as taxed. They were enumerated by the regular enumerators and counted in the general population of the state.

The agent, in his report for 1886 to the Commissioner of Indian Affairs, says:

The Indians of Michigan are all citizens, are voters, and eligible to hold office. They are not known or recognized by tribal relations, either by state laws or treaties, and in every respect, so far as the rights of citizenship are concerned, they stand on an equality with the whites. While no tribal relations exist, yet the Indians annually elect certain of their number, whom they call chiefs or headmen, whose duty it is to transact all business with the government or the Indian agent, sign all papers and stipulations, which they consider as binding upon the band.

HISTORIC REVIEW.

The Indians of Michigan are all of Algonkian stock.

The tribes known as the Chippewas, Ottawas, and Pottawatomies composed the aboriginal population of Michigan. Many of these Indians are now in Kansas and Indian territory.

The early Jesuits found the Michigan Indians good material for laboring with, and numerous missions were established. They found the Indians hunters, trappers, fishers, and sharp traders. The Indians raised and sold provisions, and, although agriculturally inclined, after the French occupation they frequently attacked the French posts. These Indians were kept in constant trouble by the claims of the English to the territory through the Iroquois, who early possessed the country by capture. The Hurons were the allies of the French, and constant intrigue was the result. They aided the French in the disastrous border war between France and England.

After England took possession of Michigan, the Ottawas became restless, and in 1763 Pontiac's conspiracy was formed, and attempts were made to capture the British posts from Niagara to Chicago, Pontiac personally undertaking to capture Detroit, in which he failed. The attacks on the various posts were made on one day, May 7, 1763. The movement ended in the capture of 9 of the 12 posts or forts, but Detroit was saved through information given by an Indian woman to the commandant. After this a treaty was made with several tribes, but Pontiac held out until 1765. Detroit became the center of British frontier power after 1763.

Great Britain began to encourage fishing and the fur trade, and made the various tribes allies. During the Revolutionary war Michigan was a British colony, with lieutenant governors at Detroit and Mackinaw. Vast amounts of supplies and arms and ammunition were given to the Indians from these points, and bounties were given for scalps. Governor Hamilton reported in January, 1778, that the Indians had brought in 23 prisoners and 129 scalps. In September, 1778, he again reported that "since last May the Indians have taken 34 prisoners, 17 of which they delivered up, and 81 scalps". It is estimated that more than 3,000 persons were scalped or made prisoners of war by war parties of Indians and soldiers from Detroit. These war parties went as far south as Kentucky.

After the Revolutionary war the Michigan Indians sullenly submitted to the rule of the United States. Governor Hall made a treaty with them in 1808, obtaining certain land cessions from them, which they afterward claimed they did not understand.

Tecumseh, the Shawnee chief, who lived at that time on the upper Wabash, effected gradually a union of tribes in the territory now in Indiana, Michigan, and a portion of Illinois and Ohio, and began war on the whites. In 1811 General William Henry Harrison defeated him at the battle of Tippecanoe, and peace for a time followed.

In the war of 1812 the Michigan Indians again became allies of Great Britain and ravaged the northern frontier. At the battle of Frenchtown, of 900 United States soldiers only 50 escaped capture, more than 400 were killed, and many others were scalped on the way to Malden.

Lewis Cass, as governor of Michigan, after 1812 made treaties with the various Indian tribes for cessions of their lands up to 1821, and was looked upon as their friend. He was ex officio superintendent of the Indian agency at Detroit and the agencies at Chicago, Fort Wayne, Green Bay, Mackinaw, Piqua, and the subagencies at Blanchards fork and Upper Sandusky. In the Detroit agency alone there were 8,000 Indians in 1813. In a report to the War Department in 1821 Governor Cass wrote that "my family is driven from one extremity of the house to the other by them". At that time 400 Indians arrived daily at Detroit. The British had fed and clothed them when in possession of Detroit, and Governor Cass was now expected to do it on behalf of the United States, and during 8 years he paid out \$400,000.

General Macomb wrote in 1821 that he often detailed soldiers as a guard to protect the family of Governor Cass from the importunities of the Indians. In fact, for a number of years Governor Cass kept open house and a constant feast on the table for Illinois, Indiana, Michigan, and Ohio Indians.

On September 26, 1833, at Chicago, a treaty was made with the Chippewas, Ottawas, and Pottawatomies for their removal west of the Mississippi river. This treaty was proclaimed February 21, 1835, and thereafter a large portion of the Indians named were removed. The Pottawatomies removed under this treaty are now in Kansas

and Oklahoma territory. The removed Ottawas are at Quapaw agency, Indian territory, and some of the removed Chippewas are in Minnesota. Three reservations were established in Michigan in 1854-1855, and some after. The Chippewas, Ottawas, and Pottawatomies now remaining in Michigan are citizens.

MICHIGAN RESERVATIONS.

Report of Special Agent E. J. BONINE on the Indians of Michigan.

Names of Indian tribes or parts of tribes, reservations, and unallotted areas are: (a)

Isabella reservation: Chippewas of Saginaw, Swan creek, and Black river, area 7,317 acres, or 11.5 square miles; executive order, May 14, 1855; treaties of August 2, 1855 (11 U. S. Stats., p. 633), and of October 18, 1864 (14 U. S. Stats., p. 657); the residue allotted.

L'Anse reservation: L'Anse and Vieux de Sert bands of Chippewas of Lake Superior, area 19,324 acres, or 30 square miles; treaty of September 30, 1854 (10 U. S. Stats., p. 1109); the residue, 33,360 acres, allotted.

Ontonagon reservation: Ontonagon band of Chippewas of Lake Superior, area 678 acres, or 1 square mile; sixth clause, second article, treaty of September 30, 1854 (10 U. S. Stats., p. 1109); executive order, September 25, 1855; the residue, 1,873 acres, allotted.

Total, 27,319 acres, or 42.5 square miles.

Indian population June, 1890: 5,624.

ISABELLA RESERVATION.

There are now living on this reservation, as nearly as could be ascertained, 460 Indians, most of whom are Chippewas. A few Ottawas and Pottawatomies reside here, but they are considered members of the tribe and call themselves Chippewas. The Indians are scattered in little groups throughout the different townships, and the Chippewa dialect is universally spoken. With the exception of a very few old men and women they are of mixed blood. All wear citizens' dress. The civilized Indians are not polygamists, nor are the pagans avowedly so, though they profess to believe in the doctrine. Sixty families own houses, 8 of which are frame and 52 log, which are for the most part well built. With these there is generally a patch of ground upon which vegetables and corn are raised. Very little, if any, produce is marketed. There are no Indian schools, but a majority of the children attend district schools and are said to be as bright as ordinary white children. Twenty-six pupils from this reservation are now at the Indian school in Carlisle, Pennsylvania. It is estimated that 50 adults and 100 under 20 years of age can read. While many of the male Indians can speak English sufficiently for ordinary use, they are very suspicious and reticent, and when questioned about their condition, habits, and religion they either remain silent or profess not to understand. They have 4 churches, worth perhaps \$300, 3 of which are log cabins and the other an old frame building. The membership is 300, 288 of whom are of the Methodist Episcopal and 12 of the Roman Catholic denomination. The latter have no church. There are 4 half breed preachers, who are appointed by the Methodist Episcopal annual conference, and the services are conducted in the Chippewa language.

The tribe is decreasing. The principal disease is consumption, always attributed to exposure, want, and disease contracted by mixing with white men. On being interrogated as to whether they were not more exposed when in a savage state, they replied: "Yes; but we were hardier and had never been taught to wear white men's clothes. Now we have got used to them, and are often without enough to cover ourselves, and thus suffer more than the white man. Besides, we had many furs".

There have been 10 deaths during the year, 1 adult and 9 children, all in the pagan settlement.

In the opinion of the nominal chief, Joseph Bradley, there are 6 white families now living here unlawfully, cutting timber and farming in a small way, who claim to occupy under homestead law. Others have been here, cut the timber, and moved away. According to figures given by one of the chief men there are yet 5,480 acres of land belonging to the tribe, distributed as follows:

	ACRES.
Nottawa township	1,200
Denver township	920
Isabella township	1,500
Wise township	1,340
Deerfield township	520

In a remote part of Nottawa township is a band of pagan Indians consisting of 8 families, in all 32 persons. All are discontented and miserable. They do a little work when they can obtain employment at manual labor, and manage to exist in a forlorn, hopeless way. They are sickly, and have no stock except a pair of ponies belonging to the chief, A-ken-bel, who is quite intelligent, and who says his people are willing to work if they could be sure of their lands, which he claims the white men obtained under false pretenses. This is also the general complaint of the civilized Indians.

The pagans have festivals and war dances, during the performance of which they are dressed in native costumes, which are carefully preserved for these occasions. There is a marked difference between the appearance of the pagan and civilized Indians, the advantage being greatly with the latter.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



MICHIGAN.

J. H. Cushway and daughter, half-blood Pottawatomie Indians.

Good John (Naw-gaw-ne-ko-ung), Chippewa Indian.

Maggie Veebeassing (full-blood), Maggie Ginebigokive (half-blood), and Maggie Veebeassing (full-blood) Chippewa Indian girls.

While the Indians of the reservation have improved mentally, they have degenerated physically. A large majority are entirely improvident, saving nothing. A few own farms, employ a number of men, and have horses, cattle, and other stock. Some are very intelligent and well educated and own good houses in town and in the country. The question of morals seems to be a disputed one, they claiming to possess a fair share of morality, while their white neighbors generally do not agree with them in this particular. That there is an almost universal taste for intoxicating liquors appears to be conceded on all sides. They are peaceable and honest.

The land of the reservation is generally of good quality, and if cleared and properly farmed would be quite productive, but they have not the capacity for prolonged labor of any description. The greater portion say that they were happier and more prosperous while under the care of the government than at present. They are discontented.

L'ANSE RESERVATION.

There are 450 Chippewas on this reservation, and the Chippewa language is spoken. Nearly one-half are of mixed blood, all wear citizens' dress wholly, and none are polygamists.

There are 2 missions on the reservation, the Roman Catholic, situated on the west shore of the bay, 8 miles from L'Anse village, and the Methodist Episcopal mission, 3 miles northeast of the town. With few exceptions the Indians over 20 years of age can read their own language, and a great majority (over seven-eighths) can read English. All speak English sufficiently for ordinary use.

There are 3 schoolhouses, 1 boarding school for girls, 1 for boys, and a government schoolhouse, the latter valued at \$800. There are 52 Indian scholars. The building for girls is of stone, 4 stories high, 40 by 90 feet in dimensions, with sleeping accommodations for 65; that for boys is 3 stories high, with an addition, and will accommodate 75. The dormitories are in excellent order and well ventilated. There are here also 57 white children, orphans or half orphans, who are supported by relatives or by contributions of the Roman Catholic churches. Indian and white children associate together daily.

The children are bright, cleanly, orderly, and apparently happy. They have a fine piano, upon which some of the Indian girls perform in a very creditable manner. All are taught vocal music. As a general rule they are too young to be apprenticed, but when old enough are sent away to learn trades and other kinds of business. The girls are thoroughly instructed in housework and needlework. The scholars are all members of the church. The church edifice is of stone and cost \$6,000, which was donated by members of the diocese. All are of the Roman Catholic denomination. The priest reports that the tribe is increasing at this place and that Indians here are not taxed, not having complete titles to their land. The mission is beautifully located, and the children appear to be more than ordinarily intelligent.

At the Methodist mission is 1 government schoolhouse, which is valued at \$500, and will accommodate 40 scholars. There are 65 Indian children of school age within the mission precincts. The average attendance is 18; the highest number present for 1 month during the year, 34. Many will attend school for a short time, then absent themselves for a longer or shorter period, and again return. There is 1 church not belonging to the government, with 75 Indian members of the Methodist denomination.

The Indians at this mission, of whom there are 270, own 2 frame and 53 log houses, and have during the past year made 1,000 pounds of butter and raised 1,200 bushels of potatoes and 50 tons of hay. They own 15 horses, 1 mule, 60 cattle, and are very intelligent. The land in general is not considered very good for farming purposes, but vegetables, wheat, and grass are of good quality, if not abundant.

Owing to pledges given by the Indians at both missions, there is not much drunkenness among them, although they have strong appetites for intoxicating liquors.

The government physician states that 200 Indians have received treatment at his hands during the year, mostly for chronic troubles. He also reports 12 deaths in the same period, 2 of old age, 5 of consumption, 4 small children of various complaints, and 1 man frozen. There have been 18 births. No one has been killed and no one punished for crime during the year.

The males of the tribe work at farming, lumbering, and quarrying. They also fish, hunt, and trap. In season both young and old, male and female, engage in berry-picking and root-gathering.

According to statements of the most reliable men, Indian and white, the tribe is decreasing; causes, death and desertion.

As a whole, they are intelligent, peaceable, honest, and fairly industrious, though restless and changeable. They have greatly improved mentally and have not degenerated physically. They are generally self-supporting, but improvident.

ONTONAGON RESERVATION.

Indians in this section are a rarity. There are not more than 5 families in the section, and these are to all intents and purposes white people. Their children attend school and the older ones are married to whites. All are intelligent and well to do, and would resent being classified as Indians. The land allotted to the Indians is perfectly useless and has never been occupied by them. The Ontonagons as a band are extinct. Those who are not dead are scattered far and wide.

Besides those with indirect relations to the old reservations, there are groups of Indians in a number of counties no longer connected with any reservation or any special administration of Indian interests.

MASON COUNTY.—The census enumerators found 335 Indians, under the name of the "Ottawa and Chippewa tribe", residing in Mason county, and the Ottawa dialect is used. The people wear citizens' dress wholly, and, with the exception of 20 very old Indians, are of mixed blood. Perhaps 40 over 20 years old and 80 under that age can read.

A majority of the civilized male Indians can use English sufficiently for ordinary intercourse, although a stranger can obtain but little information from them. They will answer their minister and teacher readily, and it is mainly through these that facts are obtained. Some, however, are intelligent and educated, and had no hesitancy in answering. Indian women, as a rule, do not speak English.

There are 80 Indian voters on the reservation. They have no Indian school and no Indian church, but many children attend district schools, and nearly all, young and old, are church members, the younger portion being baptized at a very early age. Three hundred and fifty are said to be communicants, by far the greater number being of the Roman Catholic faith. The services are conducted in English, an interpreter being present, who translates for the benefit of the Indians. Ninety families own houses, 10 frame and 80 log, for the most part neat and comfortable, with a patch of ground upon which vegetables are cultivated. The greater number of Indians follow a variety of callings, sometimes logging and laboring, then fishing, hunting, trapping, picking berries, or gathering roots, according to the season. Three-fourths of the tribe are at this time (last of September) in the woods gathering ginseng root, which commands a good price. They raise no produce for the market.

The tribe is decreasing rapidly. There are 4 mulattoes, but no negroes, quadroons, or octoroons here. There is 1 blind and 1 deaf and dumb person, but none are crippled, insane, idiotic, or deformed. Seven deaths have occurred during the year, 5 of consumption and 2 of unknown diseases. No Indians have been killed in the year ended September 1, 1890, but 1 was murdered in June, 1889, and a white man is now in prison for the crime. No whites have been killed and none are unlawfully on the reservation.

There were originally 4 full townships in this reservation, but how much now belongs to the Indians it is difficult to ascertain. Much of the property is mortgaged, and in such cases is seldom redeemed. Three-fourths of the land would be tillable if cleared. It is thickly timbered and well fitted for farming purposes. The remainder is now pine stump land and is not so valuable. The price is from \$10 to \$30 per acre, according to quality and location.

Consumption is the prevailing disease. All are addicted to liquor drinking, though many do not indulge to excess. The Indians are growing weaker physically but better mentally. They are usually honest, and their morals are generally good among themselves, but become bad when mingling with the whites.

Generally they do not seem to know the first rudiments of economy. There are of course some notable exceptions to this rule, forming, however, a very small minority.

In the deep woods of Sherman township is a band of pagan Indians. They number 75 members and have 10 log-cabins. A few live in wigwams. The band is generally unhealthy, and the children do not attend any school. The chief claims that they are as happy now as during the agency system, while a full-blooded Ottawa, aged 80, thinks the tribe has not been happier since mingling with the whites nor better off than under the agency. They believe in witchcraft and worship imaginary gods, each having his own deity, though all recognize the existence of a Great Spirit. There are no farmers among them and no stock whatever. They use their own medicines and employ no physicians, and prefer to live by themselves, as far from civilization as possible, but they receive some help from the whites. They as well as some of the civilized Indians think the government owes the Ottawas and Chippewas a considerable sum of money.

OCEANA COUNTY.—There were found in Oceana county, adjoining Mason county on the south, 271 Indians whose general conditions are kindred to those given for Indians in Mason county.

HURON COUNTY.—It was learned that there were but 8 Indians in the county, 5 males and 3 females, and all of these, except 1 old man, were absent from their homes much of the time. Years ago each Indian took up 40 acres of land, but during the war a large number, afraid of being drafted, sold their lands and went to Canada. But few returned, and these, with the exceptions above named, have disposed of their property and left for parts unknown.

GENESEE COUNTY.—There are 5 families of Chippewas in Gaines township. They are of mixed blood and own 160 acres of land and some horses, dress in citizens' clothes and use the English language, but are not prosperous. They consider themselves civilized, but do not belong to any church. These are all the Indians to be found in Genesee county.

SAGINAW COUNTY.—There are nearly 100 Chippewas distributed throughout the south and east corner of Saginaw county, all of mixed blood, who dress in citizens' clothes. The males speak sufficient English for ordinary intercourse. A few own farms and stock and are prosperous, but the majority are poorly off and quite a number receive assistance from the whites.

The list of Indians by counties at the beginning of this report on Michigan will indicate the number in other counties. Their condition is like that in the counties here mentioned.

There is a government day school at Baraga, Baraga county, with an enrollment of 36; a contract school at Baraga with 49 enrolled; a government day school at L'Anse with 30 enrolled; a contract school, Harbor Springs Boarding, at Harbor Springs, Emmet county, with an enrollment of 107.

GENERAL REMARKS.

Few Indians own cows; even on the larger farms their absence is noticeable. These people are not very industrious and are fond of liquor. They have no idea of economy and will never succeed until they have learned to accumulate and manage property.

The Michigan Indians off reservations are scattered singly and in groups along the shores of the Great Lakes, on the banks of rivers, and in the woods, and it would be the work of months for any person to visit even a majority of them. They are poor but self-sustaining. The greater number of the Indians on the Isabella reservation are disheartened and dissatisfied, and in my opinion it would be better for them if the government could appoint a just and impartial man (detail of an army officer would probably be best) to act as agent among them, as they have no knowledge of business matters nor the least comprehension of their rights.

Compulsory education would be an excellent thing for all Indians in the state. They will not now force their children to attend school regularly, and when those who go to school return to their homes they soon relapse into old habits and forget the lessons that have been taught. Education and constant good associates are the ways by which an Indian can best overcome his natural instinct and become a respectable citizen.

The Indian children in boarding schools, where they remain until their education is completed, of course appear better than those not having such advantages. Their tastes are elevated, their ambition is aroused, and a dislike for their old ways is created, which is seldom eradicated. If the state or national government would institute and maintain an industrial school for the younger Indians in the state, it would be a great benefit to them.

Observation among Indians in all parts of the west has led to the belief that it would be much better for them if the government, in granting them lands, would give alternate sections and let white men have the intervening ones, the sections so allotted to Indians to be held in trust for a number of years.

The Indian of old is doomed, and it will be best for him and the country if his extinction is accomplished with moral and mental elevation rather than with partial starvation and neglect, as is now largely the case in Michigan.

MINNESOTA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	10,096
Reservation Indians, not taxed (not counted in the general census).....	8,208
Indians off reservations, self-supporting and taxed (counted in the general census).....	1,888

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	8,457
Reservation Indians, not taxed	8,208
Other persons with Indians, not otherwise enumerated.....	240

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		8,208	3,884	4,324	333
White Earth Consolidated agency.....		6,378	2,980	3,392	
La Pointe agency (Wisconsin).....		1,830	808	922	333
White Earth Consolidated agency.....		6,378	2,980	3,392	
White Earth reservation.....	Mississippi Chippewa.....	1,115			
	Otter Tail Pillager Chippewa.....	680	931	1,082	
	Pembina Chippewa.....	218			
	Gull Lake band.....	217	105	112	
Leech Lake reservation.....	Pillager Chippewa, of Leech Lake...	1,115			
Winnabagoshish (White Oak Point) reservation.	Pillager Chippewa, of Cass Lake....	235	742	762	
	Winnabagoshish Chippewa.....	154			
	White Oak Point Chippewa.....	638	290	339	
Red Lake reservation.....	Red Lake and Pembina Chippewa...	1,120	526	594	
Mille Lac reservation.....	Mille Lac and Snake River Chippewa	886	383	503	
La Pointe agency (Wisconsin).....		1,830	808	922	333
Boise Fort (Vermilion Lake) reservation (a)...	Boise Fort and Vermilion Lake Chip-pewa.	800	375	425	200
Fond du Lac reservation (a).....	Fond du Lac Chippewas of Lake Su-perior.	740	383	357	20
Grand Portage reservation (a).....	Grand Portage Chippewas of Lake Superior.	200	140	150	97

a Under charge of the United States Indian agent at La Pointe agency, Ashland, Wisconsin.

Of the 8,208 reservation Chippewa Indians in Minnesota in 1890 all but 333 were self-supporting.

The civilized (self-supporting) Indians of Minnesota, counted in the general census, number 1,888 (908 males and 980 females), and are distributed as follows:

Aitkin county, 233; Becker county, 178; Benton county, 25; Bigstone county, 66; Blue Earth county, 28; Carlton county, 19; Crow Wing county, 135; Dakota county, 52; Goodhue county, 60; Hennepin county, 40; Itasca county, 23; Kanabec county, 49; Kittson county, 95; Lake county, 21; Murray county, 49; Pine county, 135; Redwood county, 101; St. Louis county, 44; Scott county, 35; Stearns county, 120; Stevens county, 54; Swift county, 98; Washington county, 74; other counties (18 or less in each), 154.

The condition of the civilized Indians is indicated in the following descriptions.

The first reservation at Grand Portage was opened in 1854, when the Chippewas were placed on it.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN MINNESOTA.

TRIBES.	Stock.	Reservation.	Agency.
Chippewa	Algonkian	Boise Fort, Deer Creek, and Vermilion Lake.	La Pointe, Wisconsin.
Chippewa	Algonkian	Fond du Lac	La Pointe, Wisconsin.
Chippewa	Algonkian	Grand Portage	La Pointe, Wisconsin.
Chippewa	Algonkian	Leech Lake	White Earth.
Chippewa	Algonkian	Mille Lac	White Earth.
Chippewa	Algonkian	Red Lake	White Earth.
Chippewa	Algonkian	White Earth	White Earth.
Chippewa	Algonkian	Winnebagoshish	White Earth.

WHITE EARTH CONSOLIDATED AGENCY.—All the bands of Chippewa Indians named came to Minnesota from Michigan, Wisconsin, and western Canada. Those known as Mississippi Chippewas at the present time reside on the White Earth reservation.

The Mille Lacs belong to the same band, but now reside on Mille Lac lake.

The White Oak Point Chippewas also belong to the same band, and reside on the upper Mississippi river at a place called White Oak Point.

The Gull Lakes are a part of the same band, and formerly lived at Gull lake, Minnesota, but are now living on the White Earth reservation.

The Cass Lake, Leech Lake, and Winnebagoshish bands of Pillager Chippewas belong to the same band of Mississippi Chippewas. They are living on lakes of their several names.

The Otter Tails are all of the same bands, and once resided on Otter Tail lake in this state, whence their name, but now reside upon the White Earth reservation. It will be noticed that all of the above names originated from lakes or places where the bands once resided or do now reside.

All of the bands mentioned were one and the same until about the year 1854, when, under treaty negotiations, they were given separate reserves, whence their several names.

The Red Lake Chippewas were one and the same band or tribe with those mentioned originally, but many years ago they settled on the banks of Red lake, Minnesota, and held their lands separate until the negotiations of 1889, they having been always treated as a distinct band in all treaties with the government up to that date.

The Pembinas, who now reside upon the White Earth reservation, were once a branch of these Red Lake bands and bands from the northwest territory. They were at one time called Buffalo Hunters, and were largely in the employ of the Northwest Fur Company, making their home at a place called Pembina, on the Red River of the North.

The above named bands undoubtedly came originally from lower Canada and the eastern states, and were of the Indians then known as the Algonkin Nation. In moving to the northwest they followed the St. Lawrence river, passing north of Niagara Falls, entering Michigan at Detroit, Mackinaw, and other western points on the Great Lakes, and thence to their present country. They were known at that time as the Ojibway Nation.—B. P. SHULER, United States Indian agent.

INDIANS OF THE LA POINTE AGENCY, WISCONSIN, LIVING IN MINNESOTA.—The Chippewas at Boise Fort (Vermilion Lake), Fond du Lac, and Grand Portage reservations, Minnesota, under charge of La Pointe agency, Ashland, Wisconsin, are of like condition as the Chippewas of White Earth Consolidated agency, Minnesota. They were first on one general reservation, White Earth, or tributary to it, but were placed on separate reservations at the dates of the orders, laws, and treaties organizing reservations given under La Pointe agency on a later page.

INDIANS IN MINNESOTA, 1890.

The Indians found living within the present limits of the state were Chippewas, Sacs and Foxes, Sioux, and Winnebagos.

The Sioux and Winnebago Indians were removed to Dakota, and the latter afterward to Nebraska. The Sac and Fox went to Iowa, and thence, the most of them, to Indian territory, now Oklahoma. A few are now at Tama, Iowa. The Otoes went to Indian territory, now Oklahoma. The Chippewas, being the principal Indians, remained in Minnesota, and are now the only Indians in the state. The Indians of Minnesota were cruel and bloodthirsty. The Sioux war of 1863 was one of the bloodiest in the annals of Indian warfare. There has been no general outbreak in Minnesota since 1863-1864, and the Chippewas are fast becoming citizens. With the exception of a few poor and some aged persons, rations were not issued to them in 1890. They are poor, but self-supporting and industrious, being hunters, laborers, fishermen, and lumbermen. They are slowly on the decrease.

CHIPPEWAS (ALGONKIAN).—Migrating from the east late in the sixteenth or early in the seventeenth century, the Chippewas, or Ojibwas, settled first about the Falls of St. Mary, from which point they pushed still farther westward, and eventually compelled the Sioux, or Dakotas, to relinquish their ancient hunting grounds

about the head waters of the Mississippi and along the Red River of the North. They were first known to the French about 1640, who called them Santeux, from the place of their residence about Sault Ste. Marie, a name still applied to them by the Canadian French. They were then living in scattered bands on the banks of Lake Superior and Lake Huron, and at war with the Foxes, Iroquois, and Dakotas. They were sometimes allies of the French in their operations against the English, and took a prominent part in Pontiac's uprising. During the American Revolutionary war they were hostile to the 13 colonies, but made a treaty of peace with them at its close. They sided with the English in the war of 1812, but joined with a number of other tribes in 1816 for general peace. They gradually ceded their lands to the government, receiving in return annuities and goods, until, in 1851, all but a few bands, retaining but moderate reservations, had removed west of the Mississippi. The Chippewas formerly ranged over Michigan, Wisconsin, and Minnesota, with common interests, and, acknowledging more or less the leadership of one controlling mind, formed a homogeneous and powerful nation, a formidable foe to the Sioux, with whom they waged incessant warfare, which was checked only by the removal of the Minnesota Sioux to Dakota after the outbreak of 1863.

In 1877 they were living upon 13 reservations, scattered over the above named states, under 5 agencies. Though speaking the same language and holding the same traditions and customs, the bands located in different sections of the country now have few interests and no property in common and little influence or intercourse with each other.

CHIPPEWAS IN THE UNITED STATES IN 1890.

The Chippewa (Algonkian) population in the United States is not readily discriminated with accuracy from all other Indians, owing to some mingling of tribes and to the residence of some Chippewas as citizens among the general population. The Indian office does not take definite account of the citizen Indians.

A general idea of their numbers is suggested by estimates made at different dates and a selection of those considered as Chippewas at the Eleventh Census.

In 1840 there were estimated to be from 8,000 to 9,000 Chippewas in the United States. After that date a large number came into the country. In 1877 they were estimated as 16,606; in 1884 as 20,731; in 1885 as 20,031. In 1890, based upon the census and estimating 7,700 off reservations in Michigan, Minnesota, and Wisconsin, the number may be set at 20,389.

The distribution, according to the reports of the Commissioner of Indian Affairs for 1884 and 1885 and the census of 1890, was as follows:

TRIBES AND LOCATIONS.	COMMISSIONER OF INDIAN AFFAIRS.		Census of 1890.	TRIBES AND LOCATIONS.	COMMISSIONER OF INDIAN AFFAIRS.		Census of 1890.
	1884	1885			1884	1885	
Total	20,731	20,031	20,389	Chippewa at White Earth Consolidated agency, Minnesota—Continued.			
Citizen Chippewas in Minnesota (estimated)			1,500	Mississippi Chippewa	82		
Citizen Chippewas in Wisconsin (estimated)			3,600	Mississippi Chippewa at Mille Lac	894	942	886
Chippewa and Munsee at Pottawatomic and Great Nemaha agency, Kansas.	66	76	75	Gull Lake band	106		217
Citizen Chippewa in Michigan (estimated)			3,200	White Oak Point	580	582	638
Chippewa of Saginaw, Swan creek, and Black river.	2,509	2,500		Chippewa at La Pointe agency, Wisconsin:			
Chippewa of Lake Superior	1,000	1,000		Red Cliff	214	220	408
Ottawa and Chippewa	6,000	6,000		Bad River	500	506	641
Chippewa at White Earth Consolidated agency, Minnesota:				Lac Court d'Oreille	1,041	1,100	1,234
Mississippi Chippewa	948	922	1,115	Fond du Lac, in Minnesota	403	400	740
Otter Tail Pillager Chippewa	601	596	680	Grand Portage, in Minnesota	258	298	260
Pembina Chippewa	214	218	218	Boise Fort, in Minnesota	665	698	800
Red Lake Chippewa	1,069	1,009	1,120	Lac du Flambeau	511	434	670
Pillager Chippewa, Leech, Cass, and Winnebagoish lakes.	1,479	1,556	1,504	Chippewa at Devils Lake agency, North Dakota:			
				Turtle Mountain reservation { Full bloods.	499	183	261
					1,200	731	1,197

The half-breeds or mixed Chippewas at Turtle mountain, North Dakota, may belong in Canada.

The Chippewa Indians are nearly all civilized, and many are citizens of the United States.

In 1885 the Chippewas consented to a reduction of some of their reservations and to take lands in severalty. Since then the allotment of lands has been progressing rapidly.

The total Indian population of Michigan in 1890 was 5,624. This embraces a few Pottawatomies and about 3,200 Chippewas. The Chippewas and Ottawas combined form about 90 per cent of the total Indian population. The nonreservation Indian population of Wisconsin is 3,835, about 3,000 of which is Chippewa; the nonreservation Indian population of Minnesota is 1,888, about 1,500 of which is Chippewa; so that about 7,700 Chippewas can be accounted for off reservations, which, with the reservation Chippewas, in 1890 made a total Chippewa population of 20,389.

WHITE EARTH CONSOLIDATED AGENCY.

Report of Special Agent ARTEMAS E. BALL on the Indians of Leech Lake, Mille Lac, Red Lake, Winnebagoishish, and White Earth reservations, White Earth Consolidated agency, Becker county, Minnesota, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations and unallotted areas: (a)

Leech Lake: Pillager and Lake Winnebagoishish bands of Chippewas; 94,440 acres, or 147.50 square miles; treaty of February 22, 1855, 10 U. S. Stats., p. 1165; executive orders, November 4, 1873, and May 26, 1874. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 49.)

Mille Lac: Mille Lac and Snake River bands of Chippewas; 61,014 acres, or 95.25 square miles; treaties of February 22, 1855, 10 U. S. Stats., p. 1165, and article 12 of May 7, 1864, 13 U. S. Stats., pp. 693, 695. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 45.)

Red Lake: Red Lake and Pembina bands of Chippewas; 800,000 acres, or 1,250 square miles; treaty of October 2, 1863, 13 U. S. Stats., p. 667; act of Congress, January 14, 1889, 25 U. S. Stats., p. 642. (See agreement July 8, 1889, H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 27, 32.)

White Earth: Chippewas of the Mississippi, Gull Lake, Pembina, and Otter Tail and Pillager Chippewas; 703,512 acres, or 1,099.25 square miles; treaty of March 19, 1867, 16 U. S. Stats., p. 719; executive orders March 18, 1879, and July 13, 1883; act of Congress, January 14, 1889, 25 U. S. Stats., p. 642. (See agreement July 29, 1889, H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 34, 36.)

Winnebagoishish (White Oak Point): Lake Winnebagoishish and Pillager bands of Chippewas and White Oak Point band of Mississippi Chippewas; 320,000 acres, or 500 square miles; treaties of February 22, 1855, 10 U. S. Stats., p. 1165, and of March 19, 1861, 16 U. S. Stats., p. 719; executive orders October 29, 1873, and May 26, 1874. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 42, 49.)

These reservations are surveyed.

Indian population, 1890: 6,378. White Earth reservation: Mississippi Chippewa, 1,115; Otter Tail Pillager Chippewa, 680; Pembina Chippewa, 218; Gull Lake band, 217. Leech Lake reservation: Leech Lake Pillagers, 1,115. Winnebagoishish (White Oak Point) reservation: Pillager Chippewa of Cass lake, 235; Winnebagoishish Chippewa, 154; White Oak Point Chippewa, 638. Red Lake reservation: Red Lake and Pembina Chippewas, 1,120. Mille Lac reservation: Mille Lac and Snake River Chippewa, 886.

WHITE EARTH RESERVATION.

This reservation includes 36 townships, 141 to 147 north, and ranges from 37 to 42 west, inclusive. It is a high table-land of drift deposits of great thickness, filled with bowlders of many varieties of granite and also large quantities of limestone. No rock in place crops out anywhere. The agency well is 108 feet deep, but does not pass through the drift deposits. The east two-thirds is covered mainly with timber, although it is indented by prairie to some extent. The west third is generally a rolling prairie. The soil covers the prairie from 6 inches on the ridges to 4 feet in depth in the valleys and sloughs, and is quite sandy. The ridges in the timber are scant of soil, but their sides and the sloughs are well supplied. The timber soil has less sand than the prairie, and is not considered good wheat land.

TIMBER.—Oak: white, burr, and red are the only species, and cover a very large area. It has been badly damaged by fire.

Poplar: white and balm of gilead abound largely on the upland.

Maple: rock and box elder. The first is not very numerous.

Ash: white and black. The white grows everywhere, the latter only on the swampy lands and moist bottoms.

Elm: slippery and white, the first plentiful; also the rock elm.

Ironwood, blue beech, and willow grow almost everywhere, but are small.

Basswood is plentiful, some of it fair; hackberry is rarely found.

Birch: white only is found, and is largely used for fuel.

Firs: the deciduous tamarack, spruce, and white pine. The tamarack and spruce abound in the swamps and white pine is found in 2 or 3 townships in the northeast corner of the reservation.

The lumber cut on the White Earth reservation amounted in the winter of 1889-1890 to 3,200,000 feet, which sold for \$5.10 per thousand in the bark. About half of this was paid to Indians on the reservation for labor.

FRUIT.—The plum is plentiful and good, and cherries are represented by 4 species. The common bird cherry of the west ripens in July or August. The fruit of another larger and more vigorous tree is ripe in September.

Three of these cherries laid in a row span an inch. The fruit has a pleasant but sharp acid taste, like the cranberry. The tree attains a height of from 12 to 15 feet, and is very handsome. Indians use choke cherries to make wine. The high bush cranberry is plentiful, and its fruit is an article of commerce. The low berry is found in the swamps. The thorn bushes are loaded with the red fruit. The Indians formerly made great use of the black haw. Service or pine berries are common; large quantities are dried and preserved by the inhabitants to mix with wild rice.

The blueberry and cranberry trade is quite large, probably exceeding \$5,000.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The hazel nut is represented by 3 species. The high bush here attains to 10 and even 12 feet. The low is not so common as the high bush. The third species is more like a tree, but not as high as the first. It never clusters, the nuts growing singly. No other nut-bearing trees or shrubs are to be found on the reservation.

The prairie plum is a small bushy legume, which develops its pod into fruit about the size and color of the wild plum, and is very prolific. It is eaten raw, and also parboiled and made into pickles.

WILD RICE.—This is the most valuable food plant among the Indians. It grows in shallow lakes, matures in September, and exceeds in flavor and richness the rice of commerce. The mode of harvesting is to tie up the rice before fairly ripe near the heads, then when fully ripe to go around with a canoe and gather it by knocking it off into the canoe. Thousands of bushels are gathered, much is stored for use, and the rest sold to traders for consumption by white people. Its market price is on an average about 8 cents per pound.

VEGETABLES.—They use the common groundnut, which is called the "wild potato".

There is a plant called by them the prairie turnip, which they use. It is shaped very much like a carrot, about 1.5 inches in diameter. It is very mealy and nutritious, but lacks flavor.

LANDS AND PRODUCTS.—The prairies on this reservation are exceedingly fertile. Cattle and horses ranging the prairies look fat and sleek at this season. Thousands more might be fed without exhausting the native hay or pasture. Only 1.25 per cent of the tillable land is now cultivated. There were said to have been 4,050 bushels of barley and rye produced last year, 3,500 bushels of corn, a large quantity of potatoes, 660 bushels of beans, 1,920 bushels of turnips, 630 bushels of onions, and 1,000 bushels of other vegetables. Estimates made by the farmers and the statements of thrashers foot up for the reservation 3,237 bushels of oats and 18,850 of wheat produced in 1889.

Nearly one-half of the White Earth prairie lands broken for the Indians have relapsed to prairie, said to have resulted from the lack of seed, teams, or other causes.

In addition to farming the Indians derive a revenue of \$29,000 from digging and selling Seneca snakeroot (*Polygala senega*), which grows on both timber and prairie land and appears year after year in undiminished crops. The next important item in the way of resource is maple sugar. It will average fully 50 pounds to the Indian for the whole reservation, and is worth \$10,000. Not far behind are fur and deer and moose meat, all of which is worth \$10,000.

CONDITION AND HABITS.—About one-half of the Indians on the White Earth reservation are of mixed blood. They are essentially civilized, with some of the peculiarities of the Indian, usually the best. They form, in fact, a new race, knowing nothing of the "grand medicine" rites, magic, or religion, and but very little of the materia medica, although many tell wonderful stories of the success of Indian practitioners. Their rites and jugglery are not practiced among mixed bloods to any extent. This new race appears to be healthy, with far less scrofula than in full-blood Indians. There are few inferior looking men and women among them, and the following authenticated facts show that they have endurance surpassing either of the original types from which they sprang: Jacob Crule, a Wisconsin half-breed, carried a message 124 miles in one day through a dense forest; Paul and Henry Bolzion, brothers, now living on White Earth reservation, marched 88 miles in a day and carried packs; a Mr. Bonga, a mixed negro and Indian, went from St. Paul to Gull lake, 130 miles, in a single day and carried a light pack; in short, the country is full of tales of the exploits of the Cadotts, Warrens, Fairbanks, and other mixed bloods. Nearly all of this class are now engaged in some occupation.

The uncivilized half of the White Earth people include not only all of pure Indian blood but such of the mixed blood as have not yet assumed civilized habits. Some of these are on the way to civilization, but there are many reasons why they make slow advancement, which will be better understood with a full knowledge of Indian habits, customs, and religion.

The first great event in life usually occurs in the bushes in summer and in the wigwams in winter. The Indian mother works or travels until the pains overtake her, then stops, gives birth to her child, in 10 or 15 minutes after arises and does all the work of the midwife or physician entirely by herself, and wraps the babe up, if she has anything in which to wrap it. She is imbued with the general superstition that if she prepares anything for the unborn infant it will die, or at least be unlucky during life, however prolonged, which is, to her imagination, a far worse fate. Preparation, however, is of small consequence, as all she has to do is to pull the soft moss that lines the spruce, cedar, or tamarack swamps to pack her child in. They never bandage a baby, although the little ones are carried on a journey for hours the day they are born. The husband pays no attention whatever to the matter, unless it happens in winter in the wigwam while warming himself by the fire from wood the woman cut and packed the day before the birth. A woman in a wigwam in Detroit gave birth to twins, and in half an hour after took her ax and pack and went to the bush for wood. They have an idea that if they lie still they will be sick and probably die, whereas if they stir about the event will not hurt them; hence, they swathe their bodies as tightly as they can themselves, and when possible call in the aid of other women before starting out. They take pride in being quickly on their feet.

Mothers nurse their children usually until the next child is born, whether it be 1, 2, 3, or 4 years. It is sometimes the fact that the mother nurses her elder child with the new born infant, but not often. The consequence of this is that the subsequent children are usually weak and die from the rough usage of savage life. Nearly



(Ingersoll, photographer, St. Paul.)

MINNESOTA.
CHIPPEWA INDIAN CAMP AND GRAVE.

two-thirds of the Indian infants die under 5 years of age, and it is no wonder when one knows what a life of constant toil the women lead. Such a life seldom causes stillbirth, but abortions are said to be very frequent.

An old Indian who has time to shape for himself a character goes to the "happy hunting grounds" direct, if he has been good. The immature minds of children prevent this, and it takes the intercession of the medé, or grand medicine man, to get them there. The burial of a child, including the funeral, on the Winnebago reservation and the grand manomin, or rice feast, on the entry of the child into the "happy hunting grounds", under the fostering care of the "medéwe", is described as follows:

On the night of October 30 the chief's son was attacked with croup and died about 3 o'clock in the morning. There were 10 or 15 lodges around the chief's, and from each went up a dismal howl, which was kept up for 10 minutes. Then some one fired 6 successive shots from a magazine gun, and after a short interval 6 more, which is their custom instead of tolling the bell. The chief's lodge was soon full of men and women, either condoling with the bereaved or offering assistance. The medéwe were there and deplored the fate of the boy, at the same time naming the long list of his noble ancestors and recounting their noble deeds. Apparently any one that wished took part in the talking, which was kept up until daylight. Two porters, both christians, members of the Cass Lake Episcopal church, were invited to hold christian service also, which they did, singing something in Chippewa to the tune of "Old Hundred". This service lasted half an hour. The child was laid out in a neat and very becoming shroud of white muslin. A common cracker box was then brought, and into this the mother spread one end of about 6 yards of unbleached cloth, placed next a folded quilt, then a pillow, then wrapped the child in the shawl it used to wear and laid it upon the pillow, then brought over all the remaining end of the 6 yards of unbleached cloth in such a way as to completely line the box. The woman of the lodge had a board shelf, which she knocked down to make a lid for this simple coffin, which was soon fitted and nailed on, and the child was ready for burial. A grave 2 feet deep was then dug near the other family graves, and ere noon the child was in its eternal resting place. The next step is to cover the grave with birch bark, weighting it down carefully on each side, and then covering up the edges. This precaution protects the grave from desecration. After a death and funeral in a lodge it is vacated forever. Even if a new one is not built that day, it is certain no Indian ever sleeps in the old one afterward. As soon as possible after the removal a board or tent house is made over the grave, though often some days elapse before this charnel house is so placed. It is large enough to cover the grave, and is usually about 20 inches high. At one end, usually the west or south, there is a small aperture 2 inches or more square, into which food is thrown for the dead to eat. Great care is taken to supply the dead infant, for it is at least a year before it can get into the "happy hunting grounds". If the dead child is a boy, boys have a right to take and eat the food remaining the next day, and the same is permitted to girls if the dead is a girl. The snow is kept brushed and swept away from the grave in winter, and the ground in summer is often planted around with corn, potatoes, or other food plants.

This custom prevails in two cases, where the husband dies and where an infant dies. The widow immediately starts a bundle for her dead husband, putting into it blankets, quilts, and cloth, which she may have to spare when he died, and other things of value that she can add to it during the year. This bundle takes her husband's place in the wigwan, and a plate with food is placed before it whenever the children or family eat. At the end of the year her husband's family is invited, and the widow unties her pack and makes each male a present. If she has enough to go around among his relatives she is discharged from her husband's band and can go back with her children to her own. Her appearance there shows that she is at liberty to remarry. It is presumed that this custom originated in a desire to repair the loss of the male children, who in war times became braves. It is seldom that an Indian marries a woman of his own band.

The child's bundle is a much more costly and complicated affair. Usually each lodge in the band starts a bundle on the death of a child, and each keeps gathering for the year after the child's death. Food is placed before it as for the dead husband, and it also goes the grand rounds of sugar gathering, berrying, rice gathering, and hunting. When the year ends the bundles are all consolidated into one, often of several hundred dollars in value, at the lodge of the deceased child's parents, and the grand medicine men undertake the job of getting the child to the happy land, for which service they receive the bundle. This is a sort of religious rite. There were present 3 medé men and 1 woman. The only part the woman took was to lead the dance, as it is called, in reality only an oscillation of the hips and knee joints in unison and common tune. Each of the 3 medéwe by turns took part, first calling attention to the fact that the child was descended from a long line of noble ancestors, whose brave deeds he extolled, and then alluded to the untimely cutting off of the child. The next took up the theme where he had left it; deplored the sad fate; said that its spirit was still in the cold world, and very fervently invoked the aid of Manitou to aid them in helping it through to happiness. The third called attention to the main fact, that the child must be got there among its ancestors, and that it might have been an honored person had it lived. At the end of each effort they beat the sacred medicine drum and shook the rattles, while chanting a chorus, to which wild music the spectators danced. During the chanting they claimed to see the child going heavenward, and their music was a guide. Then they would call on all outside to help the person along. In connection was a feast, of which all partook, and a smoke all round, not from the same pipe, as in a war dance, but each had his own pipe,

which they filled from the same package of kiunikinic. It may be added that when an adult Indian dies whose future is uncertain essentially the same performance is required to fix to a certainty his future existence.

The love for the dead is pathetic. Nothing is too good to bestow on the grave. They are sometimes covered with velvet, highly ornamented with silks and beadwork, and this care always lasts until the form is consumed by decay.

The children, whether girls or boys, are under the mother. She is the worker in the Indian family, and it is her duty to provide food for them. They either play around the wigwam or accompany her into the woods for fuel. Her elder daughter assists in catching fish with gill nets. It is surprising how quickly they become used to the birch canoe. The Indian boy as well as the girl is expert in canoe use at an early age, but as a rule the boy is less venturesome. The father has no control over the children until they arrive at puberty, and the mother practically allows them to have their way; they grow up like the fawn.

The mother names the infant in the first instance very much as we name a town. She usually gives birth to the child in the bushes, and if beneath a pine tree would call it "Pine Tree", but if a bird happened to be in it at the time she would call it "Sitting Bird", or "Flying Bird", or "Singing Bird", as the case might be. These names are temporary. If the child should be sick, some one is chosen to select a name for it, and if the child gets well it always retains the name, although it may take other names, either selected by itself or by other persons, which latter is given from some peculiarity, as "Curly Hair".

SELF-NAMING.—Self-naming is the most marked and unique event in an Indian's life, and is as follows: after the child arrives at puberty, if a boy the father, if a girl the mother, instead of placing before the child its portion of food as usual substitutes charcoal. The child knows what this is for; he must fast. So he goes into the woods and hides himself, where he stays until he falls asleep and dreams of some animal, and that animal not only gives him a name but he is supposed to be under the good influences of that animal for life. Sometimes these fasts continue for days and sometimes they are short, but the truly savage keep up this custom yet. If a child dreams of the red fox it is supposed he will become possessed of all the alertness, slyness, and trickery of that animal, and all such qualities are cheerfully conceded to him, whether he has them or not, until the tribe discover his lack of them, when common usage will substitute something derisive in place of it.

CONTROL OF CHILDREN.—After the fast and assuming a name the Indian is considered a full-fledged man or woman. It is the custom, however, for the son to obey his father as long as he lives, and the daughter her mother. If the father dies the son yields obedience to the mother. This parental sway is exercised with very little coercion, and the young are allowed to do about as they please in all things. In case of divorce the woman holds all the children.

SCALPS AND FEATHERS.—The children are not barred from the war dance, medicine dance, or any other Indian performances. The child can put on feathers for the scalps taken by his ancestors, and hence the modern Indian wears feathers, though he may never have taken a scalp.

THE DOCTORING OF A SICK CHILD.—The child sick and treated by the *medé* lies on a mat, perhaps a pillow, and the first medicine for the patient, no matter what the disease is, is to cause it to vomit, and when this is over the patient is purged until it suits the fancy of the family or attendant *medé* to stop. It may grow worse, when a *neb-a-keed* or great medicine man is called. He comes, bringing with him his bones, which usually consist of a set, 5 or 6 in number, but if he is very renowned he may add a piece of gun barrel or several more bones to the regular set. He diagnosticates the disease, and then proceeds to swallow, as they say, the gun barrel first, if he has it, and then one after another the bones. These bones are usually goose bones or those of the larger species of the owl, hawk, or eagle, half an inch in diameter and 3 inches long. The swallowing over, it is claimed that the bones will search out the diseased spot in the patient, and enable the *medéwe* to remove it. This process occupies about half an hour, when one by one the bones are expelled from the mouth of the *medéwe*, bringing with them the evil spirits which afflict the sick, they believing all disease is but an infliction of demons. The treatment of an adult sick person is essentially the same. When the case is still more desperate several *medéwe* are called in, and charms, incantations, and exorcisms are resorted to as the proper practice to restore health.

RELATIONS OF THE SEXES.—The relation of the sexes will be better understood when it is known that incest, rape, and fornication are not considered crimes among these Indians. Many cases are well authenticated, while looseness among the young is almost general. Marriage among them consists in the boy asking the head of the family for the girl, and when the agreement is made the chief usually assents, at the same time giving the parties his advice and admonition. It is the custom in some bands to permit the young couple to live together for a year, allowing them to part if they wish. This, however, any couple can do, either practically divorcing the other. If the woman tires, she takes her children and her and their personal effects and goes forth to build a new wigwam. If the man tires, he leaves the woman in possession of the lodge or wigwam and departs. Sometimes he sends her home to her father in disgrace, that is, if she is guilty of violating her marriage vows, which consists in her cohabiting with other men without his consent. He can sell her for such purposes, and frequently does, which is no offense. It is to the credit of these people to say that such cases are becoming very rare.

The penalty which a jealous husband may inflict is terrible. It is disfigurement of the face, and the favorite disfigurement is cutting off the nose. There is 1 woman thus disfigured among the Mississippis, 1 among the Otter Tails, 2 at Red lake, and I heard of 3 at Leech lake, 1 of whom was a young woman not over 25 years old. This penalty was also inflicted by a Leech Lake Indian now living here, whose wife died at Brainerd within a year after, it is alleged, from the effects. All the other victims were old women, which shows that this terrible penalty is nearly obsolete. The object of this is to make the victim so ugly that no other man will want her.

PROMISCUOUS COHABITING.—It is not considered wrong for unmarried people to cohabit, and as there is no public sentiment against it the young girls have no protection. The girls are usually timid, and are forced to sexual connection while very young. This is one of the worst features of savage life.

MARRIAGEABLE AGE.—The time for marriage occurs very soon after the age of puberty has been reached. Many of both sexes marry before 14 years are completed, and the female is usually the elder. The reason of this can be found in the fact that the woman is the real worker in the Indian family, and the man is anxious, if he can, to secure a good working squaw; that, having more age, she is shrewder and overreaches the young and inexperienced ones, and that usually the squaw acquires some property, which the Indian uses with his squaw, or more often squanders.

MALE EMPLOYMENT.—There is rigid distinction between the work of the man and that of a woman, and yet very much is done in common. The proper work for a man in the old days was warring and hunting. The last pitched battle between the Chippewas and the Sioux was fought near Shakopee in 1858, but a few scalps have been taken in North Dakota and Red River valley since then. When the leaves put forth in the spring the old warrior would put on his war paint and go forth to take Sioux scalps, while the prairie foe, equally well painted and equipped, met him half way. The Sioux, well mounted on ponies or bronchos, had the advantage on the prairie, but when he came to the timber the tables were turned, and the Chippewa was ahead. Every foot of reservation land at White Earth agency was once controlled by the Sioux, from which they were driven in the last 200 years. This fighting lasted from early May until the first snow. Often this reduced the number of males to less than half of that of the females, and it is owing to this that the preponderance of females is now some 15 per cent in excess of the males. The female was never considered a combatant, but she often proved a most ferocious antagonist when defending her family.

INDIAN HUNTERS.—The man only hunts, and the boy is always seen with his bow and arrow when playing in the bushes before he is old enough to carry a gun, and often he is so expert as to shoot birds and squirrels, and sometimes rabbits. The Winchester is the favorite weapon. The shotgun is seldom used, except for ducks during the wild rice season, usually from August to December. The Winchesters in use have both shot and ball cartridges.

GAME.—The wild goose is found only in certain localities, and these are usually on the confines of settlements near grain fields. The duck is found around all manomin, as the wild rice lakes are called, in countless numbers. The partridge, or ruffed grouse, is the only game bird in the timber. The game of greatest range is the deer, found all over northern Minnesota. Chance deer are killed when the ground is bare, but the hunting is not good unless there is a tracking snow, and then the venison is brought in in great quantities. The hides are usually used for moccasins. The next great food animal is the moose, and he surpasses all the deer in his immense size, often weighing, dressed, close on to 1,000 pounds. Above the forty-eighth parallel they are more numerous than the deer. The meat is tender, very juicy, and only in the spring has an unpalatable taste, caused, it is said, by feeding on spruce, balsam, and cedar boughs almost exclusively, and such stuff as no other animal eats. They are very easily domesticated. They are more rapid growers than the ox, and worth double in the market. On the same range as the moose is the caribou, or reindeer, but not so plentiful. This is the most beautiful of the deer kind, with a soft, shiny, dark fur coat. It is a little larger than the common deer, but not so numerous. They are easily tamed. All these animals are killed by the Indians throughout the year, and year by year become less numerous. Antelopes are killed, though rarely, on the outskirts of the timbers on Thief and Red rivers. Jack rabbits are rarely found in northern Minnesota, but never specially hunted. The bear, fox, wolf, otter, mink, muskrat, and skunk are all hunted for their fur, and are trapped, instead of shot. A bear trap is made by raising timber on props, a deadfall. As the bear hibernates, he is little hunted until spring. Pits are often dug, into which he is guided. The steel trap is also used with success. The wolf is also caught with steel traps, but is very cunning in evading them. Many of these trappers even now realize a large sum of money from a winter's catch.

HOUSES.—House building is taken up as the man's employment. Many very well built log houses are found, but they are much more frequently built for white men than for their own use. The Indian is an expert woodworker, but is unusually slow at everything. On Red Lake point the Indians have built a war dance hall in octagonal form, 38 feet in diameter, which they have roofed over with logs well fitted and joined. One reason why they do not build good dwellings is the fact that when an Indian dies in the house it is left desolate forever. New houses are abandoned for this cause as well as old, and until this custom is overcome it will be impossible to permanently locate the Indian. Some of the Christian Indians continue to follow the custom:

INDIAN SMITHS.—The Indian is inclined to the metallurgical arts. The government blacksmiths usually have Indian helpers, who are skillful at the forge. The government smith at Leech Lake is a half-breed Indian, and is a first-class mechanic.

HAY.—Of farm work the Indian makes the hay. He owns the pony, and has found out that it comes through the winter better on hay than to browse. He puts up large quantities in excess of what he uses, because he has a market. He manages to get the squaw to help him work the hay into stacks, and it is not uncommon for the squaws to put up hay by themselves to sell to the lumbermen.

MAPLE SUGAR.—While maple sugar making is usually considered squaw work, of late years the men have worked in the sugar bush with the women. Some lodges now make 1,200 pounds. There are but few lodges which make less than 300 pounds.

LUMBERING.—Lumbering is another kind of work that the man claims as his, while he uses the squaw as helper. The squaw will chop as much timber as a man and work steadier.

SQUAW WORK.—Exclusive squaw labor comprises almost everything not already mentioned. She gathers the bark for the wigwam, the rushes for mats, and weaves them. These mats are really very pretty and very serviceable, but their slow process of weaving makes them costly. The rushes of which they are made, using the basswood bark for warp, are found in all shoal lakes in Minnesota. They are gathered in June or July and are boiled, so as to make them soft and pliable. The warp undergoes a similar process and is carefully dried, when it is ready for weaving. This is done by making a frame of a piece of board with two crossbars as far apart as the length of the desired mat, each at right angles with the horizontal board. From the board between the two crossbars and parallel with them the rushes are suspended. The weaver then begins with her prepared basswood bark, sometimes interweaving several straws or threads of divers colors. The process is very slow, but with a loom, using the basswood for warp or binding twine, as many of these women are now doing, these mats or carpets could be woven so as to bring them within the prices for which such things can be sold. These mats invariably form the base of the Indian bed, and often cover the floor and sides of the lodge. They are always woven at odd hours.

WIGWAMS.—The wigwam frame, on which mats are spread for shelter, consists of 2 forked sticks leaned and locked together at the top; others are set up against these, so as to form a skeleton cone. Birch bark is the favorite covering, but spruce, balsam, tamarack, and many other kinds are used. A lodge proper differs from the wigwam in that the frame resembles the frame of a house, and formerly was tied in place by either basswood bark or tamarack root, but now they are more usually nailed together. The size of the lodge varies, but is usually about 16 feet square and from 4 to 6 feet high to where the roof springs from the side. The roofs are sometimes gable and sometimes lip, but whatever the form the center always has an open place for the smoke to escape, unless the owner has a stove, which about half of them have, when the bark is carried as close to the protruding pipe as is safe.

FOOD.—It is the squaw's work to supply food; hence, when a deer is brought to the lodge she has to skin and dress it. The Indian uses for food every part of the deer except hoofs, horns, and bones. All the offal of game is eaten, and that, too, without much time wasted in the cleaning. Owls and hawks are always eaten.

CROPS.—The great cereal crop is corn, or mandamin. The next crop in value is the potato. Beyond a few beans, pumpkins, and squashes the above comprise the extent of Indian industrial agriculture. They are very fond of rutabagas, but never raise any; and the same is true of tomatoes and cabbages.

FISHING.—This is still exclusively squaw work, and to carry it on requires the gill net, canoe, and 2 squaws. The net is made of fine linen thread, netted by Indian women. The width of the whole is from 2 to less than 3 feet and of any desired length; they are seldom under 100 nor over 200 feet long. One end is started of the required width and the desired number of threads; a slight frame is added to form the sides, which are all movable. The netting is then started, and the squaw holds the work from her with the great toe of either foot inserted into a mesh, while she nets the meshes with her hands. The Indians net very rapidly in this manner, and will make a 150-foot net in a day and a half. The nets sell for \$2.

Every Indian over 10 years of age is an expert canoeist. I have seen girls of that age set and take up nets, but usually this work is done by squaws much older, as follows: one side of the net is weighted, then spruce splints are run through the meshes every few feet between the ends, which are fastened to upright stakes driven into the lake bed, so as to stretch the net as straight and taut as possible. The spruce float sticks upright and the fish swim into the net, forcing the heads through the meshes to the gills, when they are caught. The nets are set every night and taken up every morning with varying success, though usually they get some, unless the weather is unusually rough. On Red lake the haul of whitefish and tulube, both species of the same genus, is often a hundred. Neither of these fishes will bite at a hook. Sturgeon, cat, bass, pike, and pickerel are also caught in gill nets. For other fishing, lines with baited hooks attached are often set.

CANOES.—The only canoe handled by the squaw is made of birch bark, the making of which has been common to both sexes from the earliest times. The bark canoe is the lightest of all vessels. They vary in size from 8 feet up



(Ingersoll, photographer, St. Paul.)

MINNESOTA.

CHIPPEWA INDIANS SMOKING AND TANNING BUCKSKINS.

to the great ones on Lake Superior, 25 or 30 feet long, that will carry as many men. The manner of making the canoe, whether large or small, is the same, and is as follows: a place is hollowed in the ground to conform to the oval shape of the bottom. Two stakes are driven upright, about 8 inches apart, on the outside rim of the hollow, and directly across the center, on both sides. The gunwale or top rim is then fastened to and between each pair of stakes, which shapes the canoe top. The frame is then ready for the bark, which is fitted, shaped, and sewed with great care, placed inside the gunwale, and sewed or tied to it with the prepared little roots of the tamarack. The ribs are next put in place, thus stretching the boat into proper shape. When this has been done the seams of the bark are carefully pitched over, and it is then ready for use. The cost varies from \$8 to \$15, according to size. An Indian will pack on his back for many miles one that will carry a ton of freight. They will pitch a person into the water on the slightest deviation from gravity. In stepping into a canoe one must step in the center and keep his weight there, or be sure of a ducking. A paddle about 6 feet long, made of spruce and very light, was formerly the only means of propulsion. A very few have rowlocks attached. With these paddles in calm lake water 2 Indians will propel themselves 5 and 6 miles per hour, and it apparently makes but little, if any, difference on which side they row. The craft is unsurpassed for shoal water or shore navigation, but the Indians will not venture into rolling waves with them, nor in freezing water. They are so light and thin that a piece of floating wood will punch a hole in them, and thin ice would cut holes through them in paddling a quarter of a mile.

FUEL.—After the squaw has furnished the food she must furnish fuel to cook it; hence, she sets her wigwam as handy to water and wood as she can cleverly get it. The fuel is usually dry "down timber", and the favorite is of jack pine and tamarack. She cuts it into about 3-foot lengths, splits it up as fine as she wants it for burning, and then packs it to her wigwam. If she is by an open road, she carries the pack horizontally; and carries in measurement sometimes a cord foot to a back load; but if the trail is narrow and bushy, she turns her pack so that the sticks are vertical, in order to prevent catching in the bushes. They gather fuel for each day usually, and can be seen out in the stormiest weather with packs of fuel.

CLOTHING.—It is squaw work to clothe the family, though this has been modified since the Indian has adopted the white man's clothes. A very few old Indians cling to breechelouts, and these the squaw still clothes, and she still makes moccasins, for but few Indians wear boots. The moccasin is made almost exclusively of deer or moose skins. The flesh side of the green skin is first covered with ashes and left to itself a day or so, when the charge starts the hair, which is scraped off, and the hide is then carefully cleaned of all flesh or extraneous matter. It is then put into some liquid to soak, after which it is taken out and wrung as dry as possible by 2 persons, each with a stick inserted into the ends twisting against the other. This usually stretches the hide much beyond its original size; then it is carefully spread out and stretched again on a frame and left to dry, after which it is tanned, with smoke mainly, if not exclusively, then rubbed and curried into its soft leathery form, and is ready for use. A squaw will then squat down and in a few minutes, with apparently no guide but her eye, cut out with shears a pair of moccasins, which she quickly makes, and when done they fit exactly. This operation she repeats, if the hide be large enough, for every inmate of her lodge; but if there is any shortage it falls on the children unable to work or hunt.

The male dress is made of cloth, as well as that of the children and her own garments, by the squaw. The women have completely adopted the dress of their civilized sisters, and not over 5 per cent of the males wear Indian clothes. The heads of the women are seldom covered other than with shawls or blankets. In dressmaking they are adepts, imitating every latest fashion as quickly as their white sisters, and not a few have sewing machines, which they run skillfully. The ornamentation in dress most worthy of notice is beadwork, at which Indian women excel. There is much taste exhibited in pattern, and often these are executed in the highest skill. Their work embraces historic and legendary characters.

BELIEFS.—The beliefs of the Indians center mainly on spirits. There are spirits in everything, good spirits and bad spirits, waking and slumbering spirits, guardian and destructive spirits. It is hard to separate a spirit from an Indian's belief upon any subject. The more active spirits are found in the more active animals, while the spirits of the winds, waters, woods, are a sort of slumbering, negative kind, only active when some wrong has been inflicted on them. They claim to have offended the water spirits if caught out on the lake in a storm, but when the waves roll high under the influence of spring winds there is thought to be a fight between the elements, and they make the innocent their victims. At least one animal spirit watches over each Indian. They claim to see their dead friends and relations, and also claim that they suffer from cold after death if the body is not wrapped up warmly when buried, and that the dead form also suffers from hunger and thirst. It is probably these beliefs that cause the mother to deprive herself of good, warm garments which she needs very much in winter to wrap up her dead daughter in order that the dead one may not be cold. They also always set food for the dead as though they were alive, and contrive to do so for at least a year after death not only in the lodge but in the grave house.

This belief has such strong hold upon the Indian mind as to negative his character. If he is a bad Indian, it is because the bad spirits have got control of him and made him so; if he is good, it is because he is so from the influence of good spirits. These spirits, as well as all things, are either the creation of Manitou the mighty or by his permission. If the Indian is bad from the influence of bad spirits it is the will of Manitou. In their philosophy

there is no merit in a good action and no condemnation in a bad one. This is theory, but custom has built up certain practices concerning these opposing influences. If a man is noted for kindness, his goodness is appreciated, because by associating with him they will be more directly under good influences. If a man is perverse, malicious, and generally vicious, he is shunned so completely that it amounts to ostracism. They have an idea that all water spirits are the enemies of man; hence a fear, that amounts to a terror, of being drowned. The Indian will die brave enough other ways, but death by water is to him terrible. An Indian is reported as having been wrecked in his canoe on a bold shore on Leech lake, and while clinging to the wreck in desperation his escaped comrade took a fish spear and thrust it into him and pulled him ashore in the presence of parties coming to the rescue. This was done that he might not drown, but he was happy to die on land in about 2 minutes. There is a lake on the White Earth reservation with no visible outlet, which is filled with fish, yet the Indians will not eat one, because they say the fish could never have gotten there except by the aid of bad spirits.

CREED OF THE MEDÉWE.—What religious belief the Indian has is taught him by the medéwe, or grand medicine men. This society is in fact secret. It embraces all their religion, medicine, and jurisprudence. It is in control of all Indians except nominal christians, and of these there is not one who does not fear the medéwe. The followers or believers of the medéwe are called medéwin. When asked "How many christians in your band?" the chief would say, all medéwin but 2, 10, or 20, as the case might be. The morals taught are few but unobjectionable. One Indian must not speak evil of another. He must be hospitable, even to his enemy; must not steal; and in the sense which they use property there is not a people more free from theft. A hungry Indian has a right to take food anywhere, but that an Indian would steal your pocketbook or any of your personal effects is not believed. They are taught to obey the law, and they do so when they know what it is.

There is a very short and simple law relating to property. All property, except personal effects, belongs to the band in common; so if an Indian dies it does not disturb the band in the least. The personal effects are those which belong to the individual Indian, and are his clothing, blankets, gun, dogs, and ponies. These the band exchange or give to other Indians, and they usually get as good a trade as possible; for if the deceased leaves a widow the bigger will her bundle be to distribute at the year's end among the male relatives of the deceased. The eldest son is the nominal inheritor and disposes of this property.

Their creed and practice of medicine are so intermingled that one can not be well separated from the other. The claim of the medéwe is substantially that when the Manitou had created Menabasho, Waynesbosho, Meuebosho, or Esh-gi-go-ba (for the first man is known under all these names), certain spirits put life into him, and from these, thus associated, the medéwe societies or degrees sprang. They assume to have among them, kept a secret, all the means by which the original medéwe "put into the heart of Menabasho the life", and that these spirits control and inspire them. Of course such high pretensions, if believed in, would have almost unbounded sway over their followers, and such is the fact. They know the morals taught are good; that they are the source of law; that many of the white folks believe in the skill of these doctors as well as themselves, and hence are ready to swallow all their high religious pretensions, and they teach it as part of their creed. Each medé has a medicine bag in which he carries his herbs, charms, neb-a-keed bones (if he belongs to that high degree), invitation sticks, sacred drum, sacred rattle, and also the bat of fate and charm stones. The Indian believes in the potency of all these things as receiving the sanction of heaven, and regards them with as much reverence as the christian does the cross. The Indian heaven is the "happy hunting ground", where every good, full grown medé will go; but if he has been at any time of his life under the control of bad spirits he will "stay out in the cold", unless the medéwe intercedes for him, and the immature child as well. This dreary land is the counterpart of purgatory, and is all the abode of punishment in their theology. It is not a fixed abode, for there is no one so bad but for a suitable fee the medéwe will manage to get him through into the "happy hunting grounds".

WORSHIP.—The medéwe have no stated time of worship, as all their performances are sacred and inspired. Whenever one is sick the medicine man attends, and if the patient grows worse he calls in one of higher degree, if he does not himself belong to a neb-a-keed, who goes through the performance of swallowing bones and expelling evil spirits. If the patient dies, the final scene of getting the patient into the "happy hunting grounds" is suspended for a year. All such ceremonies may occur at any time.

RICE FEAST.—The manomin (wild rice) feast comes in the fall after gathering rice and before the winter hunt. It is a sort of thanksgiving, and prayers are offered to Manitou.

DOG FEAST.—The dog feast is a sacred one, and sometimes occurs in connection with other feasts, but most usually alone, and at any season of the year which the medéwe thinks appropriate. It is usually held in a medicine lodge, a long, open-air structure about 15 feet wide and from 30 to 200 feet long. At these feasts all the incantations and history of the order are sung or recited and ceremonies performed. They usually kill and stew a dog in rice and eat it after certain ceremonies, and after eating wind up with a dance. The last thing done at some dances is to kill a dog, tie his fore feet together, then his hind feet, and lay him out in the midst of the abandoned lodge.

FOUR DEGREES.—The society consists of 4 degrees, which may be retaken in a higher manner, thus giving rise to the statement that it contains 8 degrees. The initiate must first make application for permission to join the society; no one is barred on account of sex. If license be given, one must study with some *medé* for a term of months and gather a bundle, which is given as an admission fee. The usual time for this is winter. Every time he takes a new degree he has to pay in a new fee.

JUGGLERY.—The rites embrace jugglery of all descriptions. The libergraphs contain a full description of all their performances, and those (9 in number) left by Bay-ba-moi-way contain fully 500 pictures, half of which are already determined, much of it veritable history.

This society is more powerful over the Indian than christianity; only where its sway has departed, as among the mixed bloods, has civilization gotten any foothold. Often a cross is seen among the sacred symbols. The *medéwin* do not want to antagonize any god.

BLOOD FOR BLOOD.—Formerly if one Indian killed another the band to which he belonged must avenge his death if the near relatives of the murdered man were unable to do so. This old law is nearly obsolete. Only two recent cases are known.

CHIEFS' AUTHORITY.—It is questionable whether chiefs in the old days had any more than nominal authority, for when they raised a war party it was done by invitation, the party invited having the option to go or stay; and it seems that any brave could do the same thing, and he could fight his enemies either with or without the consent of his chief. If dissatisfied, he could go off with his lodges and establish a new band, and was at once recognized as a chief.

PHYSICAL CONDITION.—The Indian men are but little less in height than the white men in Minnesota. The women are considerably shorter than the white women. I have seen but 1 very tall squaw, and she appeared as though she might have white blood; but there are very few that would be even classed as tall. The men are less muscular, and hence much inferior to white men in weight. Their greatest muscular development is in the lower extremities. The women, on the other hand, are very muscular, and will weigh full as much as the average white woman. As a whole, they are very scrofulous, a large majority of full bloods showing traces of it. The doctors and Indians themselves consider it syphilitic. At Red Lake much scrofula exists among Indians; intermarrying has carried it there.

LUNG DISEASES.—About two-thirds of the deaths result from lung troubles, and the number of deaf and blind is more than double what it is among an equal number of whites.

MENTAL DEVELOPMENT.—The mental development is different from white people; yet in nothing whatever, not even in scouring the woods, do they show themselves the superiors of the whites, while in most things they are decidedly inferior.

EDUCATION.—The government school at White Earth has been running for 20 years, and yet it has not turned out half a dozen scholars with a good common school education. It is claimed by all the teachers that they are equal in mental power to the whites. Those studies which require form and observation are most easily learned; in penmanship they are perhaps, as mere scribes, the equal of white children; they are good at drawing; they take in quickly the orthography of the English language, and acquire readily a limited knowledge of geography and history. But very few ever get even a practical knowledge of arithmetic. They are very fond of music and soon become good singers.

CHARACTERISTICS.—They are usually cheerful. They are mostly keen witted and inveterate jokers.

ECONOMIC CONDITION.

WHITE EARTH INDIANS.—The economic condition of the several tribes at the White Earth agency is varied. That of the White Earth mixed bloods will compare quite favorably with their white neighbors, ranging but little behind. A very few full bloods have taken to agriculture and appear to get along by it, but most of them are still wild, squalid, and dirty in their houses and wigwams. There is a marked improvement on the Red Lake reservation in this as well as in almost every other respect.

GULL LAKE INDIANS.—This band is the poorest and most filthy of all the Indians. Two-thirds are mixed bloods, who have adopted civilization, and the other third are full bloods, spending all they can get for whisky. The full bloods raise nothing, and live mainly by begging or fishing. The whole band numbers 217, of which 123 are mixed bloods, following civilized pursuits. Their former reservation is now in possession of the whites, but some of the Indians still cling to their old haunts.

RED LAKE RESERVATION.

The new reservation of Red Lake will contain 30 townships, exclusive of the lake and the Red Lake River valley, where it is mainly located. It is extremely rich in everything to make a prosperous agricultural country; besides, the river is navigable at all seasons of the year, for boats drawing 2 feet of water, from the outlet to the Thief river, a distance by the thread of the stream of 150 miles. It would be hard to find a point on the new

reservation 10 miles from navigable water. The old reservation north of the upper lake is said to be worthless as agricultural land, except for hay, there being many large natural meadows. It is described as being in the main an alternation of tamarack swamps with ridges heavily timbered, and slopes to within from 3 to 10 miles of Red Lake, toward Lake of the Woods. The Duluth and Winnipeg railroad passes between these great lakes, touching both.

RED LAKE CHIPPEWAS.—At Thief river, where Moose Dung and his band reside, the wigwams and lodges were much cleaner than at White Earth. Their gardens were free from weeds, and usually they had good crops of corn and potatoes. The land is prairie, but interspersed with groves of timber so evenly that if surveyed very few quarter sections would be found without their own timber. All the land is very rich, with an immense growth of the blue-joint grass, and this fertility holds good up to Red Lake outlet.

There is no lack of water or grass, and Indian corn and all kinds of grain are produced. Tomatoes are raised all around Red lake.

The other 6 bands of Red Lake Indians are located around the government agency, as at Red Lake Point. All of these bands are superior to the Indians upon other reservations. They have abundant food in the shape of meat and potatoes, and would have corn had they a mill to grind it. The Point Indians, as they are called, are self-sustaining, refusing generally all government aid. These bands are being constantly visited by other bands of Indians, many of whom are in Canadian blankets, and some of whom reside permanently with them, either adopted by the Red Lake bands or so blended with them as to render a perfect census difficult. While but 1,120 Indians were found, the whole number may reach 1,500, and of those enumerated several are Canada Indians, adopted by the bands and put on the annuity rolls.

MINERALS.—There are no minerals except large deposits of mineral paint of various colors, brought up and raised into mounds by springs, some of which may prove valuable. There is coal, but it was brought in the drift which overlies the whole country. The Indians will not show where they get it, but claim it to be in large amounts.

LEECH LAKE RESERVATION.

The Leech Lake reservation covers about 150 square miles, exclusive of the lake. It is all heavy timber, mostly hard wood, sugar maple predominating, but interspersed with pine ridges. No effort is made to open the land for cultivation, and although the country is a valuable stock range there was but 1 cow in Leech Lake giving milk. The government owns 3 cows.

There are 12 listed buildings at Leech Lake, all of which are, in fact, in a dilapidated condition and of no use except to the government.

LEECH LAKE INDIANS.—The Leech Lake tribe is composed of 23 bands numbering 1,115. They are now located on their beautiful island and on the shores of the lake, the most picturesque sheet of water in the state. There are 237 lodges, and the average number of persons to a lodge is 4.73, which corresponds very closely to our families. There is 22 per cent excess of females and 10 per cent of deaths over births. Nearly one half the males are married, and 8 have more than 1 wife. Their 96 houses would shelter all by crowding in nearly 12 to a house, but if we deduct the pupils in the government school it will reduce the number to 11. One in about 50 is either deaf and dumb or blind; 1 in 350 is demented in some way.

The sugar crop amounts in round numbers to 10 pounds per capita. The supply of potatoes is small, and the ponies get most of the corn. Most of the hay is sold to lumbermen.

The division between the *medéwin* and christians does not cover the whole number of Indians; but often, they said, there were Indians who did not or would not belong to either, which class is larger than is here indicated. There are 3 trading posts at the reservation, each doing a good business, with little but the Indians to do business with, except the government employés.

There is not a plow that can be used on this reservation. They get but few rations and claim that there is a short supply of clothing. Many have stoves and sewing machines in the houses.

MILLE LAC RESERVATION.

This reservation is not as large as Leech Lake, and, like it, borders on one of the grand inland lakes. It is covered with heavy timber, mostly hard wood, but has much valuable pine still standing. Most of these Indians talk of going to White Earth.

MILLE LAC INDIANS.—There are 8 bands of Mille Lac Indians. Large numbers of them are going to White Earth to take up land in allotment. These Indians are very poor, but quiet and peaceable. The excess of females is over 25 per cent in this band, while the mixed bloods are only 26. The married couples number over half of the males, and there is but 1 polygamist. The number of houses is only 1 to 30 people, which is no doubt owing to the fact that they have expected removal. The sugar crop is less than 50 pounds per capita, and all declared the season there to be the poorest ever known.

This tribe takes pride in their long unbroken peace with the government. The head chief, Wa-we-pay-conike, has a medal issued to his ancestors in 1801 by President Jefferson. There is no government supervision over them of any kind at present, yet the settlers speak well of them and they of the settlers. The situation is strained, as the settlers think they have a right to locate claims on the reservation, while the Indians claim not to have wholly released it.

WINNEBAGOSHISH (WHITE OAK POINT) RESERVATION.

The Winnebagoish reservation is about 500 square miles in extent, a large portion of which borders on the lake and has been overflowed. The water has been raised 9 feet, and a dam has been constructed for even a much greater head. The Indians complain of being unjustly treated in the settlement of this flowage. It certainly has ruined many valuable sugar bushes and destroyed much valuable timber.

CASS LAKE INDIANS.—The Cass Lake tribe has 3 bands, numbering 235 persons. Their reservation is small, lying within the Winnebagoish reservation and embracing but a few points and shore lands around the lake and some islands in it. It is mainly pine land and unsuitable for farming. They raise but little corn, a fair supply of potatoes, and receive some aid from the government. They are 80 miles from a post office, and the country is as wild as can be found. These Indians have good houses and are largely christians. They are not as rich or as well fed as the Red Lake Indians, although Cass lake abounds in splendid whitefish. There is a wagon road out to Fosston, 70 miles west; otherwise all is done by portage in summer and by pony sledges on the ice in winter.

WINNEBAGOSHISH INDIANS.—The Winnebagoish are very poor, but are going to work cutting "dead and down timber", of which there are large quantities. They had but 6 houses in a band of 154. Much of the poor condition of this band was attributed to the stoppage of work on the Duluth and Winnipeg railroad, for which company most of the band were at work. They get but little support from the government and raise next to nothing. They put up a quantity of hay to sell to lumbermen. They also produce large quantities of maple sugar, cranberries, and furs. Whisky is furnished them without much risk of detection or punishment, probably owing to their remoteness from any authority.

The mixed bloods of this band are more numerous than the full bloods. They are as poor as the Indians of Gull Lake, and liquor obtained from the whites is the cause of it.

WHITE OAK POINT.—Ke-way-din, from White Oak Point, with his band, was at Leech Lake. He had 45 Indians belonging to this reservation, 20 males and 25 females. There were 2 females born within the year and no deaths. This band has 8 houses for 45 Indians, so most of them live in houses except when wandering. There was 1 cripple and 3 blind. The sugar made exceeds 100 pounds to every Indian in the band. There are but 4 medéwin. There are some christians.

The larger part of these Indians live around Sandy Lake and Aitkin. Me-sog-na-days, the head chief, lives at Sandy Lake; also O-ge-ma-wah and his band; William Me-sog-na-dias; Ka-ge-kay-be-quay, with her band, and George Smith and his band. En-sine, or William Yankee, is at Kimberly, 12 miles east of Aitkin, and O-wa-quay-quay-ge-shig is at Rabbit Lake if not at Aitkin. There is 1 chief at or near White Oak Point, O-sa-wa-ne-me-ke.

GENERAL REMARKS.

LAKE FORMATION.—Every reservation except White Earth is adjacent to lake or river or both, and even that reserve has numerous small lakes. Many of these lakes are fed by immense springs. Some of them are on dividing ridges. Red lake is practically on the highest land between Lake of the Woods and Red river, yet it covers 500 square miles of a basin of less than 2,000 miles in area and sends through its outlet a volume of water 200 feet broad and 2 feet in depth in the channel, with a current velocity of over 4 miles an hour. Some of these lakes never freeze solid; others remain open a month longer than the usual time of closing, and generally all are well stocked with fish. These lakes are scattered over an area of 20,000 square miles between Thief River falls and Mille Lac. To visit the bands in their several localities required more than 750 miles' travel, by canoe, team, or on foot, which for the time, October 3 to December 1, 1890, averaged 12.5 miles per day, during which I verified the returns as to 3,519 Indians and actually enumerated 2,391, for I could not find that any enumeration had ever been made at Cass, Winnebagoish, Leech, or Gull lakes, or Mille Lac. During 23 days I employed an interpreter. We traveled 13 miles per day and enumerated 2,026 Indians. Nearly half of the time we traveled on foot.

I found each chief well posted in everything relating to his own band, questioning him through the interpreter, the chief generally receiving aid from the best posted of his band. While the information here given may not be absolutely exact, it is nearly correct, and the very best approximation to exactness that has been reached.

GOVERNMENT BUILDINGS.—The number of government buildings at White Earth of all kinds is 23, of which the only properly constructed building is the one now occupied by the government school. This has a good stone foundation and stands well. It is 3 stories high, which is an objectionable height where land costs nothing. Between 50 and 60 lights of glass were out of the windows August 26, when I visited it. In the several rooms I

found about 100 yards of plaster off or so much damaged as to require removal. Some parts of the building were fairly clean, but the boys' bath room and the small boys' sitting room needed attention. Every desk in the higher grade was besmeared with ink. The dormitories, except that for the small girls, were in the third story, in front of which was a balcony, from which a stairway, with a pitch of over 60 degrees, narrowed down by an obstructing water pipe to about 2 feet in the clear, led down to the second-story balcony. The school has a capacity, by crowding, for 200 scholars, of whom at least 140 would have to sleep in those third-story dormitories. The value of the building, including furniture, is approximately \$8,000. All the other government buildings, 12 in number, are built without underpinning, although plenty of stone could be had within half a mile. The large government barn had been raised up and a pile foundation put under it. It is, next to the school, in the best condition. The other barns, 4 in number, are all cheap structures, in fair repair. The value of these structures may be \$800. The sawmill at Rice river is in a bad condition, though it looked as if a few dollars would put it in running order; value, \$1,500.

GENERAL APPEARANCE.—The economic condition of these Indians having been given in detail, their appearance has been already quite fully described. It is certain that they do not appear the savage of 30 years ago, nor even of 15. It will be seen that now and then an old Indian retains his old costume, but not one young Indian clings to the old savage dress. The red head paint, which was so universal 15 years ago, is scarcely ever seen now. The ever bare head of both sexes, with long, braided hair, is fast disappearing, and the hat and cap are coming into more general use. There is in every respect a great improvement in their appearance.

The progress of these Indians from the savage state to their present position has been very great. The respect for law, with a desire for its enforcement, appears to be general.

DECREASING POPULATION.—The population as a whole is slowly decreasing, and with the full bloods it is most marked. The White Earth Indians show a slight gain, but the gain is with the mixed bloods. As these Indians had been counted by enumerators, I do not question the figures, but 39 births among 2,015 Indians is manifestly incorrect, and 32 deaths in the same number is worse. This gives but 1 birth to 52 and but 1 death to 62 Indians. Both are so manifestly wrong as to be worthless in calculating whether the tribe is increasing or decreasing. At Red Lake the number of births was 45 and the number of deaths 52. The deaths are more than double the number for White Earth Indians, and yet the death rate is lower than for the Cass Lakes, which is 1 in 21 (the Red Lakes rate is 1 in 22), or the Winnebagoish, which gives 1 to 16. While the White Earth birth list is 1 to 52, Red Lake stands 1 to 25, Cass Lake 1 to 29 and Winnebagoish 1 to 23. The Leech Lake birth rate and death rate are the same as the Red Lakes, 1 birth to 25, and 1 death to 22. Mille Lac returns 1 birth to 30 and 1 death to 35.5, and Gull Lake returns 1 birth to 28 and 1 death to 37, which would indicate that these 2 bands are increasing. The opinions of Dr. Belt, of Red Lake, and Dr. Zeal, of Leech Lake, the only 2 physicians who have had any practical experience, concur that the death rate is too low, because, if an Indian child dies on the rice gathering trip or in the sugar bush, it is buried and nothing said of it. It is quite likely that this class of deaths would add to the death rate of bands where no statistics are kept, which would bring the death list up to 1 in 24, and correspondingly affect the ratio of decrease.

It is certain that none of these bands are increasing in their full-blood population, but better food, clothing, sanitary conditions, and more cleanly modes of living may cause a large increase of the mixed blood, but not, however, enough to prevent a slight decrease of the aggregate.

NUMBER OF MIXED BLOODS.—The present number of mixed bloods on the White Earth agency exceeds 1,600, with an estimated increase of 25 per cent in 10 years, while the full bloods decreased at the rate of 10 per cent during the same time. Many of the young Indian women are neat and tidy in appearance, good cooks, and no women, for their condition, make more faithful wives. They consider that the lowest white man makes a better husband than the best Indian, because he works and cares more for his children. These women feel themselves under the protection of the white man's law when married to a white man, and know that they are the object of barter if married to an Indian.

LANGUAGE.—The mixed bloods do not, as a general thing, talk Chippewa, and many do not understand it.

COUNTRY.—The new reservations are ample to supply all the Indians in a comfortable manner. The White Earth still contains 32 townships, half of which is rich prairie land, while the other half is heavily timbered and almost equally divided between pine and hard wood. The hard wood land is nearly all susceptible of tillage or pasture; the pine land is generally worthless for cultivation.

SCHOOLS AND CHURCHES.—The government schools are not sectarian, yet they require a Sunday service of some kind, which involves a sort of religious air. To this the *medéwin*, or unchristianized Indian, objects. The mission church schools are very much like the government schools, except the short opening religious exercises, requiring 15 minutes of time. Only primary branches are taught in any of them, and those of the most rudimentary kind. These schools have capacity for 500 pupils only, while there are 1,200 children to be educated. There are about 75 children at Red Lake point and at Bear island, in Leech lake. The Winnebagoish, White Oak Point, Gull Lake, and Mille Lac Indians, with over 300 children of school age, have no schools at all.

A few Indian children at Pine point, White Earth reservation, had been sent to the district schools, and the Indians claimed much greater progress than in the mission school at Detroit. Two mixed-blood boys have become inmates of the high school, with the most favorable reports as to scholarship, and the same is reported from Wadena.

The church work is strongly felt among the mixed bloods, but does not get a foothold among full-blood Indians except at Red Lake, where one-half are under church influence.

The chiefs all claim to want schools, but object to anything in the line of religious observance. They consider the church as attacking their religion, which at once arouses the apprehension of the only organized power in these savage communities, and it is exerted to its utmost not only to keep pupils in the Indian schools from getting away from the medéwin but also to get those who return from eastern schools into the Indian fold again; and they are successful in most instances.

I believe that I have given nearly every important custom except the rites of the medéwe, and these are secret.

The Indian makes the most progress in gambling and other vices of the white man.

The lack of legal protection to the female is a great obstacle to progress. Now they are robbed and plundered by any savage who is father, brother, or relative of the woman, and the squaw is left to support her children the best she can. The police court is doing a good business in breaking up fighting and murdering, but there should be an imperative order to arrest ravishers, for now no woman is safe from such fiends. The police court is one of the best agents of civilization.

A hospital established in connection with the schools, with power to move to it all the sick so they might have proper medical care, would do much to break up the habit of leaving their houses on the death of an inmate; also give the pupils practical training as nurses and provide a ward to isolate the pupils infected with such diseases as sore eyes and itch. This is the concurrent suggestion of all the physicians on the several reservations.

The medéwe must be either educated out of its superstitions or the organization crushed out before a higher education and civilization can be expected, and the number of schools and their effectiveness should be increased. There are men on the rolls as industrial teachers who scarcely know a word of English, yet the rules require all instruction to be in that language.

The women are constant workers. No more industrious people live than Indian women. There is no tradition against it on their part, and a corps of good, practical housewives should be sent among them. The women are much further advanced in real progress, are far less obstinate, and are more inclined to adopt civilized methods than the men. The sewing machine is a great civilizer, but the loom should be introduced. I did not see one loom among them, and yet the Indian mats could be sold for from 20 to 25 cents per yard, and at a profit if made on a loom, whereas they now cost \$1.

LA POINTE AGENCY.

Report of Special Agent SAMUEL N. COWLES on the Indians of the Fond du Lac, Boise Fort, and Grand Portage reservations, Minnesota La Pointe agency, Wisconsin:

Names of Indian bands occupying said reservations and unallotted areas: (a)

Fond du Lac reservation: Fond du Lac band of Chippewas of Lake Superior; unallotted area, 92,346 acres, or 144.25 square miles. Treaty of September 30, 1854 (10 U. S. Stats., p. 1109); act of Congress approved May 26, 1872 (17 U. S. Stats., p. 1190); the residue, 7,775 acres, allotted. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 60.)

Grand Portage reservation: Grand Portage band of Chippewas of Lake Superior; unallotted area, 51,840 acres, or 81 square miles. Treaty of September 30, 1854 (10 U. S. Stats., p. 1109). (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 59.)

Boise Fort reservation: Boise Fort band of Chippewas; unallotted area, 107,509 acres, or 168 square miles. Treaty of April 7, 1866 (14 U. S. Stats., p. 765). (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 63.)

Vermilion Lake reservation: Boise Fort band of Chippewas; unallotted area, 1,080 acres, or 1.75 square miles. Executive order, December 20, 1881.

Deer Creek reservation: Boise Fort band of Chippewas; unallotted area, 23,040 acres, or 36 square miles. Executive order June 30, 1883. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 63.)

These reservations have been surveyed. Lands ceded by Indians to the United States, including all except Vermilion Lake reservation, were not opened for settlement in 1890.

Indian population 1890: Chippewas at Fond du Lac, 740; Chippewas at Boise Fort, including Vermilion Lake band, 800; Chippewas at Grand Portage, 290; total, 1,830.

BOISE FORT RESERVATION.

The Boise Fort band of Chippewa Indians occupy the Boise Fort or Net Lake reservation, situated in Itasca and St. Louis counties, Minnesota, together with the reservation of the chief called Mountain Traveler, in Itasca county. It includes those Indians living at Vermilion lake; also those living at various points between Vermilion lake and the Boise Fort reservation belonging to the Boise Fort band.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The Boise Fort reservation contains more than 100,000 acres. It has within its borders a large lake, called Net lake, which covers about one-fourth of the reservation. The surface of the country is uneven, there being many ridges with low land intervening. The land is largely covered with forest. A considerable portion of the timber on the reservation consists of hard woods, such as birch, oak, elm, and sugar maple. The latter is not abundant, and the Indians make but little maple sugar. There is some good white pine on the western portion of the reservation, and the soil of those portions covered with hard wood timber is good, producing large crops of potatoes. The soil of the pine lands is poor, but if cleared and seeded to grass will produce good pasturage.

On the eastern edge of the reservation is a strip of land very thickly covered with loose bowlders. The greater portion of the land is dry enough and suitable for agricultural purposes. There being no teams for plowing the land, the ground is prepared for crops by hand labor, and potatoes sufficient for the use of the families living on the reservation are raised each year. Potatoes seem to grow well, indicating a fertile soil. There are very few or no domestic animals.

At the southern end of Net lake is a settlement of Indians consisting of about 30 houses, one-half of which are occupied by families. The population usually numbers from 150 to 200. Some families live in bark covered cabins or in wigwams during the summer months, and move into their more substantial log cabins for the winter. The cabins usually have but 1 room, and some have floors made of boards. This band is very much scattered. Of the nearly 800 belonging to the band not over 200 live permanently on the reservation. There are very few of mixed blood. A considerable proportion of the subsistence of those living permanently on the reservation is obtained by hunting and fishing. Net lake supplies them with fish, which are often preserved for use by drying in the sun.

One of the most important articles of food of the Indians of this band is the wild rice, an aquatic grass known to science as *zizania aquatica*. The seeds, which are borne abundantly, are nearly an inch in length, almost black when ripe, and though inclosed in glumes, or husks, will separate readily from the stalk by a slight jar. The Indians go through the rice, which grows to a height of from 3 to 5 feet above the water, in canoes, and by bending the stalks over the boat and giving them a slight jar can gather the rice very rapidly. Two men will gather several canoe loads in a day. After the rice is dried for a few days it is placed in small pits in the ground about 2 feet in diameter and 1.5 feet deep. An Indian then gets into the pit with bare feet, and by rapidly treading the rice, separates the glumes or husks from the kernel. Then it is taken from the pit and scorched in kettles over a fire, when it is ready for cooking, and can be kept for several years. Hundreds of bushels are annually gathered on Net lake.

The smaller Boise Fort reservation lies to the southwest of the larger, and is in a township which was given to a chief called in English "Mountain Traveler", and is now occupied by him. The surface of the reservation is rolling, and contains 1 lake. A considerable portion is timbered, some of it quite heavily, with pine, oak, and birch. There is but little swampy or rocky land. A large portion of the reservation is thought to be suitable for agriculture. There are about 15 individuals and 1 log house on the reservation. Potatoes are raised to some extent. There are no domestic farm animals. The people pick blueberries and cranberries and gather wild rice.

To the east of the main Boise Fort reservation, on the west shore of Pelican lake, is a settlement of Indians belonging to this band, about 100 in number. There are a few log cabins in fair condition and a few bark cabins and wigwams. During the winter months the Indians live in log cabins. A few potatoes are cultivated at the settlement, but they are mainly raised on an island in the lake. The crop of 1890 is estimated at 1,000 bushels. They have very few farm animals.

At the southern end of Pelican lake is a settlement of Boise Fort Indians, who live in bark cabins and wigwams in summer and mainly in log cabins in winter. There are 9 families and about 50 persons. They seem to be in comfortable circumstances, having raised during the season of 1890 large quantities of potatoes. They have 4 cows and a few other domestic animals and barnyard fowls. They have about 40 acres cleared from timber, and cultivate from one-fourth to one-third of the land that is cleared. They have no teams or agricultural tools except hoes.

There is a small settlement of Boise Fort Indians living near the northwestern end of Vermilion lake, consisting of 6 or 8 log cabins and wigwams, having a population of 15 or 20 persons. The condition of the people is similar to that of those living on the reservation and at Pelican lake.

At the southern or eastern end of Vermilion lake, on islands or on the shore of the lake, is a settlement of Indians belonging to the Boise Fort band, consisting of about 300 persons. The houses are mainly of logs, which, when kept in good condition, are quite warm and comfortable. There are a few bark cabins and 2 or 3 wigwams. The cabins have no cellars, and the potatoes and other vegetables raised are stored in pits dug in the ground. Most of the cabins contain stoves and a few cooking utensils. There are but few chairs. Very few domestic animals are kept, except the numerous half-starved dogs. The timber is mostly birch and poplar, with pine and other evergreen trees. The soil is of good quality, producing fine crops of potatoes, turnips, and cabbage.

The agency buildings of the Boise Fort reservation are at Vermilion lake, near the town of Tower. They consist of a warehouse, farmer's dwelling house, schoolhouse, and blacksmith shop. They are in fair condition, and



(Ingersoll, photographer, St. Paul.)

MINNESOTA.
CHIPPEWA BLUEBERRY CAMP

aggregate in value about \$1,200 to \$1,400. The school teacher reports an average attendance during the year of 30 pupils. More boys than girls go to the school. Many of the families living at Vermilion lake have potatoes to sell.

The people of the Boise Fort band living on the reservation and at Pelican and Vermilion lakes present a good appearance physically, and seem to have sufficient clothing for all ordinary weather. They all wear citizens' dress, and about one-third of the whole number can read. A small proportion can speak English enough for ordinary intercourse.

Probably one-half of the subsistence of all the Indians belonging to the Boise Fort band is obtained by labor in civilized pursuits, one-fourth by fishing and hunting, and one-fourth by issue of government rations. The whole number of acres cultivated by this band is probably from 200 to 300, but little of which is fenced. No allotments have been made on the Boise Fort reservation. The reports of produce raised in 1890 aggregate 3,000 or more bushels of potatoes, with large quantities of turnips and other vegetables.

Some of the Boise Fort band of Chippewas are reported to be living at Long lake and at Basswood lake, Minnesota, in a condition similar to that of those members of the band living on the reservation or at Vermilion lake.

FOND DU LAC RESERVATION.

The Fond du Lac reservation of Chippewa Indians is situated in Carlton and St. Louis counties, Minnesota, and contains 100,121 acres. There are a few small lakes, viz, Big, Dead Fish, and Perch. The surface of the country is uneven, the land lying in ridges which are covered with pine or hard wood timber, with swampy land or lakes in the valleys between the ridges. There is considerable white and Norway pine on the reservation. Probably one-third of the land of the reservation is now suitable for agriculture. That on the pine ridges is somewhat sandy, and is not as good as that where hard wood timber grows. About 400 acres are now cultivated. The gardens are mainly fenced. There are about 120 acres fenced.

The crops raised are potatoes, turnips, squashes, and other vegetables, and also some corn and oats. These produce fairly well. The crops in the gardens are well cultivated. The houses are partly frame and partly log and have a tidy appearance. There are no wigwams. There are about 30 head of cattle on the reservation. The people make considerable butter, and many of the families raise potatoes to sell. It is reported that during the past year they raised 6,000 bushels of potatoes. The people have a few horses and swine and some domestic fowls. Only a very small proportion of the subsistence of the Indians of this band is obtained by hunting and fishing. During the year 1890 it is estimated that the Indians picked \$3,000 worth of blueberries. They also gather cranberries. They seem to have a sufficient amount of clothing to make them comfortable, except in the severe cold of winter. Physicians who have had experience among them report that a considerable part of the population suffers from scrofulous or venereal diseases. All wear citizens' dress.

The only government agency building on the reservation is the schoolhouse, which is in fair condition and valued at \$300, but is not large enough to properly accommodate the 60 or 70 pupils that attend school. The teacher reports a fair average attendance and that the children are quick to learn. A large number of the band can read and about three-fourths can use English enough for ordinary intercourse. The Indians are rather increasing than decreasing in number. The use of alcoholic liquors is the great curse to those living near white settlements. The younger part of the population, who have been to some extent educated in the schools, are said to be less addicted to the use of alcoholic drinks than the older ones. Of the 740 reported as belonging to this band, about one-half are of mixed blood. There is 1 church building (Catholic) on the reservation and 70 dwelling houses.

There have been made up to the present time 99 allotments to the Indians on this reservation, but only 2 families live on their allotments. The Indians seem to prefer to live in villages or clusters of families rather than to be isolated on farms. The subsistence is obtained mainly by labor of the band in civilized pursuits. Quite a number of the half-breeds live permanently off the reservation, at Fond du Lac, Moose lake, Kettle river, and Duluth, Minnesota. Their condition is fairly good. They are largely employed by lumbermen as guides and pack carriers.

The proceeds from the sale of the pine timber on their allotments should be used in building houses for the use of the families, the purchase of agricultural tools and seeds, and in other ways that would help the Indian to become a cultivator of the soil. No money should be given to the Indians, as they are very likely to spend it for trifles or liquor. Only one case of polygamy is reported.

GRAND PORTAGE RESERVATION.

The Grand Portage reservation of the Chippewas lies on the eastern edge of Cook county, Minnesota, and on the border between the United States and the British possessions. It contains, according to the agency statistics, 51,840 acres. Only a small portion, probably not more than one-fifth of the whole, is suitable for cultivation, the larger portion being rocky hills and ledges. The soil of the more level parts, which can be cultivated, is a sandy

loam, with an admixture of muck in the low lands. The reservation is thinly clothed with forest trees, which are mainly small pines, mingled with deciduous trees. There is a small amount of good pine timber in some places.

The only settlement on the reservation is at Grand Portage bay, where there are 15 or 20 log cabins that are inhabited. Nearly one-half of the 290 Indians belonging to this band do not reside permanently on the reservation. Many of them live at Grand Marais, Cook county, Minnesota, and some live at Beaver bay, Minnesota.

The cabins at Grand Portage bay are in good condition, substantially built, many of them whitewashed, and all are shingled and appear to be warm and comfortable. Some of them have 2 rooms below and a chamber above. They have board floors, and nearly all have cellars, in which are stored the potatoes and other vegetables raised in the gardens. In the cabins of some of the more advanced families may be found clean towels, a looking-glass, clock, and table, and in two or three instances a sewing machine. There are few chairs, but all the houses have stoves.

The people have a good appearance physically, and are good-natured and peaceable. About one-third of the population are of mixed blood. All dress in citizens' clothes and appear to be fairly well clothed and fed.

Nearly one-third of the population can read, and about as many can use English enough for ordinary intercourse. At least one-third of the subsistence of this band is obtained by them in civilized pursuits, about one-third by hunting and fishing, and one-third from government rations. They pick blueberries and cranberries to some extent.

The soil appears to be fertile and to produce fair crops of potatoes and turnips. Nearly all the families raise potatoes. It is estimated that from 100 to 200 bushels were raised in 1890. There is but little grain raised. There are a few cows and other domestic animals, and a little butter is made.

The band is thought to be just about holding its own in numbers.

The government buildings on the reservation are a schoolhouse, in fair condition, valued at \$150, and a warehouse, in poor condition, of little value.

The Catholics have 1 small church building at the settlement. The school attendance numbers 26, with a reported average of 10 or 12.

Those Indians of the Grand Portage band that live at Grand Marais are reported to be in as good condition as those living on the reservation. Those at Beaver bay are said to be in good circumstances. No allotments have been made on this reservation. About 25 families of the Grand Portage band are engaged in agriculture or other civilized pursuits.

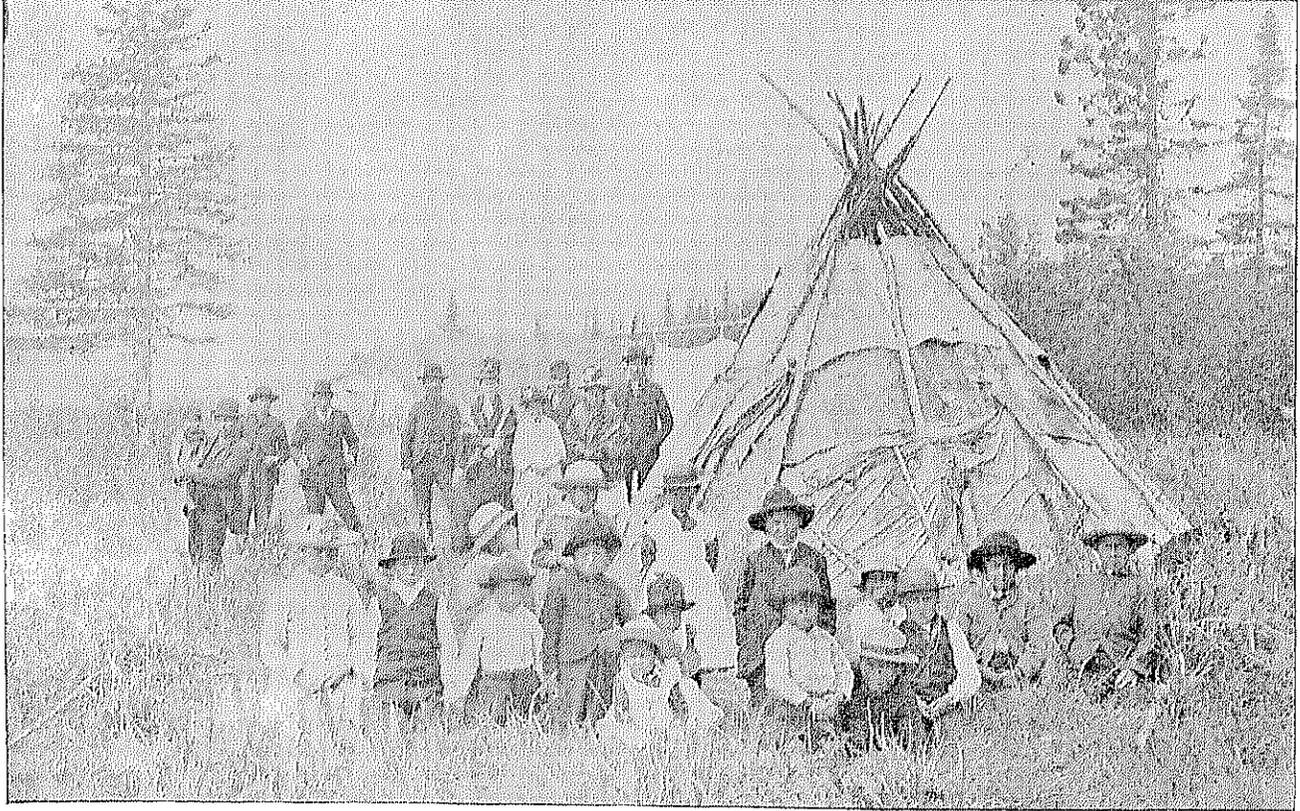
GENERAL REMARKS.

The Chippewas are better than the average of the reservation Indians. They receive but little aid from the nation, and are practically self-supporting. They are naturally a happy, good-natured, and mild race of people. They are not addicted to thieving, but are apt to become intoxicated if they can obtain alcoholic drinks.

The younger portion of the population have a better appearance than the older Indians have, owing probably to school advantages and to contact with the whites.

Allotting their lands, building them houses, making them work, giving them enough industrial schools, hospitals, and letting them go into the general system of the state as citizens and otherwise, along with a small moneyed start in life, will settle the Indian question so far as the Chippewas are concerned.

The Chippewas preserve some of their ancient rites and mysteries and hold to some of the old superstitions, but the influence of the whites living near them is felt more and more each year. They have a curious custom in regard to the disposition they make of the bones of certain wild animals which they kill in their hunting expeditions. There may be seen frequently in the Chippewa country hanging from or attached to the limbs of trees along the trails, or sometimes fastened to poles attached to the corners of their cabins, the skull of the bear, the jawbones and shoulder blades of the moose, and the skull of the porcupine. These bones are hung up in order that the dogs shall not gnaw or devour them. The Chippewas believe that if they throw these and some other bones of various animals to the dogs, or allow them to have them, they will in the future be unsuccessful in the hunt for these animals. An Indian half-breed, who annually buys many furs of the Indians of the Boise Fort band, said that he had offered an extra compensation to the Indians if they would bring him a bear skin with the skull and paws attached. No one would skin a bear in that way, however, for any compensation. They bury their dead in shallow graves, and usually erect over the grave a miniature house, made of boards, a little longer and wider than the grave. A fire is kept burning for some time in front of the house, and a pole is usually set in front, with a piece of cloth attached, as a sort of flagstaff. The object is said to be to mark the place of burial. The rattle of the medicine man at the sick bed, accompanied by his monotonous singing, is often heard in his efforts to drive away disease or evil spirits.



(G. A. Newton, photographer, Duluth.)

GRAND PORTAGE RESERVATION, MINNESOTA, LA POINTE AGENCY, WISCONSIN.

CHIPPEWA MEN IN UNUSUAL DRESS (ATTEMPT TO LOOK LIKE WILD INDIANS), AND HOUSES OF CLAPBOARDS.
CHIPPEWA INDIANS CAMPED IN BIRCH-BARK LODGES OR SHELTERS.