

PHILIP TARBELL, chief (Ta-ra-ke-te), "Hat-rim Protects the Neck."
 Wolf Clan of St. Regis Indians.
 ANGUS WHITE, chief and clerk (En-neas-ne-ka-unta-a). "Small
 Stick of Wood." Snipe Clan of St. Regis Indians.
 *JOSEPH WOOD, chief (So-se-sais-ne-sa-ke-ken), "Snow Crust."
 Heron Clan of St. Regis Indians.

PETER HERRING, chief (Tier-a-nen-sa-no-ken), "Deer House,"
 Turtle Clan of St. Regis Indians.
 ALEXANDER SOLOMON, chief (Arch-sis-o-ri-henn), "He is to
 Blame." Son of old Chief Solomon of the Six Nations.
 CHARLES WHITE, chief (Saro-tha-ne-wa-na), "Two Hide
 Together." Wolf Clan of St. Regis Indians.

The government during the census year was constituted as follows:

Thomas Williams (Beaver), president, sachem, age 36; Luther W. Jack (Wolf), clerk, sachem, 31; Daniel Printup (Beaver), treasurer, warrior, 50; Phillip T. Johnson (Sand Turtle), warrior chief, 30; Simon A. Thompson (Wolf), warrior chief, 55; William J. Johnson (Turtle), sachem, 32; Grant Mountpleasant (Turtle), warrior chief, 22; Marcus Peter (Beaver), sachem, 42; Nicholas Cusiok (Beaver), warrior chief, 30; Isaac Patterson (Sand Piper), Snipe, sachem, 54; George Williams (Sand Piper), Snipe, warrior chief, 24; James Bembleton (Bear), warrior chief, 60; Jefferson Chew (Beaver), warrior chief, 22; James Bembleton, sr. (Eel), warrior chief, 62.

THE ST. REGIS INDIANS formed part of the Seven Nations of Canada. In 1852 they numbered 1,100, or nearly the present number of the St. Regis Indians in the United States. By a provision of the first constitution of New York, adopted April 26, 1777, no purchases or contracts for the sale of lands by the Indians since the 14th day of October, 1775, were to be valid unless made with the consent of the legislature. Among the documents in the possession of the nation at the present time none are more prized than the treaty made May 4, 1797, exemplified, signed, and sealed by John Jay, governor, February 28, 1800. Three of the most noted parties to that treaty, namely, Te-har-ag-wan-e-gan (Thomas Williams), A-tia-to-ha-ron-gwam (Colonel Louis Cook), and William Gray, who was made captive in his boyhood and adopted by the Indians, are still represented among the families enumerated upon schedules. Thomas Williams was third in descent from Rev. Thomas Williams, of Deerfield, Massachusetts. Louis Cook was captured with his parents, his father being a colored man, at Saratoga, in 1775. He raised and commanded a regiment on the colonial side. Spark's *Life of Washington* and *American State Papers* are generous in their recognition of the services of Cook and the St. Regis Indians at that period, and the history of the War of 1812 is equally creditable to their loyalty to the United States.

By an act of the legislature passed March 26, 1802, William Gray, Louis Cook, and Loren Tarbell, chiefs, were also appointed trustees on behalf of the St. Regis Indians to lease the ferry over the St. Regis river, with authority to apply the rents and profits for the support of a school and such other purposes as such trustees should judge most conducive to the interests of said tribe. The same act provided for future annual elections of similar trustees by a majority of adults of the age of 21 years, at a town meeting, on the first Tuesday of each May thereafter. This system is still in force.

The powers, functions, and responsibilities of these trustees are hardly more than nominal in practical effect. The peculiar credit which the Six Nations attach to all preserved treaties, however old or superseded, developed during the census year a new departure in the St. Regis plan of self-government. The old or pagan element among the Onondagas maintained that their rights to lands in Kansas and similar rights rested upon treaties made between the Six Nations (exactly six) and the United States, and at a general council, held in 1888, the St. Regis Indians were formally recognized as the successors of the Mohawks, thus restoring the original five, while, with the Tuscaroras, maintaining six. The theory was that an apparent lapse from the six in number would in some way work to their prejudice. The same element at once proposed the revival of the old government by chiefs, which had become obsolete among the St. Regis Indians. A meeting was held, even among the Cattaraugus Senecas, with the deliberate purpose to ignore or abandon their civilized, legal organization as the Seneca Nation and return to former systems. The impracticability of such a retrograde movement did not silence the advocates of chiefship for the St. Regis Indians. The election through families, after the old method, of 9 chiefs and 9 alternate or vice chiefs was held, and these were duly installed in office by a general council, representing all the other nations. Practically and legally they have no power whatever. Two of them are still trustees under the law of 1802.

By tacit understanding the Indians avail themselves of the New York courts in issues of law or fact so far as applicable, and submit their conduct to ordinary legal process and civil supervision, so that they have, in fact, no organic institution that antagonizes civilized methods. The distinctions by tribe or clan have almost disappeared, those of the Wolf, Turtle, Bear, and Plover only remaining. Thomas Ramsom, the third trustee, retains in his possession the old treaties and other national archives, while the people, ignorant of the reasons for any change, vibrate between the support of the two systems, neither of which has much real value. The small rentals of land are of little importance in the administration of affairs, and the more intelligent of the prosperous Indians distinctly understand that the elected chiefs have no special authority until recognized by the state of New York as legal successors of the trustees. Either system is that of a consulting, supervising, representative committee of the St. Regis Indians, and little more.

The following is a list of the chiefs:

Peter Tarbell (Ta-ra-ke-te, Hat-rim, or Neck-protection), great grandson of Peter Tarbell, the eldest of the Groton captives; Joseph Wood (So-se-sa-ro-ne-sa-re-ken, Snow Crust), Heron clan; Peter Herring (Te-ra-non-ra-no-ron-san, Deerhouse), Turtle clan; Alexander Solomon (A-rek-sis-o-ri-hon-ni, He is to Blame), Turtle clan; Angus White, chief and clerk (En-ni-as-ni-ka-un-ta-a, Small Sticks of Wood), Snipe clan; Charles White (Sa-ro-tha-ne-wa-ne-ken, Two Hide Together), Wolf clan; also Joseph Hero, John White, and Frank Terance. Alternate or vice chiefs are Joseph Cook, Mathew Benedict, Paul Swamp, John B. Tarbell, Philip Wood, and Alexander Jacob (2 vacancies).

There is a pending question among the St. Regis Indians, which may require settlement by both the state and federal governments, respecting their intercourse with their Canadian brethren. Even the census enumeration is affected by its issues. The early treaties, which disregarded the artificial line of separation of these Indians and

allowed them free transit over the line with their effects, are confronted by a modern customs regulation, which often works hardships and needless expense. The contingency of their purchasing horses beyond the line and introducing them for personal use, while really intending to sell them at a profit greater than the duty, is not to be ignored; but such cases must be rare, and the peculiarly located families near the line, who worship together, farm together, and live as people do in the adjoining wards of a city, seem to call for a special adjustment to the facts.

Meanwhile the development of the basket industry and the ready market at Hogsburg, where a single resident firm bought during the year, as their books show, in excess of \$20,000 worth, have attracted the Canadian St. Regis Indians across the line, so that the schedules indicate the term of residence of quite a number as less than a year in the United States. Their right to buy land of the St. Regis Indians in New York and erect buildings has been discussed, and the question as to trustees or chiefs as their advisory ruling authority has had this political element as one of the factors. Clerk Angus White furnished a list of those whom he declared to be Canadians proper, drawing Canadian annuities, and on the United States side of the line only to have the benefit of its market for profitable basket work. The loose holding or tenure of land among the St. Regis Indians makes them jealous of extending privileges beyond their immediate circles. At the same time indispensable daily intimacies prevent the establishment of any arbitrary law of action in the premises. Petitions have been sent to the New York legislature demanding that the Canadians be forcibly put across the line. A wise commission could adjust the matter equitably without injustice to any or bad feeling between the adjoining families of the same people. Some who are denounced by one party as Canadians have reared children on the United States side of the line and call it their home. The trustees or chiefs, or both, are continually at work to have stricken from the New York annuity list all whose mixture of white blood on the female side is decided.

All such questions as those involved in this controversy can only find permanent solution through some ultimate appeal to state or federal authority for distinct and binding settlement.

As a general rule, the state agent is able to adjust the distribution of the state annuity without friction. The St. Regis Indians slowly advance toward a matured citizenship.

RELIGION.

With the exception of the Tuscaroras, each of the Six Nations has one or more council houses, in which the people assemble for business or purely Indian ceremonies, religious or social. There is also a council house or town hall on the Mount Hope road of the Tuscarora reservation, but the pagan party has no footing among this people. The council houses, formerly built of logs, are practically in disuse, and frame buildings, about 40 by 80 feet, with fireplace or simple chimney at each end, which allows separate sittings for the sexes, have taken their place. A new building of this kind on the Tonawanda reservation and 1 at Carrollton, on the Allegany reservation, are indicated on the maps of these reservations. The sides of 3 ancient council houses at Cattaraugus and of 2 at Tonawanda are also indicated. The religious differences of the Indians actually characterize grouped settlements on each reservation. Thus, the majority of the christian Indians live upon the central road in Onondaga, upon and east of the main road of Tonawanda; between Salamanca and Red House, in Allegany; and upon the main route from Versailles to Irving, in Cattaraugus. As a general rule, both internal and external comforts, conveniences, and indications of thrift are alike in contrast. The pagans chiefly occupy the western and southeastern parts of Tonawanda, the Carrollton district, and the country below the Red House, in Allegany, and almost exclusively people the Newtown and Gowanda roads, in Cattaraugus. There are exceptions, but the groupings are everywhere maintained.

ONONDAGA RESERVATION.—At Onondaga the council house is central upon what is known as "the public green", thus retaining for this open space the name common throughout New England even up to a recent date. In this building the pagan rites are annually performed.

The Protestant Episcopal church, a handsome and well equipped structure, having a rector and 24 communicants, is also near the public green. The responses are devoutly rendered, the singing is rich, full, and expressive. One is preparing for examination to take deacon's orders. The singing was under the direction of the rector's wife, who presided at the organ. The people contribute current expenses.

The Methodist Episcopal church, also a handsome building, with stained glass windows, is situated opposite the schoolhouse, 180 rods south of the Episcopal church. There are 23 communicants, and nearly 60 persons were present at the afternoon class meeting. A third christian organization, the Wesleyan Methodist, is worshipping at private houses under the spiritual care of an Indian minister for 13 years among the St. Regis Indians, who has a fair English education.

Here, as in many frontier settlements, the number of churches is disproportionate to the population. The stimulus to competitive, earnest work, which often follows the existence of more than one religious body, does not wholly prevent church jealousies, or impress upon pagan minds the highest idea of christian spirit or that christianity is the object sought and denominational connections are matters of judgment and choice. Local christian differences hinder rapid progress.

TONAWANDA RESERVATION.—At Tonawanda there are 3 church buildings, each well adapted to its purpose. The Baptist church, built of brick, and having a good organ and 40 members, cost nearly \$3,600. The annual contributions to its support are a little more than \$200. A prosperous farmer, with his family (Senecas of the Wolf tribe), struggles hard to restore the church to its former pre-eminence on the reservation. He has lay charge of the meetings, the pulpit being vacant. An interpreter is needed for an English speaker to this congregation.

The Presbyterian church, costing \$2,500, is another good structure that would do credit to any country town. There is preaching by one clergyman on alternate Sabbaths and by another once a month. Three excellent elders, a prosperous farmer, an enterprising young man who commands the full confidence of sensible white people, and a third of sterling quality, have charge of the active work of the church and prove efficient laborers. The number of communicants is 35, and the annual contribution by the church is \$30.

The Methodist church, with a small but neatly furnished place of worship, has nominally 19 members. Their contributions for church work are \$30 per annum.

ALLEGANY RESERVATION.—There is but 1 church edifice on the Allegany reservation (Presbyterian), costing \$1,500, of which the Indians contributed \$750. There are 110 communicants, according to the church records. The pastor, thoroughly enthusiastic in his work, has had strong support by members and elders of his church. There are a number of efficient workers to rescue the Allegany Senecas from the controlling influence of the pagan party.

The Baptists have a nominal membership of 21, and meet at the old school building at Red House, having lost their small church by a storm. Their minister and his wife (clerk of the church) are taking measures to revive their organization and recall "professional backsliders" to duty.

CORNPLANTER RESERVATION.—Closely associated with Allegany, under the same pastoral care, and allied by community of blood and annuity interests, are the few families of Cornplanter's descendants across the line in Warren county, Pennsylvania, on the Cornplanter reservation. A well built Presbyterian church, with 39 communicants, a good organ, and Sabbath school, testify to progressive work. The active representative of the church, a real force in the elevation of his nation, owns property to the value of \$10,000, is an industrious, careful farmer, and one of the progressive members of the "national Seneca council".

CATTARAUGUS RESERVATION.—Cattaraugus reservation has 3 churches. The Methodist church is a building costing nearly \$2,000, and \$300 has recently been appropriated by the missionary society of the Methodist Episcopal church for improvements. There is preaching every Sabbath afternoon, followed by a class meeting. The membership is 49. The ladies' sewing circle realized \$100 during the census year for church purposes.

The Presbyterian church cost \$2,500, and will accommodate from 400 to 500 people. It has a reliable membership of 86, some having been dropped from the rolls. Ten additions were made upon profession of faith after the enumeration was formally taken, and nearly 30 others had consulted the pastor with a view to admission.

The Sabbath school numbers nearly 100, including the pupils of the Thomas orphan asylum, who worship at this church with those who have charge of that institution. Instead of a choir, the asylum pupils, nearly 70 in number, lead the singing with great effect. During the census year the sum of \$272 was contributed by the congregation for church purposes. A Seneca of the Wolf tribe, superintendent of the Sunday school, in its management, exposition of the international lessons, and general church work exhibits rare tact, spirituality, and judgment. He is one of the most respected and efficient members of the national Seneca council.

The Baptist church, cost about \$1,500, is a convenient building, with good horse sheds near by. It has 35 communicants, but is without a minister. The sum of \$60 was contributed during the census year for a temporary supply, and about \$70 for other church purposes.

TUSCARORA RESERVATION.—At Tuscarora there are 2 substantial church buildings, the Presbyterian, on the mountain road, visited monthly by a clergyman who has general supervision of the Indian Presbyterian churches of Allegany, Tonawanda, and Tuscarora, as well as at Cornplanter, in Pennsylvania. The number of communicants is 27, with a good Sunday school, good singing, and an intelligent but small attendance, except under favoring conditions of the weather, when the congregation is large, the Indians, equally with the white people, being influenced by clear weather and good roads. The Presbyterian board assists this church to the amount of \$175 per annum. The contributions for sexton and other expenses reach \$75 per annum.

The Baptist church, under the care of a Seneca of the Turtle tribe, is a large edifice, and has capacious horse sheds, and a nominal membership of 211. The Sabbath school numbers 85. A choir of 20 persons renders excellent music, in which the congregation often joins with spirit. The minister receives \$50 from the Baptist convention, but the congregation contributes \$220 per annum toward church expenses, and the proceeds from a profitable farm make up his support. A ladies' home missionary or sewing society in behalf of the church inspires additional interest among the people. The comparatively large number of communicants, embracing many very young people, is far above the real number of working members. A new roof upon the church by voluntary labor indicates the enterprise of the congregation.

ST. REGIS RESERVATION.—Three-fourths of the St. Regis Indians in New York belong to the Roman Catholic church and worship with their Canadian brethren at the parish church of St. Regis, immediately over the Canada line. The church building, which was once partially destroyed by fire, has been restored, and is well lighted and suitably heated. It accommodates about 600 persons, and at one morning service it was crowded with well dressed, reverent people.

Few churches on American soil are associated with more tradition. One of Mrs. Sigourney's most exquisite poems, "The Bell of St. Regis", commemorates the tradition of the transfer of the bell stolen from Deerfield, Massachusetts, February 29, 1774, to the St. Regis tower. The bell went to the church of the Sault St. Louis, at the Caughnawaga village, near Montreal. The three bells at St. Regis came from the Meneely bell shops of Troy within the last 25 years.

The old church records are well preserved, and since the first marriage was solemnized there, February 2, 1762, both marriages and christenings have been recorded with scrupulous care.

The Canadian government withholds from annuities a small sum to maintain the choir and organist by consent of the Canadian Indians, but no organized support flows from the Indians of New York as their proper share.

The Methodist Episcopal church is located just on the margin of the reservation, north from the village of Hogansburg and within the town limits, in order to secure a good title. It is a substantial building, commenced in 1843 and finished in 1845, at a cost of \$2,000. The church has 68 communicants, representing one-fourth of the inhabitants of the reservation, and is in a growing, prosperous condition. It is in charge of an earnest preacher, a whole-souled, sympathetic, visiting pastor. The music, the deportment, and the entire conduct of the service, with the loud swelling of nearly 200 voices in the doxology at the close, as well as the occasional spontaneous "amens" and the hand-shaking before dispersion, left no occasion for doubt that a thorough regenerative work had begun right at the true foundation for all other elevation. Weekly prayer meetings at private houses present another fact that emphasizes the value of the work in progress. The assistant, who is both exhorter and interpreter, and as enthusiastic as his principal, is an Oneida and son of a pious Indian woman, one of the founders of the society. The annual contribution for church expenses is \$25. The Methodist Episcopal Missionary Society pays the minister's salary of \$500.

RELIGIOUS CONTRASTS.—The mere statement of the value of church buildings and the number of church members of each organization does not afford an entirely sound basis for testing their real influence and progress. To a greater extent than usual among the white people other motives than those of spiritual religion enter into the mind of the Indian in making the change. Leading Indians who have returned to their pagan associations admit that they did not gain what they expected in the way of influence or position when they "joined the christians". Both terms have a political meaning among the Six Nations. Members of the christian party are not of necessity christian at heart. Neither are members of the pagan party necessarily of pagan faith.

Examinations show that the social and political relations are so commingled that the real number of converted Indians is but vaguely determined; at the same time truth requires the statement that the derelict membership is very little greater among the membership of Indian churches than in those of their neighbors. This fact induced a more careful inquiry among the Indians themselves, without entire dependence upon the church records. The result was to find in every Indian church some members, and in several of them many, whose faith, life, and example would do honor to any christian professor. In every case the reservations have white neighbors who are destitute of religious principle and who have no other idea of the Indian than that he has land, which the white man does not have, and an Indian is to be dispossessed as soon and as summarily as possible. Hence came a more minute inquiry into the real religious motive, if such could be found, of those Indians who were not merely pagan in a party sense to conserve old customs, but pagan in actual belief.

THE PAGAN FAITH.—The pagan Indians of the Six Nations recognize one Great Spirit, to whom all other spirits are subject. They do not worship nature or the works of nature, but the God of nature, and all physical objects which minister to their comfort and happiness are His gifts to His children.

A Quaker minister and a party from Philadelphia made a visit in the fall of 1890. The contrast of the interpreted words with pagan ideas led to fuller inquiry as to the ceremonies among the pagans which they call "religious" and subsequent attendance at all of them, from the autumn green corn dance and worship to the "feather dance", which closes the celebration of the Indian New Year. It was the opinion that many of the old people in the ceremonies of their belief actually render unto God the sincere homage of prayerful and thankful hearts, which was confirmed by the simplest form of inquiries, slowly interpreted. At the same time it was equally apparent that the younger portion, almost without exception, treated days of pagan ceremony much as they would a corn husking, full of fun, but without religion.

THE NEW RELIGION.—The "new religion", as the teachings of Handsome Lake have been called, did not displace the ceremonies of earlier times. He was a Seneca sachem of the Turtle tribe, a half-brother of Cornplanter, was born near Avon about the year 1735, and died in 1815 at Onondaga. About the year 1800, after a dissipated life and a very dangerous illness, he claimed to have had dreams or visions, through which he was commissioned by

the Great Spirit to come to the rescue of his people. His first efforts were to eradicate intemperance. He mingled with his teachings the fancies of his dreams or convictions, claiming that he had been permitted to see the branching paths which departed spirits were accustomed to take on leaving the earth. His grandson, Sase-ha-wa, nephew of Red Jacket and his delegated successor, long resident of Tonawanda, amplified his views in many forcible addresses, which are full of wild, poetic conceptions, yet ever teaching the value of marriage, respect for parents and the aged, and many lessons from the old Hebrew Bible, which, besides the Ten Commandments, had been incorporated into the "new religion" of Handsome Lake. Of the future state, he taught that "one branch road, at death, led straight forward to the house of the Great Spirit, and the other turned aside to the house of torment. At the place where the roads separated were stationed 2 keepers, one representing the good and the other the evil spirit. When a wicked person reached the fork he turned instinctively, by a motion of the evil spirit, upon the road which led to the abode of the evil-minded, but if virtuous and good the other keeper directed him upon the straight road. The latter was not much traveled, while the other was so often trodden that no grass could grow in the pathway". "To a drunkard was given a red-hot liquid to drink, as if he loved it, and as a stream of blaze poured from his mouth he was commanded to sing as when on earth after drinking fire water". "Husbands and wives who had been quarrelsome on earth were required to rage at each other until their eyes and tongues ran out so far that they could neither see nor speak". "A wife beater was led up to a red-hot statue, which he was to strike as he struck his wife when on earth, and sparks flew out and burned his arm to the bone". "A lazy woman was compelled to till a cornfield full of weeds, which grew again as fast as she pulled them". "A woman who sold fire water was nothing but bones, for the flesh had been eaten from her hands and arms". "To those who sold the lands of their people it was assigned to move a never diminishing mound of sand". By such terrific and pertinent imagery Handsome Lake and his successor wrought a deep place in the confidence of the old pagan party.

RELIGIOUS DANCES.—With all this, the more ancient rites do not yield their place, and the perpetuated songs of remote ancestors still echo to the beat of the kettledrum and the turtle rattle at every recurring celebration of the days observed several hundred years ago. Only now and then is found a man who can carry the whole text of the refrain through the protracted measures of the leading dances, but there are a few such.

The war dance has the striking feature of allowing witty speeches, cutting repartee, personal hits, and every conceivable utterance that will stimulate either laughter or action. The great feather dance, the religious dance consecrated to the worship of the Great Spirit, is given in part as an illustration of the religious sentiment which pervades their old music.

At the New Year's festivities at Newtown council house, in the pagan section of Cattaraugus, January, 1891, this dance followed the thanksgiving dance and rounded out the ceremonies of the closing year.

At a great fireplace at one end of the council house large caldrons were fiercely boiling, stirred with long poles by the shawl wrapped women, who were preparing the feast of boiled corn and beans, while 2 other kettles equally large, suspended by chains over a fire behind the building, provided a relay of repast if the first should fall short. Astride a bench placed lengthwise in the middle of the hall sat vis-a-vis the leader and the prompter of dance and song, surrounded by 2 raised benches filled with men, women, and children of all ages. Eight representatives of the Iroquois tribes, in divisions of 4, had been selected to lead off the dance. At the appointed hour there gathered from the cabins that surrounded the large open space where the council house is located nearly 80 men and boys. The headdresses were of varied patterns, from the single eagle feather to the long, double trailing feather ornament which the Sioux wear in battle, and which, streaming out behind as he dashes about in action, more completely represent him as some uncouth beast than as a real man. The men wore ornamental aprons before and behind, while every muscle stood forth round and compact through the closely fitting knit garment that covered the upper part of the body. Silver bracelets, armlets, necklaces, and brooches, the inheritance of generations; were parts of their adornment. Strings of bells were fastened around the knees, and the costumes varied from a rich variety of equipment down to that of an old man who had pinned 2 faded United States flags to the skirt of his coat. Unlike the parties to the green corn dance at Cold Spring in September, only 1 used paint upon the cheeks. The women wore their good clothes, as if on a social visit.

After all was ready the slight touch of the turtle rattles gradually increased in rapidity as party after party fell into line and caught step and cadence, which constantly developed in volume, until the leader sounded the opening chant for the dance to begin. The whole song, lasting nearly an hour, consisted of a series of measured verses, each of 2 minutes duration. It is difficult to describe the step. The heel is raised but 2 or 3 inches and brought down by muscular strength to keep time with the drum and make a resounding noise by the concussion and at the same time shake the knee rattles. Every figure is erect, while the arms assume every possible graceful position to bring the muscles into full play. Although 80 men and 40 women engaged in the dance and slowly promenaded during the necessary rests from the violent exercise of such swift motion, all was orderly and decent. The recitative portions were varied by addresses of gratitude to the Great Spirit, acknowledging every good gift to man. A few passages of the refrain are given as translated many years ago by Ely S. Parker and sung by his grandfather. They have been handed down from generation to generation.

Hail! Hail! Hail! Listen now, with an open ear, to the words of Thy people as they ascend to Thy dwelling! Give to the keepers of Thy faith wisdom to execute properly Thy commands! Give to our warriors and our mothers strength to perform the sacred ceremonies of Thy institution! We thank thee that Thou hast preserved them pure to this day.

Continue to listen. We thank Thee that the lives of so many of Thy children have been spared to participate in the exercises of this occasion.

Then follow thanks for the earth's increase and a prayer for a prosperous year to come, then for the rivers and streams, for the sun and moon, for the winds that banish disease, for the herbs and plants that benefit the sick, and for all things that minister to good and happiness.

The closing passage is given as the rapidly increased step and tread almost die out in subdued cadence.

Lastly, we return thanks to Thee, our Creator and Ruler! In Thee are embodied all things! We believe Thou canst do no evil; that Thou doest all things for our good and happiness. Should Thy people disobey Thy commands, deal not harshly with them; but be kind to us, as Thou hast been to our fathers in times long gone by. Harken to our words as they have ascended, and may they be pleasing to Thee, our Creator, the preserver of all things visible and invisible. Na ho!

Thus strangely do the elements of revealed and natural religion come into contrasting and yet sympathetic relation. The Six Nations pagans point to their quiet homes, however lowly, rarely protected by locks, to the infrequency of crimes, and even of minor offenses, unless when fired by the white man's whisky or hard cider, and challenge proof of greater security or contentment. During 7 months of enumeration of this people neither vulgarity nor profanity was noticed, while it was repeatedly forced upon the attention when resuming contact with the white man's world outside.

INDUSTRIES.

FARMING.—Farming is the chief employment of the Six Nations Indians, and the products are typical of the varying soils of the different reservations. While more land is under cultivation than heretofore, the barns are mainly old and in bad condition. This is largely true of similar buildings upon the adjoining farms of the white people, as farming has not of late netted an amount sufficient for repairs. The Indians, with no cash capital as a rule, have been compelled to lease their lands to the white people for cash rent or work them on shares. The death of influential men left large estates under pecuniary burdens without ready money to develop the land. The general failure to maintain fencing has been partly due to crop failures and scant returns, but in a large degree to the improvidence of the farmers themselves. Men who work their lands and seldom rent them, and who maintain buildings and fences and take fair care of their implements, keep steadily on the advance. In nearly all directions valuable agricultural implements are exposed to the weather, and no economy attends farm work generally.

With the exception of Tuscarora, old orchards are on the decline, and more than one-half of the 4,823 apple trees of Cattaraugus are not in condition, through age and neglect, to bear large crops. A few new orchards have been started, but there is neither Indian labor attainable nor sufficient money realized from crops to hire other labor; neither is there any method by which tillable and arable land can be turned into money. With few exceptions, farming is done under wearing conditions, and many young men prefer to seek other employment.

The business of farming, except by a few of the St. Regis Indians, is carried on only to the extent of barely securing crops for home use. A larger proportion of the St. Regis than of any other Indians own at least 1 horse, and a cow is regarded as a necessity; hence small crops of corn and oats are found quite general among those of small means. Neglect of the few implements used and the wretched condition of the fences testify to a lack of ambition in agricultural labor.

For many years each reservation had its agricultural fair grounds, with annual exhibitions, which stimulated both stock raising and farming, and handsome profits were realized. Premiums were awarded, and the state of New York contributed its part. Horse races, foot races, and games attracted large attendance, but their management fell into speculative hands, and, being distrusted, the best farmers ceased to compete for premiums and withdrew their support. All the grounds on the Cattaraugus reservation, except those of the Iroquois Agricultural Society, have been converted to other uses. The annual fair held at Cattaraugus in 1890 was widely published, and the programme included games, races, and premiums, with a Grand Army reunion. The attendance was small, even from the immediate neighborhood, the exhibition hardly more than several good farms could have furnished singly, and the receipts were insufficient to pay the incidental expenses of the enterprise. The result was that at the annual meeting for election of officers the old life members rallied their strength and elected as a board the most efficient men on the reservation. The recognized decline of interest in county fairs elsewhere had its effect upon these reservation fairs; but they had become occasions for questionable games and ceased to command respect and support.

The value of farm implements and the crop statement afford a fair idea of the real farming done on the respective reservations. Steam thrashers, self-binding reapers, and the best adjuncts to hand labor have accumulated, but the tendency of late to lease lands has caused a suspension of the purchase of these implements. Much that is called farming is simply a listless living off the small patches of land adjoining houses or cabins. At the same time they erect their own buildings and do good work. A house at Onondaga was built entirely by the owner, and exhibits tasteful inside finish, furnishing, paper, and paint.

STOCK RAISING.—Only 28 sheep are reported. Formerly many were raised on Tuscarora, Cattaraugus, and Allegany, and some on the other reservations. There is such danger from dogs that the industry has been abandoned. Now and then one man keeps good stock for propagation as a business. There are in all 11 stallions and 9 bulls upon the reservations, belonging to farmers who desire to raise their own stock for draft or other home purposes. One man at Tonawanda makes a specialty of Chester white swine, but mainly for his own use. With the exception of the fancy stock of one person, the ordinary domestic fowls fall into every farm list as barnyard fowls for home use. Very little butter is made for the general market, especially at Cattaraugus, in the vicinity of cheese factories. The large amount of green peas and sweet corn is accounted for by the existence of large canning establishments on the eastern border of the reservation.

BASKET MAKING.—Many of the old people are proficient in basket making. The summer resorts of Niagara and Saratoga, as well as the state and county fairs of New York, afford a ready market for their wares. Besides the ash and hickory splint, corn husks are also used for baskets, salt bottles, and sieves. Among the old-fashioned people, partly from habit as well as for economy, the domestic industries of their ancestors are still practiced.

Basket making has recently risen to the most important place among the activities of the St. Regis Indians. It occupies the time of one or more in nearly every family, and the schedules show that nearly one-sixth of the entire population have suddenly concentrated their energies upon this occupation. It guarantees a good support, with prompt pay, and the beauty, variety, and artistic combinations of the new designs prove the enterprise a success. The sales made during the census year by the St. Regis Indians netted a little more than \$55,000, or an average of \$250 to each family, and nearly ten times as much as was realized from the sale of crops by the few farmers who made farming their regular business.

Already enterprising firms have seized upon this expanded basket industry, so that a single house at Auburn has extended its agencies throughout the United States. To the Indian a new field is opened, and this work becomes a standard occupation, on as sound a basis as any other hand manufacture, and is stimulative of systematic industry. The introduction of standard dyes and the obligation to follow patterns, instead of indifference as to similarity in the stock of any single invoice, develop the Indian where he is most deficient. It also cuts off his roaming, peddling habits, and secures for him not only home work but a home market. The subdivision of the labor, as witnessed in many families, also has its good effect.

The Tuscaroras near Niagara are especially skilled in bead work, but every reservation has its experts as well as its novices at this calling. Among the Saint Regis Indians 10 or 12 engage in bead work, but the demand is very small and confined mainly to summer watering places. Twenty-seven sewing machines were in use by the St. Regis Indians. Berry picking and nutting employ many, especially women. One buyer of Allegany gave employment during the census year to as many as 50 persons, who earned from \$2 to \$4 per day, realizing 1,000 bushels of blackberries alone during the season.

Sugar making, which formerly figured largely upon the annual reports of Indian agents, has disappeared with the maple trees, which were sold for wood. A small but young maple grove at Tonawanda, also one of 200 trees at Cattaraugus, several groves of small trees at St. Regis, and a few hundred scattering trees are the only hints of this once profitable industry.

Root and herb gathering has almost disappeared. One of the Turtle tribe at Tuscarora, now 75 years of age, has had prolonged success as an Indian doctor, and one of Allegany devotes much time to collecting and drying the black cohosh and stone root for Buffalo druggists; but the days of the old medicine man have passed away. Young men from each of the reservations are traveling men for so-called Indian medicines, and make themselves welcome and successful through the prestige of their Indian character and good address.

Other young men have joined traveling shows as acrobats or minstrels, and others have played the part of musicians in theatrical orchestras or bands. These classes of industry, with their contact with the world and fair wages, draw enterprising men from home and largely reduce the percentage of intelligent labor on the reservations.

TRAPPING, HUNTING, AND FISHING.—Trapping and hunting are almost unknown. A few St. Regis Indians act as professional guides to tourists, who make the vicinity of St. Regis the base of visitation to the streams and forests of Canada.

Fishing still occupies a few families of the St. Regis at the mouth of the Raquette river. The only suits at law brought against these Indians were such as grew out of their resistance to the execution of the New York game laws. The Indians claim that their fishing rights under formal treaties can not be set aside by state statutes. As a matter of fact, the sawmills so fill the channel with sawdust that the number of game fish that can reach the vicinity of white settlers is absolutely insignificant. The few families that fish catch suckers and mullets for the most part, and just about enough to supply the market demand of the reservation each spring.

The following, copied from the special schedule of 1 family, illustrates what 1 thorough farmer exhibited as his standing during the census year:

UNDER CULTIVATION.—A peach orchard of 90 acres, an apple orchard of 200 trees, 200 maple trees, and 1 acre of raspberries.

CROPS.—Oats, 300 bushels; wheat, 100 bushels; buckwheat, 20 bushels; beans, 40 bushels; corn, 100 bushels; turnips, 20 bushels; potatoes, 150 bushels; onions, 20 bushels; 250 cabbages, and 15 tons of hay.

STOCK.—Three horses and 1 colt, 8 cows, 4 heifers, 3 calves, 5 sheep, 29 swine, 2 hives of bees, and 150 domestic fowls.

IMPLEMENTS.—Self-binding reaper, mower, fanning mill, harrows, 2 large and 13 small cultivators, plows, horse hoe and corn sheller, hoes and hand potato diggers, lumber wagon, spring wagon, buggy, sled, sleigh, and cutter.

MECHANICAL TRADES.—Mechanical trades are followed by few and apprenticeships are rare. The Indians are unable to buy tools, and carpentry, smithing, and house painting are only engaged in sufficiently for local demand, 2 carpenters, 1 blacksmith, 1 stonemason, and 3 "job workers" constituting the force of professional mechanics, and 2 doctors, 1 nurse, 1 teacher, and nearly 20 traveling showmen complete the occupations of the St. Regis Indians.

Among the Six Nations Indians, while many are poor, there are but few absolute paupers. One old man on the Tonawanda reservation is a wanderer from house to house, and 2 upon the Cattaraugus reservation, alike aged, depend upon transient charity. During the year 1890 the state agent at the Onondaga reservation furnished relief to several needy families upon the order of the chiefs from funds in his possession collected for the nation as the rent of quarries placed in his custody. Overseers of the poor appointed by the Indians have general oversight of needy cases, and the general hospitality among these people rarely fails to meet every case with prompt relief. There are a few chronic loafers on each reservation, who hang around and live upon their neighbors at random, but the proportion of such cases is not greater than among white people. Sympathetic aid to the really needy is proverbial.

SOCIAL LIFE, GAMES, AND AMUSEMENTS.

There is as much variety in the social life and manners of the Six Nations Indians as between the white people of different states or sections. Among the pagans the stated dances afford the chief occasions for "parties and suppers". The "maple dance", when the sap first flows in the spring, has lost much of its zest, as the sugar maple has almost disappeared. The "berry festival" (ha-nun-da-yo) celebrates the advent of the strawberry, "the first ripening fruit", and the berries, prepared in large bark trays and sweetened with maple sugar, attract old and young to the delicious repast and the general merrymaking at its close. When the whortleberry comes, "the first fruit of trees", a similarly jolly occasion is experienced. The green corn festival (ah-oake-wa-o) honors the first standard product of tilling the soil. A previous "planting festival", where Indians had "spells" of helping each other, as they still do in chopping wood and raising houses and barns, brought many together, but "good things to eat" formed the chief attraction. There are 13 festivals; all of them, aside from exercises that are strictly "religious", abound in stories, wit, repartee, and badinage, characteristic of the Indian, who has a keen sense of humor, is ready with practical jokes, and quick to see the grotesque or ridiculous:

The same spirit prevails among the christians, but as their religious observances follow different methods their social reunions are usually "surprise parties", although every year has its picnic, in which everybody joins. On one occasion nearly 100 persons, old and young, gathered, without warning to the host, well supplied with choice cake, cold meats, and accompaniments. Instrumental and vocal music, jokes, and merrymaking ran on until 4 o'clock in the morning. At an Onondaga reception a brass band furnished music, and a bountiful supper followed. Christmas has its usual civilized observances. In 1890 the Presbyterian church at Cattaraugus had 3 large Christmas trees as high as the ceiling loaded with presents for each of the 300 or more who were gathered.

The accusation that these Indians indulge in vulgar stories is refuted by careful observation and the judgment of trustworthy writers upon Indian life and character. Indian vocabularies are especially deficient in the means of profaning the Great Spirit. Their manner of living has been degraded and at times beastly, but no worse than among the debased white people in well known sections of the United States.

THE NATIONAL GAME.—The favorite national game is ball (o-ta-da-jish-qua-age), of great antiquity, which has become the modern game of lacrosse. Representatives of the 4 brother tribes or clans, the Wolf, Bear, Beaver, and Turtle, are matched against their cousins, the corresponding brothers, the Deer, Snipe, Heron, and Hawk. Victory falls to the credit of the nation represented instead of to the players. Two poles are set up at each end of the grounds, at a distance of from 1 to 3 rods, and the contest is for competing parties of 5 or 7 to carry the ball through its own gate a designated number of times. Five or 7 counts make a game, and 9 games are allowed if, after playing 8, the game be tied. The play begins in the center, and neither party is allowed to touch the ball with hand or foot. Managers are pledged to honorable umpire duty. Betting was systematically regulated formerly, and the friends of players were kept on opposite sides of the field to avoid possible collision during the wild shouts and demonstrations which followed victory.

The game of javelin (gi-geh-da-ga-na-ga-o) is played by throwing a javelin of hickory or maple at a ring, either stationary or in motion, and is still a favorite spring and autumn game. Snow snake (ga-wa-sa) is still popular, and consists in sending a long shaft of hickory, with a round head slightly turned up and pointed with lead, swiftly over the snow in an undulating course to the distance of 300 yards, and even a quarter of a mile. Archery continues in favor, and the "deer button" or "peach stone" is a fireside game for winter evening sport. It is a game of chance, with a pool to draw from, each person receiving 5 at first and playing until he loses. The shaking of the buttons, stones, or beans, which are marked and have different values, is on the principle of throwing dice, and hours are often taken to decide a game. Blindman's buff is another house game in high favor.

The pagan dance is already taking on the shape of an innocent masquerade. At Newtown, the pagan settlement near the eastern line of Cattaraugus, a billiard table has been introduced, notwithstanding the prejudice against admitting any amusements not having the sanction of their fathers. All games are now public and decently conducted, without any attempt at secrecy or mystery. With the St. Regis Indians games are few, that of lacrosse being most prominent. Occasionally shows or public performances take place, and attempts at stage performances; but while this is enjoyed, the people are deficient in the musical taste which distinguishes members of the other nations of the league, especially the Senecas.

MARRIAGE AND THE INDIAN HOME.—Statistics very inadequately convey ideas respecting marriage customs and family relations among the Indians of the Six Nations. Relating to Indian or pagan marriage, using the term pagan in the Indian sense, the Indian divorce, separation, or putting away has been a matter of choice, not necessarily mutual, but at the will of the dissatisfied party. The chiefs have sanctioned it and practiced it, as well as the people, and to a considerable extent they still uphold the custom. The laws of New York forbid its exercise, but the extension to the peacemaker courts of the power to legalize separation and divorce is but feebly and often wrongly exercised.

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

At Tonawanda the most careful inquiry of responsible Indians, who knew every family upon the reservation, revealed as a certainty only 26 legal marriages. At Allegany and Cattaraugus an accurate record was impossible. Divorces unless a struggle for property be involved, are rare in the peacemaker courts. The records of the peacemaker courts were examined. One trial, in all the proceedings, was without legal error. At Tuscarora there is no pagan organization and only one family called pagan, and yet there were those of whom no evidence of legal divorce before entering upon a second marriage relation could be secured. That there are pagans who are thoroughly loyal to home ties is certain, but they will neither expose nor prosecute their derelict neighbors. The statutes of New York in this respect are practically inoperative, and those who openly deprecate the fact only make enemies.

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

The establishment of christian churches among the Indians involved a christian marriage ceremony, but this had restraining force with the Indian only as he became a christian at heart and conscientiously canceled every obligation and margin of license that marked the old system. A backsliding or relapsing Indian at once threw off at will his marriage obligation as a void act. During the recent religious interest on the Cattaraugus reservation the most difficult question to solve, when application was made for admission to the church, was how to dispose of successive family relations previously sustained to several parties still living. There is at present no peacemaker court among the Onondagas, and the chiefs practically recognize the pagan custom to be in force.

THE HOME.—Among the Indians the home has as many varied phases as among the white people. Comfort and want, cleanliness and dirt, good order and confusion, neatness and slovenliness furnish like contrasts. Neither extremes are more common than among white communities where a corresponding number of people are unable to read and write. On the maps which accompany this report every house, cabin, hovel, or shanty is noted,

and the family schedules give the value of each dwelling and its household effects, ranging from totals of \$25 to \$2,500 and upward. The property tables in this report show a basis for comparing those of varied valuations with those of civilized society generally, showing that even the single room cabin, with scant blanket screens or those not divided at all, are more common among immigrants at the extreme west than among these Indians.

A grouping of the special schedules of Cattaraugus presents the following suggestive exhibit of the value of houses, independent of the value of lands, crops, and implements: houses of value of \$25 and less, 26; of value more than \$25 and less than \$100, 130; of value more than \$100 and less than \$300, 110; of value more than \$300 and less than \$500, 47; of value more than \$500 and less than \$1,000, 41; of value more than \$1,000 and less than \$2,000, 11; of value more than \$2,000, 4; of value unknown, 11; total, 380.

Household effects present a still more significant idea as to modes and styles of living: household effects in value \$25 or less, 59; in value more than \$25 and less than \$100, 217; in value more than \$100 and less than \$300, 80; in value more than \$300 and less than \$500, 9; in value more than \$500, 4; in value unknown, 11; total, 380.

The other reservations are in like condition, with perhaps a better class of household effects at Tuscarora. The usual furnishing of the home consists of a second-hand stove, plain bedsteads, tables, utensils, crockery, home made quilts, muslin curtains, a few cheap chairs or benches, and other absolute essentials. The comfort and appearance of the homes depend upon the pecuniary resources, taste, education, and religious associations of the occupants, and a comparison of an equal number of homes of the same grade at Tuscarora with those of any other reservation would show to the credit of the former. It is no reflection upon the equally kind entertainers among the pagan party to say that, with rare exceptions, the home reflects the political (Indian or christian) character of its inmates. The rule already applied to neighborhoods and roads is as conclusive here; but the refined home of one woman at Tuscarora affords no better example of home comfort than the 1-story 3-roomed house of another woman who attends as faithfully to her 150 chickens in the barnyard as she does to her household duties.

This report exacts definite ideas of the Indian condition in all its phases, and the data of special schedules can only be illustrated by reference to some homes of all grades, the better class as well as the most repulsive. The houses of prosperous Indians of Cattaraugus, with modern comforts and the best of good home living, contrast with the quaint slab shanty of an old Indian; yet the two little windows let in light, and the cabin is not absolutely filthy. In one cabin, somewhat larger, on the bluff overlooking Cherry Hollow, and said to be the "poorest affair on all the reservation", a bedstead, stove, crockery, shelves, and a bench, which answered for seats or table, comprised the furniture. The bed was occupied by visitors, but on the bench, kicking their feet and playing together, were 5 Indian children, whose good shoes, neat clothing, and clean faces showed that somebody had carefully prepared them for this neighborly visit. A house in a ravine near the foot of Onondaga reservation is one of the poorest; but it can be called decent, on the frontier at least. A log house of 1 room furnished an interior view of very forbidding features, and yet, in its wilderness of articles of clothing, corn, potatoes, flour sacks, and old traps of half a century's accumulation, it is the abode of an affectionate son and a noble soul. Access to nearly a thousand homes, meeting with never failing politeness, however inquisitive or intrusive the interrogation might seem, among those speaking several different languages, and surprised in every phase of home or farm life, with only now and then a warning of the visit, furnished evidence that the good natured and simple welcome came from real kindness of heart. No apologies were made, as a general rule, for want of neatness or order, and, with the exception of one pig and occasionally a dog, no beast or fowl shared the home with the family. With all the resultant disorder from want of closets, and with strings along the walls, instead of nails, to suspend everything that could be hung up, it is a very rare thing to find a place that can be called really filthy. There are such places, but continental life, as well as frontier life, has similar exhibitions to disgust a visitor.

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

The old women among the pagans still wear the beaded leggings, as the "pantalet" was worn by the white women and girls in New England some 50 years ago. A couple, of Cattaraugus, about 80 years of age, are representatives of the oldest pagan type. The woman, notwithstanding her age, quickly finished a beautiful basket, hammered loose a sample bark from a soaked black ash limb for another lot of splints, put up her corn husk sieve, and afterward appeared in "full regalia," as if about to act a chief part in a thanksgiving dance. A cape over her bright, clean, and stiffly starched calico dress bore closely united rows of silver brooches, 12 deep on the back. From the throat to the bottom hem in front, similar silver brooches, mostly of eagles' heads, in pairs, widened out, until the bottom cross row numbered 16. Each brooch, well hammered out and punched through in somewhat artistic openings, had been made years ago from quarter and half dollar pieces and Canadian shillings, and was the representative of so much money, the cape being valued, with a front lapel, at \$75. On the Tonawanda reservation, a Canadian Cayuga woman, 83 years old, who "had danced her last green corn dance," reluctantly,

and as if with some misgivings as to duty, parted with a pair of leggings which she had used on solemn occasions "for nearly 60 years". The white beads, yellow from age, arranged in bands and loops, were still in good order, and the cloth, although threadbare from age and use, was neither ragged nor torn.

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

THE PARLOR.—More than one-third of the small houses have but 1 room each. And yet a log or "block house", as many are called, is not of necessity a mere cabin, nor rude within. Some are 2 stories, and some have frame additions or framed upper story. In 30 2-storied houses, already erected or in progress, a special regard has been had for a company room, or parlor, which is often furnished with a carpet and sometimes with a musical instrument.

Among the Onondaga homes 10 organs and 1 piano were found, at Allegany the same number, and at Cattaraugus 10 organs and 1 melodeon, at Tonawanda 11 pianos and organs, at Tuscarora 8 pianos and organs, and at St. Regis 4 pianos and organs; in all, 56 musical instruments distributed among these Indian families. Several heads of families have small but well selected libraries, and many a parlor has its pictures and table albums. The Indian parlor is not a spare room, rarely used, but more often borrows heat from the kitchen stove, and is a place for talking when work is over.

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

The St. Regis people are poor, but there is little destitution or suffering. The aged are treated with respect, and there is a national pride in their ancestry and history. Tenacity of old treaty rights, however unsuited to their present relations with the surrounding white people, is characteristic of nearly everybody, as if neither time nor conditions had changed.

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

Among the St. Regis Indians a marriage custom exists of having 3 successive suppers or entertainments after the ceremony. The first is at the house of the bride, the second at the house of the bridegroom, and the third at the residence of some convenient friend of both. A procession, bearing utensils, provisions, and all the accessories of a social party, is one of the features. Another custom observed among the St. Regis Indians bears resemblance to the "dead feast" among the pagans of the other nations, namely, that of night entertainments at

the house of a deceased person until after the funeral, much like the "wake" which is almost universal among the white people in the vicinity of Hogansburg, and combines watching the dead body with both social entertainment and religious service.

The predominant thought during the enumeration of this people was that of one immense family, as, indeed, they consider themselves. This sentiment is strengthened by the fact that the invisible boundary which both separates and unites 1,170 New York and 1,190 Canadian St. Regis Indians is practically a bond of sympathy, multiplying the social amenities or visits, and cheering their otherwise lonely and isolated lives. The River Indians also contribute their share in these interchanges of visits.

TEMPERANCE AND MORALS.

A temperance society has been in active operation for 60 years.

The Tuscaroras and Onondagas have comfortable audience rooms, that of the latter, at Onondaga castle, being known as Temperance Hall, and occupied by Ko-ni-shi-o-ni Lodge No. 77, I. O. G. T.

No stranger on a casual visit to the Six Nations could avoid the conviction that the white men and women who skirt the reservations, wherever a convenient crossroad will assure easy temptation for the Indian to drink, are more deadly enemies of the red man than are all the pagan rites and dances on their calendar. No poverty, untidiness, or want of civilized comforts was so piteous as the silent appeals of this people for deliverance, and there is a persistent claim that only through outside legislation can saving relief come.

During the census year 3 fatal accidents on the railroad track near Tuscarora, 1 at Tonawanda, and 1 on the Allegany reservation were the result of this remorseless traffic of the white people.

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

There are intelligent Indians who know the habits and tendencies of every other Indian on the reservation. The clerk of the Indian Baptist church explained the backsliding of 5 church members to flow from the drinking habit, and others specifically went over the entire list of Indian names and defined the peculiarities of each in this respect. As compared with white people who daily exhibit this habit before the public the Indians who habitually drink to excess when they visit the town are not many in number. One argument in favor of giving citizenship to the Indian was repeatedly and seriously urged, that then "he could come boldly to the counter and get his drink under legal sanction". The Indian rarely betrays his entertainer. Ingenious ruses, in form of packing or hiding places for exchanging money for a bottle of spirits, often obscure the transaction. Public sentiment is pained by the presence of drunken Indians, but public sentiment aroused at last has not fully concluded that the religious, educational, and social atmosphere is polluted by the large liberty which the liquor traffic now enjoys.

On every reservation the demand is made, "Give us some protecting law"! Even the hiring of Indian labor is coupled with a partial equivalent in cider pay. One farmer thus states his own experience:

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

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

The United States Indian agents have for 25 years made annual reports upon this destructive use of hard cider, but no action by the authorities follows. Not the least evil that results from the inability of state legislation to reach this wrong is the reaction against active temperance movements which had matured, greatly to the credit of the Indian, and were full of hope for the future.

On February 19, 1830, a temperance society was formed at Tuscarora, and had as its chief founders men of wisdom, piety, patriotism, and progress. On March 1, 1832, a general temperance society was formed at Cattaraugus. On the 27th of January, 1833, the Tuscarora society was reorganized. At a grand reunion on the 19th of October, 1876, the national society took on a new name, "The Six Nations Temperance Society of the United States and Canada", which it still retains. Waves of blessing swept over the people of the Six Nations as this organization developed. Some of those who figured actively then have fallen back to paganism and some have renewed old habits, but the organization still survives.

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

The history of the Six Nations is not that of a licentious people, for while the pursuits of war and the chase produced strong and athletic men, who looked with contempt upon the labor of tilling the soil, it is not true that the idle intervals spent in their villages or homes were given up to sensual pleasure. This has been the testimony

of the most reliable writers upon the life of the native American from the days of the first narrative of Captain John Smith to the present time. Even the young people of neighboring cabins in those days were not social in a society sense. Morgan has already been cited to show that even at their public dances the ceremonies, which were formal, were not immoral. Two historic facts have direct bearing upon the question: First, no race on the earth was more jealous of outside infringement upon the rights of the family circle than some Indian tribes. The exercise of authority at home might be harsh and the exacted service might be severe, but violators of that home could expect no mercy. Second, the hard physical service of the women, coupled with a hereditary recognized responsibility for the transmission of the pure blood of their mothers to future generations, left neither time nor inclination for dalliance with impure surroundings. As a result of these two related facts, it can be truthfully asserted that, until the advent of the white man and his appliances of spirits and money, a prostitute woman, in the modern sense of that term, was as greatly abhorred by the Seneca Indians as a cowardly man; even more so, for the coward was turned over to the women to share their drudgery, but an erring woman was held to have sacrificed the glory of her maternity and dishonored her people.

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

Through every phase of his life the Indian is shown to possess qualities which have sterling social value and strong bearing upward instead of downward in the social scale; hence, in increasing numbers, in longevity, and in gradual acquisition of property, he is holding his own with his neighbors in proportion to his advantages.

Inquiry was diligently made respecting the number of recognized immoral characters living on the respective reservations. These inquiries were made with the population list in mind, and always of different persons. There was almost an invariable concurrence of testimony, specifying how many and who openly violated the laws of chastity. The largest estimate for any reservation was less than 20; at some reservations not even 6 could be named. The inferior and sometimes corrupt men who have almost invariably held judicial positions long kept in the background many who desired justice. Ninemarrriages at Cattaraugus and 6 at Tonawanda during the census year, with additions to the churches only after rigid examination into the antecedents of the parties, have done much to quicken the progressive party. The moral tone is low, but residence in the small cabin, or even in the single room cabin, elsewhere sufficiently described, is not the prime source of the evil. It is when different families come into improper associations, as in crowded tenement houses, that all natural restraint is lost; and the people of the Six Nations, with all their unhappy surroundings and poverty, in this matter have suffered opprobrium beyond their true desert in the judgment of christian America.

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

The New York Indians are not more given to betting on games than the white people. Debased by early associations with white people, without the restraints of education or religion, they are an example of a demoralization from without rather than from within. A day among them and their immediate surroundings, a Sabbath day in August, 1890, presented facts bearing upon this statement. The Indian Presbyterian church at Tonawanda, adjoining Akron, had a morning service and Sabbath school, the exercises in all respects befitting the day and occasion; while nearly a mile westward, at the new council house, 65 young men of the pagan party were playing the javelin game and getting ready for an evening pagan ceremony. Near a house, southward, about 20 pagan women were boiling supper for the coming entertainment. Still farther south, in view from the front steps of 2 christian churches, about 130 white men and boys were racing horses on a regular track or looking on, and the barrooms of the village were open, but the Indians were present at neither. These pagan sports were taking place between the Indians and the white man's center of christian effort. The fact bears upon the condition of the Six Nations during the census year.

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

Ignorance is the key to much of their passivity, and the safeguards which religious forms have placed about their homes lack intelligent application to their outside relations, since they use the English language so little.

The temptation to use spirits has had its effect here as on the other reservations, and, aside from the church influence, there is little formal effort at temperance work. Intemperance is not general, but, as at Cattaraugus, it is often found among the men who have the greatest capacity for good.

Immorality among the St. Regis Indians, other than intemperance, is also rare. The statistics of the family relation show that constitutional diseases have not destroyed their vigor, nor have they become debased through immoral practices. However humble the home, it commends its loyalty to the respectful consideration of the white citizens of the United States. There are men upon each reservation who honor and illustrate the virtues and capacities of true manhood, and women who are conspicuous for their domestic life, purity of character, and christian grace.

EDUCATION, SCHOOLS, AND LANGUAGE.

The pagan element, as a general rule, is opposed to education. Exceptions are sometimes found.

Families with small means, unwilling to make any effort to change their condition, claim that they need their children for home work. Even when they enter them at the beginning of the term, they do not enforce their attendance. The children, to a large extent, inherit careless, sluggish, indolent natures, and a lazy spirit.

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

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

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

The deportment of Indian children in the schoolroom is exemplary. Those who attend are well dressed and well behaved. At fully 20 schools visited there was no whispering or side play when the teacher's attention was diverted. Obedience is willing and prompt, but tardiness and irregular attendance, as elsewhere intimated, seem to be instinctive, as at church or other definite appointments. The success of the Friends' school, of the Thomas orphan asylum, and of normal school training in the education of the Indian lies in the system and routine of duty which exact punctuality and accept no compromise. The pupils return home after mere primary training and at the very point where the more intelligent can catch glimpses beyond their reach of opportunities for teaching or some other profitable calling in life through educational development. Once at home they drop into the old ruts, utterly unable to put their primary training to practical use.

The schools upon the 6 reservations in New York are as follows: 1 at Onondaga, employing a male teacher in the morning and an Indian female teacher in the afternoon; 3 at Tonawanda, employing 1 male and 2 female teachers; 6 at Allegany (a seventh building being abandoned), employing 2 male and 4 female teachers; 10 at Cattaraugus, although numbered to eleven (the Thomas orphan asylum school practically counted as number 4), with 2 male and 8 female teachers; 2 at Tuscarora, 1 being taught by a native Tuscarora woman of good education, winning address, and admirable tact; and 5 at St. Regis employing 5 female teachers.

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

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

The second school at Tuscarora is taught by the daughter of a man who devoted many years to teaching and promoting the welfare of this people, and who, with his family, has been among the most patriotic and self-sacrificing pioneers of Niagara county. The teachers of Indian schools are compelled to endure another discrimination against them in receiving less per week than others.

The Onondaga school, first in order, is taken as an illustration of the difficulties and embarrassments attending the teacher's work. The building, erected by the state of New York, is especially attractive and well located. A glance at the map will show that a great majority of the families live within a mile's distance. The clergyman teaches in the morning and an Indian lady teaches in the afternoon. At the fall term, 1889, the school opened with 12 scholars. The daily attendance during the 5 days of the first week was, respectively, 12, 19, 28, 21, 19, a total of 99 days' attendance. The totals for the succeeding 8 weeks were, respectively, 145, 132, 127, 159, 129, 81, 172, 177, the last being during the week before Christmas. Average daily attendance for first week was 19.8; for the succeeding 8 weeks as follows: 29, 26.4, 25.4, 31.8, 25.8, 16.2, 34.5, 35.4. The total number entered on the register during that period was 64. At the winter term only 45 pupils were registered. At the spring term 50 registered. The highest attendance any one day during the year was 32, on the 10th of April, 1890. Only 12 attended every day, even during the Christmas week, and one of these missed but 1 day in the term. Nine other pupils attended 40 or more days, and 26 were quite regular. The correspondingly fair attendance for the winter term was 18 and for the spring term 14. Two boys were above the age of 18. Of the others registered, 32 were males and 30 females, between the ages of 6 and 18, the average age being 10.66 years.

Those who lived farthest away were frequently the most punctual in attendance. One scholar, who came from far up Lafayette creek, from the home of a venerable Oneida chief and a christian man, lost but 1 day during the month of December; the highest average of the year, however, was attained during this month. These details indicate that in this school and in other schools there are thoroughly faithful, ambitious, wide awake, cleanly, well dressed pupils. They are neither bashful nor bold, but self-possessed, obedient, and willing.

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

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

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

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

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

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

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

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

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

SCHOOL No. 5 abandoned.

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

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

CATTARAUGUS SCHOOLS.—The 10 schools upon the Cattaraugus reservation are similar in design, cost, and accessories to those of Allegheny, and with the same superintendent. Ho writes frankly that he "can not secure competent teachers at the rates authorized". The result has been that young and immature persons from his own neighborhood have undertaken this work, some of them as their initial training in the school teacher's profession. The best educated parents complain. The attendance fell off at the fall term, 1890, and the work of training the Indian youth is not wisely and smoothly developed. The new teacher at Newtown, the most populous pagan center, is experienced.

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

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

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

SCHOOL No. 4. The Thomas orphan asylum practically answers for this number.

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

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

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

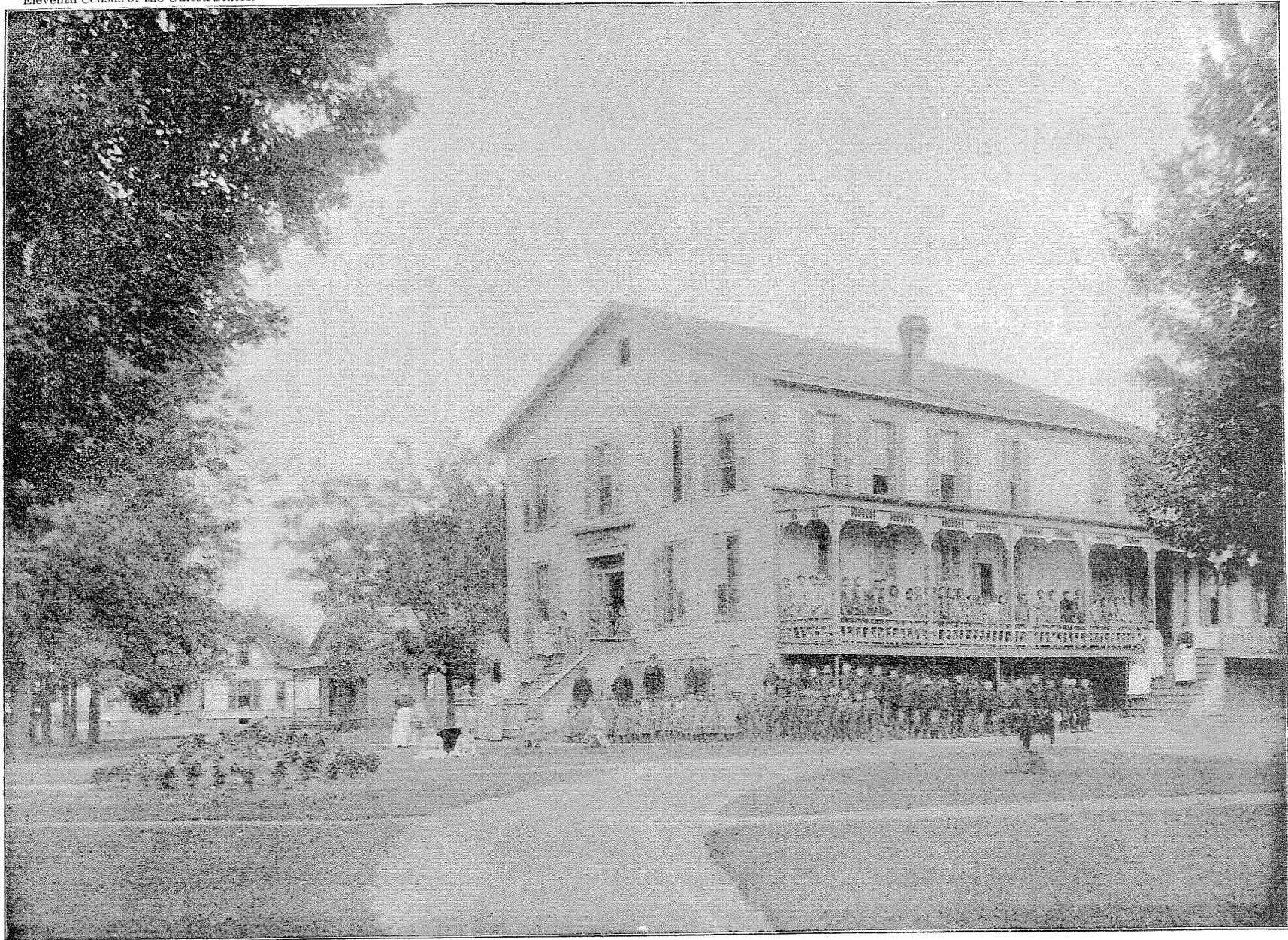
SCHOOL No. 8 has accommodations for 40; largest attendance at any one time, 40; 10 males and 7 females attended 1 month or more during the year; 1 male and 1 female are under 6 years of age; 9 males and 6 females are between the ages of 6 and 18; average age, 9 years; average attendance during the year,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

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

SCHOOL No. 10 has accommodations for 50; largest attendance during the year, 18; 11 males and 4 females attended 1 month or more during the year, all between the ages of 6 and 18, average age of pupils, 10.5 years; average attendance during the year 10; largest average attendance during any 1 month, 12.5, in March, 1890; location, north from Versailles, on the west bank of Cattaraugus creek; special attendance, 2 pupils, 149 out of a possible 155 days.

SCHOOL No. 11 has accommodations for 50; largest attendance during the year, 25; 12 males and 15 females attended 1 month or more; 1 male is over 18 years of age; 2 males and 2 females are under 6 years of age; 9 males and 13 females are between the ages of 6 and 18 years; average age, 9.66 years; average attendance during the year, 15.66; largest average attendance during any 1 month, 22.33, December, 1889; location, on summit west of "One-mile strip"; special attendance, 4 pupils, the full fall term of 78 days.

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



THOMAS ORPHAN ASYLUM
Cattaraugus reservation, New York.

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

The superintendent of public instruction for the state of New York, in successive annual reports, earnestly deploras the condition of the Indian schools, the irregular attendance, and the indifference or opposition of parents, and states that "this indifference is not chargeable to the character of the schools". Many children do not attend school at all, and many are very irregular in their attendance after being entered on the school register.

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

Regular hours for study, recreation, and work, with every possible guidance which affection, sympathy, and good judgment can devise, combine in behalf of the orphan inmates to develop the elements of a religious and industrious life. During the year 14 returned to parents or guardians, 2 were sent out to work, and 2 were adopted. Besides the day system of routine duty, the evenings are made cheerful by readings, talks, games, and music until a reasonable retiring hour, and the order, willing obedience, and obliging manners of both boys and girls are noteworthy. The girls, who learn to sew, manufactured wearing apparel during the year to the value of \$2,515. In addition, they make fancy articles, which they are allowed to sell to visitors on their own account, while the boys are efficient upon the farm.

The Indian's love for music is systematically developed by superintendent and matron, both being accomplished musicians. In addition to their music at home and their regular service of songs at the Presbyterian church on the Sabbath, they are welcome attendants at many public occasions. Through the agency of the asylum 707 Indian children have been educated, and to say that a boy or girl is at the Thomas asylum is a proverbial assurance of a promising future. In reading, grammar, geography, and history, in deportment, penmanship, drawing, and in their sports, there is a visible pride and interest. The system establishes regular habits, industry, and zeal. The studies at the asylum during the year and the number of pupils in each branch are presented in the following statement of English studies:

PRIMARY.—Reading, 50; writing, 29; arithmetic, 36; United States history, 24.

INTERMEDIATE.—Reading, 42; geography, 32; writing, 44; language lessons, 44; arithmetic, 24; physiology, 35.

ADVANCED.—Reading, 35; spelling, 36; grammar, 29; civil government, 46; arithmetic, 30; geography, 32; United States history, 28; physiology, 46; writing, 36.

Recitation and declamation—all pupils.

MUSIC.—Instrumental, 55; voice culture and special training, 7; intermediate chorus singing, 24; musical notation and singing, 80; advanced chorus singing, 20; primary chorus singing, 36; anthems and church music, 70.

Sunday school music—all pupils.

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

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

Sag-a-ree-sa (The Sword Carrier), a Tuscarora chief who was present when Timothy Pickering made the Canandaigua treaty of 1794, requested some Friends who accompanied the commissioner from Philadelphia to have some of their people sent to New York as teachers. As secretary of state, Mr. Pickering afterward granted the request. Three young men began work among the Stockbridge and Oneida Indians in 1796, and 4 visited the

Seneca settlement of Cornplanter in 1798. The foundation thus laid was strengthened by the visit of a committee of Friends to all the Six Nations in 1865, and the Friends' school, now in vigorous operation on the verge of the Allegany reservation, less than a mile from the station at Quaker bridge, on the Allegany river, is the mature fruit of that early conception. It comprises a farm and boarding school with an attendance of 40 pupils, soon to be increased to 45.

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

During September, 1890, a committee of Friends from Philadelphia visited the school and addressed the Indians in both council house and church.

EDUCATION AND SCHOOLS AT ST. REGIS.—There are 5 state schools upon this reservation, under the personal supervision of the state superintendent of these schools. The last school building was erected at a cost of \$500, and the aggregate value of the 5 buildings is about \$1,400. The salaries of the teachers, all females, are \$250 each, and the annual incidental expense of each school is \$30. The schools are judiciously located, and the deportment and progress of the pupils are commendable. A new interest has been aroused, as on other reservations, by the various investigations of the conditions and necessities of the Six Nations.

SCHOOL No. 1, on the St. Regis road, north from Hogansburg, shows the following record: largest attendance any one day, 31; number attending 1 month or more, 25, namely, 12 males and 13 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 13; largest average attendance any single month, 18, in February. One boy and one girl did not miss a day.

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

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

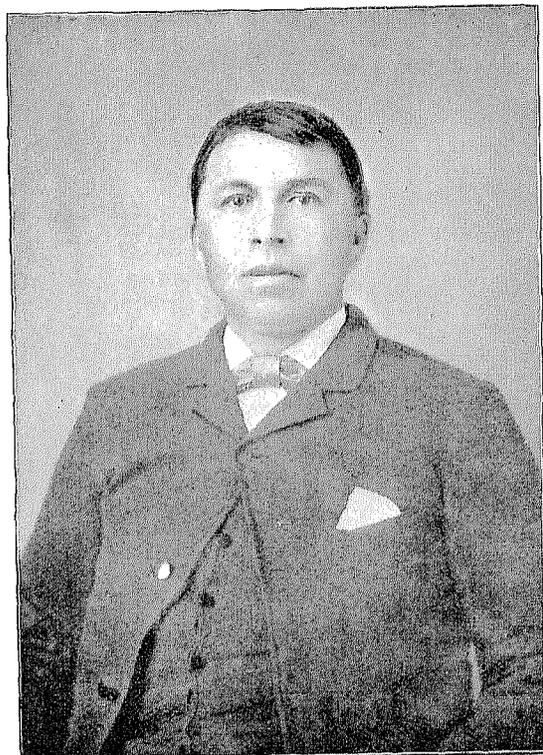
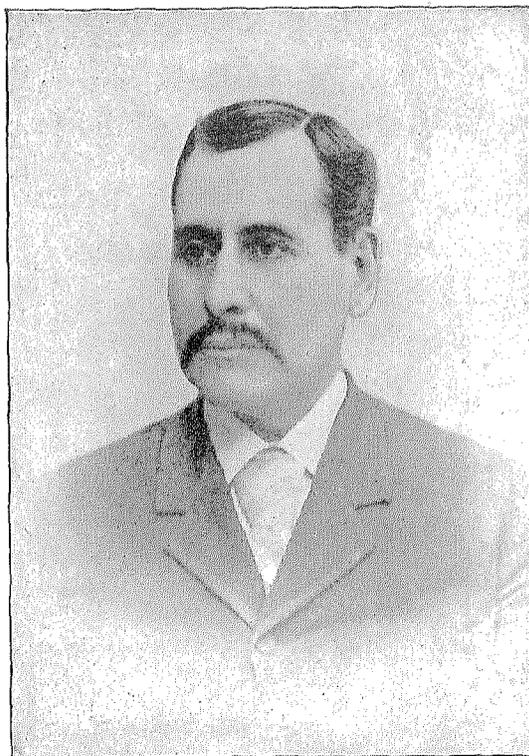
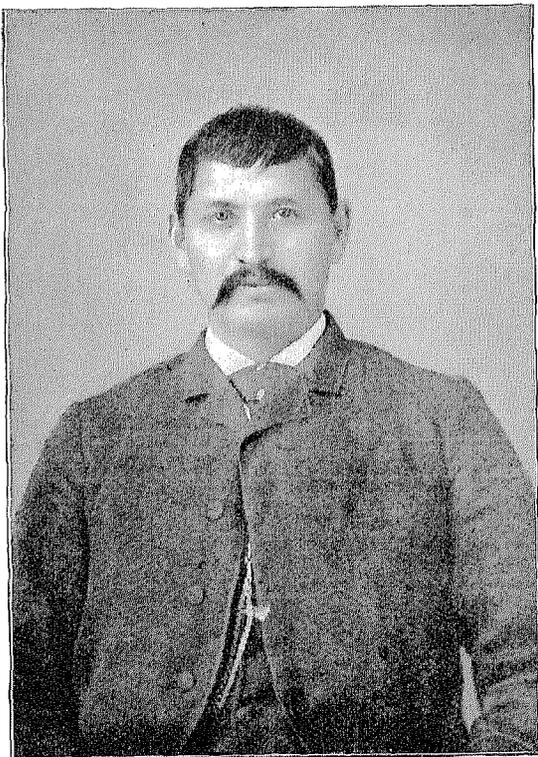
SCHOOL No. 4 is 2.25 miles northeast from Hogansburg, as indicated on the map. Largest attendance any one day, 25; number attending 1 month or more, namely, 13 males and 14 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 15; largest average attendance any single month, 18, in February. Three girls and one boy showed exceptional attendance.

SCHOOL No. 5 is 1.33 miles southwest from Hogansburg, on the new road leading west from the Helena road, at Frank Cook's. Largest attendance any one day, 21; number attending 1 month or more, 26, namely, 14 males and 12 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 14; largest average attendance any single month, 17, in February; exceptional attendance, 1 girl and 2 boys each lost but one day of the spring term.

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

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

LANGUAGE.—At all times and places where the use of English is not absolutely indispensable the Indian language is used, but this is not for the purpose of concealing their meaning. The native courtesy toward strangers, offhand kindness of manner, and good address of this people prevent breaches of companionship; and yet, even among the nations themselves, the acquirement by one nation of the language of another is rare. Among the Tuscaroras, however mellifluous and musical their dialect, the lips are not used in speaking, and the labials not being pronounced, many intelligent Tuscaroras are unable to converse freely with those of other nations. The constant dependence upon interpreters is a drawback, and represses the desire to understand English. It keeps down the comprehension of ideas, which can not find expression through the Indian vocabulary, and it is simply



ALEXANDER JOHN (Ska-no-eh), "Fleeting Arrow." Head chief of the Cayugas.
 EDWIN M. SPRING (Ho-dyah-yoh-gweh), "Spreading Sky," Cayuga chief.

RUSH S. WILSON (Ha-ja-ah-gwys), "He Carries the Fire," Chief of Cayuga Nation.
 HIRAM TALLCHIEF (Dah-eh-Jeh doh), "Burning Hand," Cayuga chief.

impossible for the Indian either to appreciate his condition and needs or make substantial progress until he is compelled by necessity to make habitual use of English. The use of an interpreter seems generally to be necessary at the church services to impress a religious sentiment; but this perfunctory deliverance is unsatisfactory. The minister can not know how far he touches both understanding and heart, nor, without knowledge of the Indian language, can he realize the best results.

HEALTH, AND RACE ADMIXTURE.

An examination of the annual reports of the United States agents for many years indicates the classes of diseases heretofore most common among the Six Nations. The reluctance of the Indians to employ physicians springs from want of means, want of easy access to physicians, and, in some measure, to the fact that from time immemorial they have relied much upon the use of medicinal roots and herbs in ordinary ailments. The women are practical nurses. This lack of professional treatment and the ignorance of the names of diseases have almost entirely prevented an accurate specification of the causes of death during the census year. The chief diseases reported, other than consumption and kindred lung troubles, of which there are many, have been scrofula and syphilitic ailments in some form. Their relations to the white people have been credited with these to a large extent; but it can not be correctly claimed that pure white and pure Indian blood involves an enfeebled race. Catarrhal troubles and diseases of the eye are common with the Tuscaroras, due, they think, to exposure to the lake winds, while at Cattaraugus many attribute their coughs to the harsh winds that sweep up the valley from Lake Erie.

William Bone, of Allegany, claims that he is the only Seneca. It is not certain that any are purely such. The presence of the mustache and beard shows how largely the white element has united with the red, and many are of distinct white admixture. This admixture of blood also appears conspicuously among the children. It is a popular error to attribute to vice only all Indian approximation to the white man in respect of hair, complexion, and color. The Six Nations are not on the decline. In the Six Nations, from June 30, 1889, to June 30, 1890, the deaths were 161, the births, 185; gain, 24. This includes the St. Regis Indians and the Cornplanters, of Pennsylvania.

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

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

INDIAN NAMES, TRADITIONS, AND REMINISCENCES.

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

Personal names were given from peculiarities or sudden fancies, and upon elevation to chieftainship a new name was given. The eloquent Red Jacket, O-te-ti-an-i, "always ready", became Sa-go-ye-wat-ha, "keeper awake". So special uses and qualities are supposed resemblances entered into their nomenclature. "It sheds its blush" describes the watermelon. The white ash was the "bow tree". The corn, bean, squash, strawberry, and maple were classed as "our life supporters".

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

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

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

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

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

ANNUITIES.

The Six Nations, with the exception of the St. Regis Indians, who receive no annuities from the United States, draw from the United States and from the state of New York annuities on the basis of past treaties, which secured this fixed income on account of lands sold from time to time, and rights surrendered. This payment is

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

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

proportionately less in value each year, as the Indian's condition constantly exacts a greater outlay to meet increased cost of his changed mode of living.

The annuities themselves bring small returns in visible benefits. The payments by the United States, which are theoretically paid in the early autumn, for the census year were not completed until February, 1891, through delay of the appropriation by Congress.

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

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

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

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

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

There were solid men and sensible women who secured their money and went straight back to work or home, and there were many on the court house square who settled fraternal debts. For 2 or 3 days also the hard cider dens at Lawton station and the "Four mile road" replenished their tills, and then the annuity had melted away. Decorum, good order, and cheerfulness had no interruption.

The agent of the United States for the Six Nations and the New York superintendent of the St. Regis Indians pay the same gross sum annually whatever the number, dividing accordingly. A scourge of disease would increase either of these distributive payments to each person without reduction of the aggregate; hence, the care taken by the Indians to report births and deaths.

The distribution of the annual quota of goods due from the United States to the Onondagas, closing the series of issues for the year 1890, took place at the council house on the public green at 1 o'clock p. m., February 5, 1891. Congress had postponed this distribution of cotton goods, greatly to the discomfort of the recipients.

The distribution at Onondaga is a fair representation of similar scenes at the other reservations. Upon due notice by the United States Indian agent of the day of his arrival, word was quickly circulated, and at midday men of all ages, and women bearing their children with them, assembled rapidly. They came by the roads and across fields by the most direct routes, and with the utmost propriety seated themselves upon the benches ranged against the walls in the council house, the women occupying one end of the building and the men the other. Very little conversation took place, and the quiet was that of a quaker meeting. In the center lay the bales of muslin, and one of the headmen stood, knife in hand, ready to open them at proper announcement. Meanwhile the agent and his clerk prepared receipts for signature, and at 1 o'clock the president of the Onondagas announced the hour for distribution. Several chiefs were summoned to the table to sign the receipts on behalf of the people. These were attested by the clerk and a second white man, and the distribution began. With a rapid dash of hands alternately through the folds of muslin, swift as a weaver's shuttle, there were told off to the Oneidas 11 and to the Onondagas 9 yards. A touch of the knife and a sharp, crisp tear told off one share which was quickly passed to the expectant owner. Now and then the representative of a large family would be half buried under the accumulating load, and good natured laughter would disturb the silence. With here and there a bonnet, the greater number of the women sat with heads wrapped in bright shawls, nearly one-half holding children, and as

quickly as a share was fully made up the contented owner quietly started homeward with the burden. The same was true of the men. Perfect decorum prevailed and all had contented faces. The distribution lasted until nearly 5 o'clock, and not a rude word, an impatient gesture, or a wry face disturbed the good order and genial feeling. At one time 80 people occupied each end of the hall, all neatly and modestly dressed.

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

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

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

The Senecas receive annually from the United States \$16,250 in money and \$500 from the state of New York. The Onondagas receive from the state of New York \$2,430. The Cayugas, living among the other nations, receive from the state of New York \$2,300. The St. Regis Indians receive from the state of New York \$2,130.67. They do not receive any annuity goods from the United States. The Six Nations also receive from the United States annually the value of \$3,500 in goods. The Tuscaroras and Oneidas receive no money annuities.

GENERAL REMARKS.

The state and federal courts, as the former have recognized in several instances, should recognize the "Indian common law title" of occupants of reservation lands, where such lands have been improved. They should assure such titles, as well as sales, devises, and descent, through courts of surrogate or other competent tribunals, wherever local Indian officials refuse just recognition of such titles or delay a just administration when conflicts arise.

All statutes which offer the Indian a premium for dishonest dealing should be repealed, and the Indian should be held to his contracts to the extent of his personal holdings.

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

THE TITLES TO INDIAN LANDS.—Independent of the pre-emption lien of the Ogden Land Company upon the lands of the Seneca Nation, and absolutely as respects the Onondaga, Tonawanda, and Tuscarora Senecas, the Indians already hold their lands substantially in severalty. The theory advanced by many that these lands are so absolutely held in common that the people have no stimulus to improve them is founded upon an erroneous idea of law and fact. The same principle that underlies the English, and therefore the American, common law obtains here. It has been settled among the Six Nations beyond question that occupation, building upon, and improvement of land by consent of the authorities representing the whole people confer a title, practically in fee simple, excepting that it is inalienable to a foreigner, but it may be conveyed or devised within the nation, and that it is inheritable by the immediate and natural heirs in absence of a will.

It is equally true that when a party without land applies to the authorities for the formal allotment of land for improvement and cultivation permission to so select and improve land is almost always given. The national title has itself been a guaranty to each individual occupant that this perfect title in the nation is his to control as if he held a deed therefor, and that his use and disposal of said land can not be disturbed. There is public domain enough on each reservation to give every family seeking it all the land needed, and the disinclination to work, to improve land, and secure support therefrom is the only barrier to rightful possession and use. This tenure is so fully recognized that no body of chiefs or ruling representatives of the Six Nations dare assert any right to disturb that tenure or prevent its sale or devise by the tenant, and every case, so far as known, reported as a violation of this right by the peacemaker courts or by other authority, upon the settlement of an estate or dispute as to adjoining boundaries or conflicting titles, has been adjusted upon evidence.

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

On each of the reservations white men work the lands for a cash rental or upon shares, rarely occupying the soil for homes. Nearly 100 white persons occupy Indian lands in the vicinity of Red House, on the Allegany reservation. These were counted in the general census.

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

LAWS OF THE SENECA NATION.

[Passed April 14, 1890.]

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

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

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

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

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

The Onondaga Nation also receives into its treasury rental from stone quarries.

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

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

There is not the faintest similarity between Indian occupation of any western reservation and the titles of the Six Nations to their lands.

All lands were held in common by the various members of the Iroquois league. As at present, the same choice inured to each family to select, cultivate, buy, sell, and transmit to posterity whatever the members thereof elected. The result of that choice or want of choice, of industry or idleness, of economy or waste, of good judgment or thriftlessness is visible in farms or weedy patches, in houses or cabins, in education or ignorance, in decency or filth. The natural and universal law in all generations of men is plainly evident that the percentage of the relative grades of acquisition or waste of large or medium accumulations, of bare support or of scant support, is almost identical with the average of communities wholly white, and the percentage of absolute suffering from want much less among these Indians than in very many settlements of white people.

The following particulars are from the report of the United States Indian agent:

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

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

WHISKY.—There has been very much trouble upon the Allegany reservation during the past year (prior to June 30, 1890) on account of the sale of whisky to the Indians. At Red House drunken rows have been frequent, and fights between white men and Indians in several instances have resulted in serious injuries to the Indians. All efforts to secure conviction of the guilty parties have proved unavailing on account of the refusal of the Indians to tell where they got their whisky. Early in the spring the commissioner of internal revenue was notified by the authorities at Washington not to issue stamps to persons who were to sell liquors on the Indian reservations, and stamps were refused to the dealers residing in the villages upon the Allegany reservation. Pending an appeal by the dealers to the authorities at Washington, some were given authority to sell until the matter was decided. After considerable delay the

opinion of the Attorney General upon the question was received, deciding that the government had no authority to issue licenses to sell liquors upon the reservations, and consequently the sale of liquors in the villages upon the reservation has been stopped altogether. This action on the part of the officials at Washington has caused great consternation among the local liquor dealers.

THE SHINNECOCK, POOSEPATUCK, AND MONTAUK INDIANS, IN NEW YORK.

The report of the special committee appointed by the assembly of New York in 1888 to investigate the Indian problem of that state, made February 1, 1889, contained the following in relation to the Shinnecock, Poosepatuck, and Montauk Indians:

THE SHINNECOCK RESERVATION.—This reservation is located on a neck of land running into Shinnecock bay, near Southampton, on Long island. When the whites discovered the island 13 Indian tribes occupied the land, one of which was the Shinnecock, claiming the territory from Canoe Place to Easthampton, including Sag Harbor and the whole south shore of Peconic bay. All the Long Island Indians were subject to the Mohawks and paid tribute to them. They were much more peaceful and less aggressive than the Iroquois, and never formed any general conspiracy against their white neighbors. They are supposed to be descendants of the Mohegans and spoke the language of the Delawares. They formerly held a lease of their lands, about 3,600 acres, for 1,000 years, from trustees of the common land of Southampton, but under an act of the legislature of 1859 they acquired the fee to about 400 acres, giving up the remainder. They also have a claim to and are in possession of 50 acres of woodland in the same town, purchased by the tribe many years ago, which their trustees assumed to sell to one Benjamin Carpenter, about 1883, and which sale they allege to be invalid, owing to lack of authority in the trustees of the tribes to sell their land. The people dwelling here called Indians number about 150, 60 males and 90 females. Upon the reservation are 2 schools supported by the state at an annual expense of \$737.73. The number of children of school age is 59, of whom 53 attended school some portion of the past year. The average daily attendance for the past year was 25. The school work here is not any in advance of that upon the other reservations of the state. There are 2 church buildings upon this reservation, only 1 of them, Presbyterian, being in use. Here services are held each week by one of the Indians. A Sunday school has been organized by Miss Sarah Lewis, an intelligent and public spirited young lady of Southampton, who has taken great interest in the welfare of these people, and is expending much well directed effort for their improvement. Nearly all of these Indians attend church, and many of them are professors of the christian religion.

They cultivate only one-tenth of their land, and a portion of the remainder is leased to and worked by white men. Some part of it is swampy and the residue runs to waste, covered with weeds and briars. Many of the men in past years served as whalers, and made good seamen and under officers.

Their social condition is not enviable. During the time when negroes were held as slaves in the state these Indians largely intermarried with them, and their descendants apparently have more of the negro than of the Indian blood in their veins, and in fact are only Indians in name. They have entirely lost their native language and have not used it for more than a hundred years, speaking now the English language exclusively. They have intermarried until they may fairly be considered one family. Marriage ceremonies among them are usually performed by a clergyman or magistrate. Divorce laws are not in force among them, and when a separation is desired it is had and the marriage relations cease. Nearly all of them can read and write to some extent. As a class they are indolent and shiftless, living from hand to mouth, generally in cheap, poor houses, and with insufficient clothing and food, at least in winter. None of them cultivate to exceed 10 acres of land and some not more than an acre or two. Their law of intestate succession is very peculiar as well as interesting. Upon the death of her husband, the wife usually takes all of his estate; if the wife be dead, all things being equal, the eldest daughter inherits, but if there be any child apparently in greater need of the property than any other, that one receives the estate.

These people are largely governed by the laws of the state, and in almost every instance apply to the state courts for redress and protection. In any action with reference to this tribe charity should be largely mingled with good judgment.

POOSEPATUCK AND MONTAUK INDIANS.—In this connection mention may be made of 2 other remnants of the Long Island Indians, the Poosepatucks and Montauks. The former occupy 50 acres on the southern shore of the island, near the mouth of Mastic river, in the south part of the town of Brookhaven. They number 10 families and elect annually 3 trustees, who manage their affairs. They have a church and Sabbath school and a state school. Colonel William Smith, chief justice of the province, received a patent for the lands where these Indians live from William and Mary in 1693, and in 1700, July 2, conveyed to the tribe 175 acres to "the intent sayd Indians, their children and posterity may not want sufficient land to plant on forever". Of these lands only 50 acres remain to them.

The Montauks, at Montauk Point, number only 8 or 10 persons. Both of these remnants are also mixed Indian and negro.