

PART III.

ANCIENT AND MODERN GOVERNMENT, PROVISIONS AND INCIDENTS, INCLUDING THE SAINT REGIS INDIANS.

The Iroquois league had its democratic and republican elements, but the separate national governments were essentially oligarchic. The only semblance of written law was the wampum, which was made for special occasions or events and so associated with their leading features as to be afterward suggestive of their lessons and history. It was the duty of the "keeper of the wampums" to store all necessary facts in his memory and associate them with the successive lines and arrangements of the beads so that they could readily be called to mind. At general councils the wampums were produced, solemnly expounded, and made reminders of history and duty.

"Reading the wampums" became therefore a means by which to perpetuate treaties, and the exchange of wampums was an impressive occasion. Both the Canadian and New York divisions of the Six Nations retain as national heirlooms these evidences of the chief facts in their national life.

The Saint Regis Indians, living on both sides of the Saint Lawrence river, have a small collection of wampums, fewer than the Onondagas at Onondaga Castle, near Syracuse. The Onondagas retain the custody of the wampums of the Five Nations, and the "keeper of the wampums", Thomas Webster, of the Snipe tribe, a consistent, thorough pagan, is their interpreter. The "reading of the wampums" to the representatives of the tribes gathered at Saint Regis makes a suggestive picture.

READING THE WAMPUMS.

The following is the group, named from left to right: Joseph Snow (Chan-ly-e-ya, Drifted Snow), Onondaga chief; George H. M. Johnson (Je-yung-heh-kwung, Double Life), Mohawk chief, official interpreter; John Buck (Skan-a-wa-ti, Beyond the Swamp), Onondaga chief, keeper of the wampum; John Smoke Johnson (Sack-a-yung-kwar-to, Disappearing Knot), Mohawk chief, speaker of the council, father of No. 2; Isaac Hill (Te-yem-tho-li-sa, Two Doors Closed), Onondaga chief, and John Seneca Johnson (Ka-nung-he-ri-taws, Entangled Hair Given), Seneca chief. According to the Narrative of Indian Wars in New England the original wampum of the Iroquois, in which the laws of the league were recorded, "was made of spiral water shells, strung on deerskin strings or sinew, and braided into belts or simply united into strings". Mr. Hubbard describes the wampum as "of two sorts, white and purple". The white is worked out of the inside of the great conch shell into the form of a bead, and perforated, to string on leather. The purple is worked out of the inside of the mussel shell. A single wampum, representing the Onondagas by a heart, in the center of the league, and older than the settlement by the white people, or, as claimed, dating back to Champlain's invasion in 1608, contains over 6,000 white and purple beads made of shell or bone. Another of later date, 6 feet in length and 15 strings wide, and containing 10,000 beads represents the first treaty between the league and the United States. In the center is a building representing the new capitol. On each side is a figure representing Washington and the president of the league, while, hand in hand, the 13 colonies or states, on one side 7 and on the other side 6, in all 15 figures, complete the memorial record. The mat on which the president of the league (to-do-da-ho) is supposed to have sat when the league was instituted, about the middle of the sixteenth century, and the suspended mat to "keep off the dust" are still in good preservation. One wampum represents the conclusion of peace with 7 Canadian tribes who had been visited by the jesuits, having a cross for each tribe, and with a zigzag line below, to indicate that their ways had been crooked but would ever after be as sacred as the cross. Still another memorial of days of craft and treachery while the league was too feeble to take the field against the Algonquin tribes represents a guarded gate, with a long, white path leading to the inner gate, where the Five Nations are grouped, with the Onondagas in the center and a safe council house behind all. There are 11 of these historic wampums, each fraught with traditional story of persons and events.

Daniel La Forte, who has been chairman or president of the league, and also of the Onondagas, and elsewhere referred to, still insists that the wampums, as expounded by Thomas Webster, are "government enough for the nation, and lay down all the rules of duty that are needed".

The fact that the people can have no key to their own "laws", and that the dictum of the wampum reader is binding, just as his memory or interpretation of the emblem shall dictate, seems to weigh little with the pagan party. Notwithstanding the claims made that the wampums can be read as a governing code of law, it is evident that they are simply monumental reminders of preserved traditions, without any literal details whatever. As curious relics they are valuable.

Photographs of all the wampums were obtained to accompany the report of the Six Nations Indians, with the explanation of each as read by the "wampum keeper". The mat of the to-do-da-ho and the wing (mat) used by

the headman to shield him from the dust while presiding at the council are well preserved. The first group, from left to right, represents a convention of the Six Nations at the adoption of the Tuscaroras into the league; the second, the Five Nations, upon 7 strands, illustrates a treaty with 7 Canadian tribes before the year 1600; the third signifies the guarded approach of strangers to the councils of the Five Nations; the fourth represents a treaty when but 4 of the Six Nations were represented, and the fifth embodies the pledge of 7 Canadian "christianized" nations to abandon their crooked ways and keep an honest peace. Above this group is another, claiming to bear date about 1608, when Champlain joined the Algonquins against the Iroquois. The second group includes, also in the center, the official memorial of the organization of the Iroquois confederacy, relating back to about the middle of the sixteenth century, and immediately over that of 1608, suspended between the "turtle rattles", which were used at the feather dance at Cattaraugus January 21, 1891, is a ragged wampum of unknown antiquity. Above, and containing the general group, is the wampum memorial of the first treaty made by Washington on behalf of the 13 original states and the president of the Six Nations at the national capital.

GOVERNMENT AND EXISTING CONDITION OF THE RESERVATIONS.

To give a clear view of the government and present condition of the reservations, they will be noticed in the order already adopted.

THE ONONDAGA NATION is governed by 27 chiefs, all but 2 being of the pagan party; 2, however, are sons of christian ministers, and others professed for a time to be christians, but quietly rejoined old associations. Albert Cusick, lay reader in the church of the Good Shepherd, held the office of to-do-da-ho (president) at one time, but was deposed on account of his religion. Those who have thus resumed their former political and social relations are among the most persistent in opposing a change. Daniel La Forte, a genial man in his own house, and once active in church work, is one of this number. It is nevertheless true that many of the most influential, whose property is gaining in value, and whose business gradually increases their dependence upon the white people for a market and like benefits, realize that their own interests would be more secure under some recognized code of law for the government of the nation.

The ruling chiefs, chosen by the females of the families represented, as in very ancient times, are practically in office for life. In case of a vacancy the successor chosen may be under age. In the rules and regulations formulated in 1882 for something like representative government it was provided that minor chiefs should not vote in any matters affecting the finances of the nation. Provision was made for a president or chairman, clerk, treasurer, marshal, 3 peacemakers, or judges, 1 school trustee, 1 pathmaster, and 2 poormasters. A wise provision as to wills, dowers, and the settlement of estates in conformity with the laws of New York, another abolishing the customs and usages of the Onondaga Indians relating to marriage and providing that where parties had cohabited as husband and wife for 5 years the relations should be held to be settled, and another legalizing and authorizing the peacemakers and ministers of the gospel to solemnize marriage found place in the constitution reported on the 3d of May, 1882. A just provision respecting the disposition of lands in severalty was declared to be dependent upon a three-fourths vote of the males and a three-fourths vote of the mothers of the nation. The record states that on the 6th day of May said rules and regulations were adopted at a meeting called for the purpose. A full list of officers was elected, as follows: Daniel La Forte, chairman; Jarvis Pierce, clerk; Orris Farmer, treasurer; Cornelius Johnson, marshal; Jimerson L. Johnson, Wilson Johnson, and John White, peacemakers; Simon Scanandoah, pathmaster; Joseph Isaacs, school trustee, and Baptist Thomas and Wilson Reuben, poormasters.

On the 13th of May a resolution was adopted "requesting the president to announce to the people to observe Sunday, to put a stop to Sabbath breaking, such as playing ball and other nuisances, and give it to be understood that the Onondaga Indians as a nation are to become Sunday observers and do all they can to suppress Sabbath breaking". On the 18th of May an appealed land case was decided. On the 30th money was appropriated to send a messenger to the Tonawanda and Cattaraugus families to invite them to come and worship the Great Spirit at Onondaga. On the 13th of June a method for compelling men to work the roads was discussed. On the 28th of September an appropriation was made of \$50 to defray the expenses of certain Indians who were desirous of attending pagan ceremonies to be held at Tonawanda for the worship of the Great Spirit. On October 28 the appointment of delegates to meet commissioners appointed by the state of New York to examine into the condition of the Onondaga Indians, and also an appropriation of money for a school site were discussed. On the 16th of November it appeared that charges and complaints had been made by the christian portion of the tribe against the chiefs, and a committee was appointed to canvass every house to see if the people were still in sympathy with the chiefs and favorable to the continuance of tribal relations and the enforcement of the treaty of 1788, made at Fort Stanwix, against the leasing of the lands. On the 1st of December B. E. Cusler addressed the chiefs, claiming that "the deplorable condition of the Oneidas and Cayugas was the condition which awaited the Onondagas if they met the state upon the proposition to divide their lands in severalty". A committee, however, was appointed to wait upon the commissioners and state under oath that they had never seen any immoralities or indecencies at their



THOMAS La FORTE (Sho-hoh-do-nah), "Large Feather,"
METHODIST MINISTER, Onondaga.



ALBERT CUSICK (Sa-go-neh-guah-deli), "Provoker,"
Onondaga.



ORRIS FARMER (Ho-de-gweh), "Absconder,"
Onondaga.

public places. On the 12th of December a resolution was adopted that "we will not tolerate a change of our laws, nor sign any papers that will tend to our destruction as chiefs or break up our tribal relations". On the 18th of January, 1883, a delegate was appointed to visit Washington and press the nation's claim to Kansas lands, but an appropriation was voted down. On the 3d of February attention was called to the fact that "chiefs would not attend the meetings", and a quorum was rarely present. A motion to allow chiefs who would not attend business meetings to resign was carried. A motion to do away with the rules and regulations adopted May 3, 1882, was lost by a vote of 5 in the negative and 3 in the affirmative, 7 being a quorum. On the 13th of February, 1883, an amendment as to quorums (a bare quorum, 7, being present) was proposed, and the rule was so changed that any number present, after due notice of time and place for a proposed meeting, should constitute a quorum, a majority being authorized to appropriate moneys and transact national business. On the 8th of March, after the usual "word of thanks to the Great Spirit" as "opening ceremonies", the matter of nullifying existing leases was considered. April 3, 4 being present, an appropriation was made to publish a refutation of charges made at Albany against the nation and to defeat the McCarty bill. On April 28 a suggestion was made to give to the christian party a seat among the council chiefs, to prevent the destruction of the tribe as a nation. On the 1st of May occurred the annual election of officers under the constitution of May 3, 1882, and the presentation of the treasurer's report of receipts of rents of farms and quarries (\$515) and disbursements (\$512). No mention of the chiefs present appears on the record. The record of a meeting held August 3, 1883, and the last meeting until April, 1887, closed with the decision that "through the proper ceremonies of a dead feast" the question of title to land then at issue had been settled.

A MOVEMENT FORWARD.

On the 26th day of April, 1887, a public meeting of the Onondaga people was held at the council house, at which the old rules and regulations were substantially revived, with the following solemn preamble:

DECLARATION of the Onondaga nation of Indians, changing their form of government and adopting a constitutional charter.

We, the people of the Onondaga nation of Indians, by virtue of the right inherent in every people, trusting in the justice and necessity of our undertaking, and humbly invoking the blessing of the God of nations upon our efforts to improve our civil condition and to secure to our nation the administration of equitable and wholesome laws, do hereby abolish, abrogate, and annul our form of government by chiefs, because it has failed to answer the purpose for which all government should be created. It affords no security in the enjoyment of property. It makes no provision for the poor, but leaves the destitute to perish. It leaves the people dependent on foreign aid for means of education. It has no judiciary nor executive department. It is an irresponsible, self-constituted aristocracy. Its powers are absolute and unlimited in assigning away people's rights, but indefinite and not exercised in making municipal regulations for their benefit or protection. We can not enumerate the evils of a system so defective, nor calculate its overwhelming weight on the progress of improvement; but to remedy these defects we claim and establish the following constitution or charter, and implore the governments of the United States and the state of New York to aid in providing us with laws under which progress shall be possible.

Provision was made for a governing body of 12 councilors, two-thirds of which body should constitute a quorum, requiring, however, two-thirds of the entire number to appropriate public money.

On the first Tuesday of May, 1887, the following officers and councilors were elected: For president, Daniel La Forte (a chief), and for clerk, Orris Farmer. The christian element controlled the meeting. The councilors consisted of Joshua Pierce, Baptist Thomas, John Johnson, John White, Jaris Pierce, Wilson Jacobs, Wilson Reuben, Chris. John Smith, Charles Green, Moses Smith, William Johnson, and Thomas Webster. Josiah Jacobs, Jaris Pierce, and Peter George were elected peacemakers.

At a succeeding meeting, on May 10, President La Forte called upon Joshua Pierce to "open the meeting with prayer".

On the 20th of May a meeting was called to fill vacancies occasioned by the resignations of Daniel La Forte, Orris Farmer, Thomas Webster, John Johnson, and Baptist Thomas. The final meeting of record was held on the 21st of July, 1887, the organization falling to pieces for want of support. A meeting of 10 chiefs was held at the house of Daniel La Forte February 14, 1888, "for the settlement of the Hawley Hill estate". No other meetings are recorded until one more very decided effort was made to introduce a responsible civilized form of government.

THE STRUGGLE RENEWED.

On the 15th of October, 1889, at a meeting of chiefs, which was held at the council house, when 11 chiefs, viz, George Lyon, Charles Lyon, Baptist Thomas, Thomas Webster, John Hill, William Hill, Andrew Gibson, Peter George, Asa Wheelbarrow, John Thomas, and George Vanevery, were present, the question was discussed of "hiring a chairman, clerk, and treasurer to take charge of meetings and national business". "As no meetings had been held, nobody took any interest in the affairs of the nation, and something must be done". Objection was made to such "a traffic of the offices". With Peter George as chairman and Jaris Pierce as secretary, it was voted 5 to 4 to readopt the constitution of 1882.

"On account of the great importance of the question, so few being present", a committee of 3, viz, George Vanevery, Jaris Pierce, and John Thomas, was appointed to draft and report a new constitution, and it was also

ordered that "notice be given to all of the people of the tribe to be present at the time of the report and election of officers, assigned for the 21st day of October, 1889".

The proceedings of that meeting were as follows :

Chiefs present : Thomas Webster, George Vanevery, Andrew Gibson, Charles Lyon, William Lyon, Hewlett Jacobs, George Lyon, Jacob Bigbear, Peter George, John Thomas, Wilson Reuben, Baptist Thomas, Daniel La Forte, John R. Farmer, and Jacob Scanandoah.

Charles Lyon made the welcome remarks appropriate to the opening services, after which Peter George was chosen chairman of the meeting and Jaris Pierce secretary.

A motion by Baptist Thomas that "we now listen to the committee on constitution" was carried.

Report was then made by Jaris Pierce, by reading the bill as drafted by two of the committee, John Thomas having declined to act.

The constitution reads as follows :

AN ACT for the protection and improvement of the Onondaga tribe of Indians residing on the Onondaga Indian reservation, in the state of New York. Passed October 21, 1889.

SECTION 1. It shall be lawful for the chiefs of the Onondaga tribe of Indians to select annually a president, clerk, and treasurer from among their number, or from the headmen or warriors of the tribe, as president, clerk, and treasurer, whose term of office shall be for one year. The first election under this charter shall be held on the 21st day of October, one thousand eight hundred and eighty-nine, and every year thereafter, to be held annually at their council house for that purpose, at one o'clock in the afternoon of that day. A plurality of all the votes cast at such election shall be sufficient to elect a candidate.

SECTION 2. There shall be a book provided, to be called "The register of election", and a certificate of the election of any officer under this act shall be entered in such register and be signed by the presiding officer and clerk of such meeting, and shall be evidence of such election.

SECTION 3. The chiefs of said Onondaga tribe of Indians, their names, shall be enrolled in the book of records kept by the clerk. Fourteen of their number shall constitute a quorum, and shall be competent for the transaction of national business. Two-thirds of their number voting for any resolution shall be deemed carried, but to all bills for the appropriation of any moneys the assent of twelve of the chiefs in council shall be necessary.

SECTION 4. It shall be the duty of the president to call a meeting of the chiefs from time to time and to preside at all of the meetings of chiefs, etc.

SECTION 5. It shall be the duty of the clerk to keep the records and minutes of the proceedings of the council, and issue warrants on the treasurer for moneys appropriated by the chiefs in council, and he shall be their secretary.

SECTION 6. The treasurer-elect shall, within five days after his election, issue bond or security to the nation to the amount of \$1,000, to the satisfaction of the president and clerk of the nation, for the faithful performance of the duties of his office as a treasurer of the nation. The treasurer-elect, after giving security aforesaid, may receive all moneys belonging to the nation. He shall not pay out any of said moneys except upon the warrant of the president and clerk of the nation. At the expiration of his office he shall deliver up his books, papers, and vouchers to his successor, or to the chiefs in council assembled. His books shall always be opened for the inspection of the nation.

Baptist Thomas moved that the constitution be adopted. Voted and carried.

The election for officers was then proceeded with.

The election of the president and clerk was by acclamation, viz, Daniel La Forte, president; Jaris Pierce, clerk.

After which Frank Logan was elected treasurer by ballot.

Meeting then adjourned.

JARIS PIERCE, Secretary.

It would be almost impossible for any community of white persons, whether of a high or low social grade, whether educated or ignorant, to live in peace under the loose restraints which the Six Nations call their governmental system, and yet there are very few disorders, few crimes, and petty offenses against person or property are very infrequent. Pride in the old systems of the confederacy and in the traditions and memories of early times have much to do with the involuntary respect paid to the chiefs, sachems, or councilors, who are officially recognized as their government by the respective nations; but natural indolence or indifference to the future, provided the immediate present be tolerable, has its effect, and suspicion that the white people urge citizenship upon them for the purpose of a more ready control of their lands prevents decided action toward citizenship.

At all the reservations in New York, except the Tuscarora, the executive control is in the hands of the pagan party, and a majority of the population thus ruled is also pagan. This element is more largely political than religious, although the old men and women are, by long habit and abject ignorance, firmly set against a change. Just at present any hearty accord with the rapidly maturing wishes of the progressive party would be regarded as treason to the nation, but even this objection to any change is largely controlled by the settled conviction that the offices could not in that event be controlled, as at present. The fact is that the governing officials will not account to the people for the management of public affairs, and there is no concentrated effort thus far to compel such accounting.

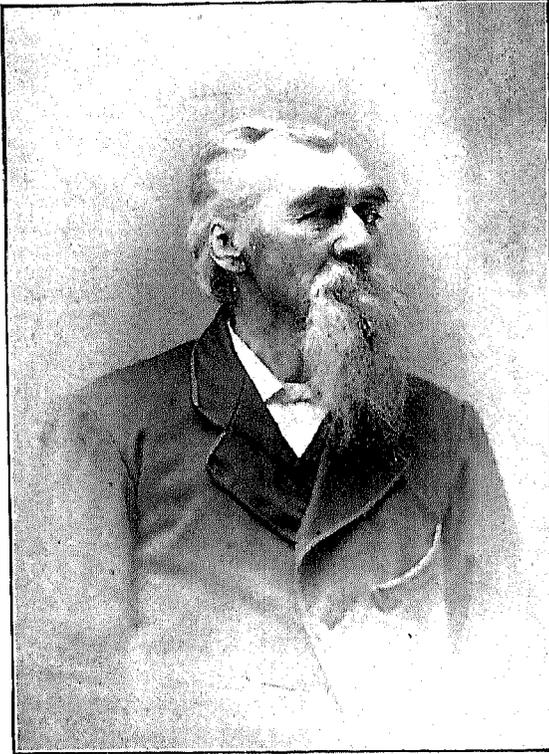
At a meeting held December 2, 1889, Chiefs Charles Lyon, George Vanevery, William Lyon, George Lyon, Baptist Thomas, James Thomas, Abbott Jones, William Hill, John Hill, Wilson Reuben, Peter George, John R. Farmer, Asa Wheelbarrow, Hewlett Jacobs, Jacob Bigbear, Enoch Scanandoah, and Jacob Scanandoah were present. The president and treasurer elected on the adoption of the constitution having declined to act, Baptist Thomas was elected president and Wilson Reuben treasurer. The constitution was also signed by all of the above named except William and George Lyon. It was also signed by William Isaacs, John White, Thomas R. Farmer, William Johnson, Daniel Hill, Benjamin Isaacs, and Frank Johnson, "headmen and warriors". The quorum basis was changed so that a majority present at a called meeting could transact business, but the assent of 12 chiefs was required to appropriate moneys. "A committee was appointed to examine into existing leases and report at a future meeting".

On the 9th of December real business was transacted, and a clear business report was made of individual leases, rentals of land as well as of quarries, propositions for cutting timber, etc. At an adjourned meeting, held December 16, only 10 were present at the opening exercises. Mr. T. D. Green, state agent, who was present, understanding that there was a difference of opinion as to the new rules and regulations, thought it best to take a vote. Meanwhile other chiefs were called in, so that all but George Crow, James Thomas, and Hewlett Jacobs were present. The

TONAWANDA BAND OF SENECA.

Eleventh Census: 1890.

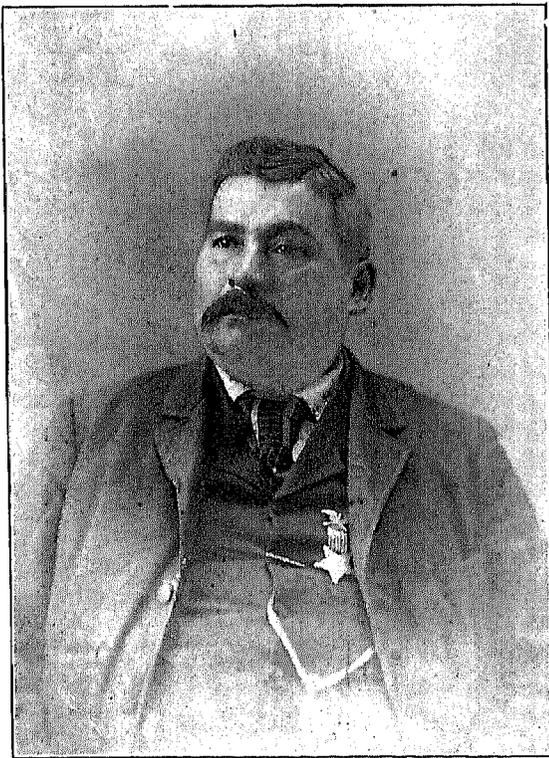
Six Nations of New York.



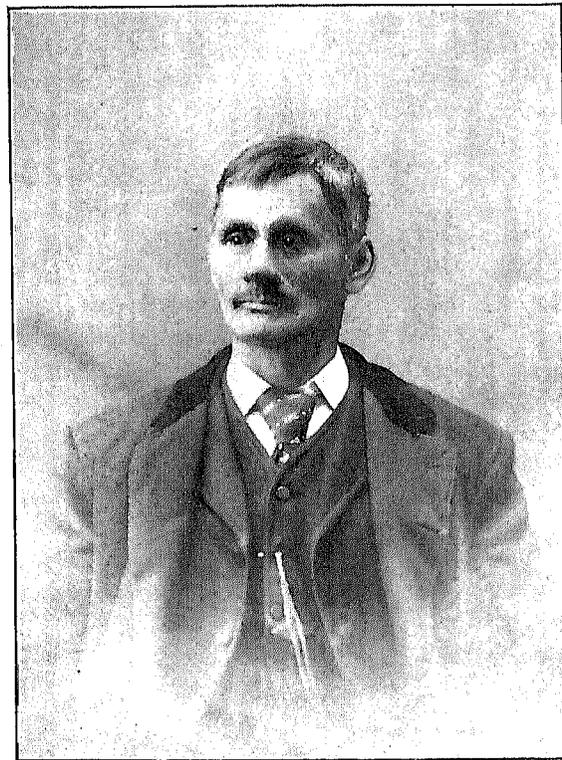
JOHN GRIFFIN (Wor-dyah-saha), "Cheap."



WILLIAM COOPER (Her-nohn-gwo-sors), "Seek a Wife."



DAVID MOSES (Jo-Woese), "Chipping Bird."



CHAUNCEY H. ABRAM (Nis-hea-nyah-nant), "Falling Day."

vote in favor of sustaining the new constitution was 10, against 12, William Lyon neutral. The analysis of the vote does credit to Indian imitation of the white man's methods. Jacob Seanandoah, who has a small hall opposite the green for public use, and Asa Wheelbarrow and George Vanevery changed their votes, and Jacobs and Thomas, friends of the constitution, were absent. The vote on the 21st of October had 16 in favor of the adoption, as already noticed. At a called meeting for December 17, 6 chiefs being present, a protest was entered against the action of the previous day, and the clerk, Jaris Pierce, was appointed a committee to draft a bill and prepare a petition to go before the legislature for relief.

The nation is near the point where well-considered advice and support would be of saving value.

The names of the present chiefs are as follows, those marked with a * being unable to read or write:

*Thomas Webster (Snipe), age 64; *John Green (Wolf), 74; *Asa Wheelbarrow (Eel), 64; Charles Green, 30; *William Hill, 52; *John Hill, 56; *Peter George (Eel), 38; John R. Farmer, 28; *James Thomas, 42; George Vanevery (Snipe), 36; *Frank Logan (Wolf), 35; William Lyon (Turtle), 50; *Billings Webster, 31; Daniel La Porte (Wolf), 58; *George Crow (Wolf), 34; *Baptist Thomas (Turtle), 64; *Abbott Jones, 76; *Charles Lyon, 57; *Andrew Gibson (Beaver), 29; *Wilson Reuben (Beaver), 50; Jacob Seanandoah (Beaver), 70; *George Lyon (Eel), 42; *Levi Webster, 35; Hewlett Jacobs (Eel), 48; Jacob Bigbear (Turtle), 56; John Thomas (Turtle), 30; Enoch Seanandoah, 24.

Abbott Jones and Enoch Seanandoah are not pagans, the former attending the Wesleyan church.

THE TONAWANDA SENEGAS are governed by 34 chiefs, elected by the women of families entitled to fill a vacancy, the chiefs already in office having the power to remand the selection back for reconsideration if there be well-founded objection to the first nominee. This does not impair the right of the families of a clan or tribe to recognition. The people vote for executive officers, and at the annual election for president, clerk, and peacemakers in 1890 such was the doubt as to the fairness of the vote that the state courts were called upon to declare and decide the question upon trial of the issue raised by the christian party.

David Billy (Wolf), an illiterate pagan, was elected president, and a majority of the chiefs, of which the president must be one, is also pagan. The most influential of the party is Chauncey A. Abram (Snipe), while the progressive or christian party is well represented by Edward M. Poodry (Turtle), David Moses (Hawk), and Jacob Doctor (Hawk). Here, as on all the reservations, the changing political interests or ambitions involve changes from one party to another without regard to religious views. No ward politician, seeking small offices, a little patronage, and the control of public funds, can more shrewdly manipulate the voters or pledge small favors for votes than the ambitious Indian chief. In proportion as the granting of leases brings in good rentals, so does the struggle to control the funds become earnest. This is more conspicuous where, as on the Allegany reservation, the rents amount to thousands of dollars per annum. This tendency at Tonawanda is modified by the small amount of public money that accrues to the nation from outside sources.

The contest becomes more closely drawn between the old and progressive divisions of the people. Poodry and others of his education, business independence, and force of character are inclined to stand aloof, mind their own business, and abide developments. Two of the chiefs, Nickerson Parker (Hawk), living at Cattaraugus, and his brother, Ely S. Parker, living in New York, married white wives, and take no active part in the national councils, although Tonawanda was their birthplace and the old homestead still stands, as indicated on the map. To a very marked extent the do-nothing party (the old party, the party of the sixteenth century) depresses nearly all national enterprises.

There is, however, a maturing sentiment among many of the pagan chiefs here, as on every reservation, that affairs are drawing to a crisis in their national history, and that customs which inspire idle gatherings, whether religious, social, political, or sportive, are becoming obsolete. There was an inquisitive inquiry respecting the purpose of the exhaustive interrogatories attending the enumeration, and perfectly plain words of warning and encouragement were received respectfully by pagan as well as christian.

The most impressive representation of folly on the part of the governing chiefs is the vacant manual school building. A state act of 1869 initiated the enterprise. The Tonawanda trust-fund income supplied \$1,600 and the state expended \$5,500 more. A farm of 80 acres, well located and of the best quality, was provided; buildings, furniture, teams, and implements were also purchased, but in 1877 all was abandoned, and the buildings are rapidly falling into decay. The state committee, in its report, very justly says: "It is well located and perfectly adapted for the work it was designed to accomplish. It stands there to-day a monument to mismanagement or neglect on the part of the state or its representatives, as well as to manifest indifference on the part of the Indians". The report adds: "The committee believes that it might have been of great value to the Indian youth if it had been carried out as originally intended". It was poor economy, or indifference, or want of an appreciation of the existing opportunity to stimulate the Indians to co-operation by liberal support that fastened upon the reservation such an unnecessary warning that the Indians, poor as they are, must look out for themselves. Pagan chiefs say that "if it could be even now turned into a high or mechanical school for teaching trades they would do something for it". At present the governing body is by a decided majority unwilling even to keep the roads in repair.

The year has been one of general good order, and the action of the peacemaker court has rarely been appealed to 6 chiefs, as authorized by law, in cases unsatisfactorily decided.

The following is a list of the chiefs, those marked with a * being unable to read or write :

*David Billy (Wolf), age 51; Chauncey Lone (Bear), 53; Chauncey A. Abram (Snipe), 52; *Samuel Bluesky (Turtle), 59; Isaac Doctor (Beaver), 77; Jacob Doctor (Hawk), 45; Nickerson Parker (Hawk), —; Addison Charles (Heron), 61; *Henry Spring (Snipe), 40; Solomon Spring (Hawk), 31; Edward M. Poodry (Turtle), 56; Jesse Spring (Beaver), 75; John David (Snipe), 40; *Lewis Hotbread (Bear), 69; Milton Abram (Snipe), 52; Robert Sky (Snipe), 31; David Moses (Wolf), 51; Charlie Doctor (Hawk), 57; Isaac Sundown (Deer), 36; Daniel Fish (Bear), 60; *Charles Clute (Beaver), 60; Erastus Printup (Beaver), 55; Wallace Jimerson (Hawk), 34; *Charles Hotbread (Hawk), 35; Andrew Blackchief (Wolf), 68; Howard Hatch (Wolf), 57; Clinton Moses (Wolf), 61; *Elan Skye (Snipe), 73; Fox Poodry (Hawk), —; *Eli Johnson (Hawk), 56; *Peter Doctor (Wolf), 29; *George Mitten (Bear), 33; *William Strong (Hawk), 49; Ely S. Parker (Hawk), —.

THE ALLEGANY and CATTARAUGUS reservations are organized and incorporated under the laws of New York as "The Seneca nation", with a constitutional system giving them large independent powers. This constitution, as amended October 22, 1868, provides for a council of 16 members, of whom 8 shall be elected annually for each reservation on the first Tuesday of May every year. A quorum consists of 10, and the affirmative vote of 10 shall be necessary to appropriate public moneys. Expenditures of more than \$500 require the sanction of a majority vote at a popular election, duly ordered. The president, also elected annually, is the executive officer of the nation, has a casting vote upon a tie in the council, fills vacancies until the next election thereafter, decides cases of impeachment, and is authorized to initiate by his recommendation any measures he may deem for the good of the nation not inconsistent with the true spirit and intent of the laws of the state of New York. A peacemaker court on each reservation for 3 years, one-third of the peacemakers being elected annually, has jurisdiction in all matters relating to wills, estates, real estate, and divorces, with forms of process and proceedings similar to those of justices of the peace in New York. An appeal lies to the national council, to which the evidence taken below is certified, and a quorum of the council is competent to decide the case upon arguments submitted, or, upon due application of either true party in interest, to submit the facts to a jury. A treaty, however, must be ratified by three-fourths of the legal voters, viz, "males above 21 years of age who have not been convicted of felony", and also by the consent of three-fourths of the mothers of the nation. A clerk, treasurer, and 2 marshals, 1 from each reservation, are provided for. The salaries of these officers are determined by the council, and are not to be enlarged or diminished during their term of office. Provision is made for amendment of the constitution and for the enactment of any laws not inconsistent with the constitution of the nation or the constitutions of the United States and the state of New York.

Section 13 of the constitution of the nation contains the following provision :

The laws heretofore enacted by the legislature of the state of New York for the protection and improvement of the Seneca nation of Indians, also all laws and regulations heretofore adopted by the council of the nation, shall continue in full force and effect, as heretofore, until the statutes of the state of New York shall be repealed or amended by the councilors, to the extent, and in the manner, as the attorney of the nation shall deem lawful and proper.

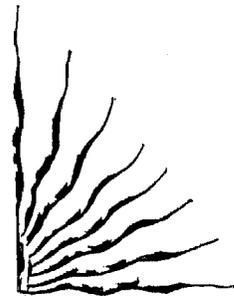
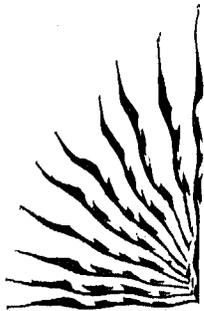
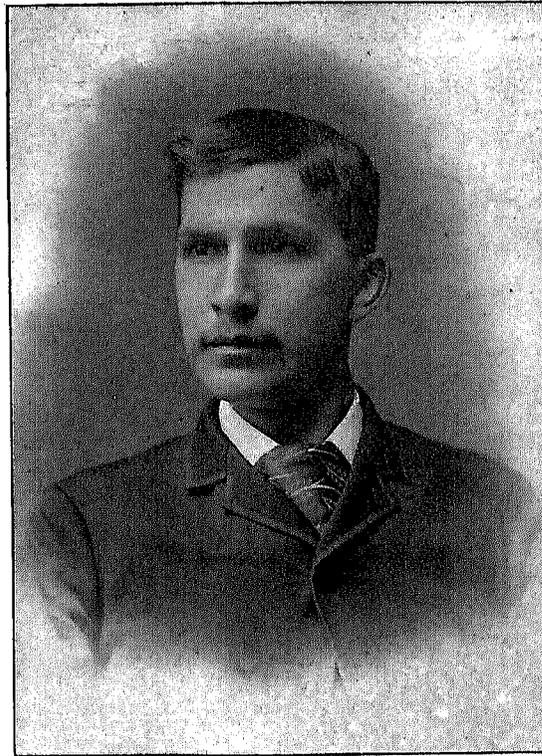
No provision is made whereby the nation may exercise its choice of an attorney, the plain purpose being that they are to have the disinterested advice of competent legal counsel, at the expense of the state, in matters in which they would lack discretion without legal advice. The contingency of having an attorney whose engagements might conflict with those of the nation, or whose habits and character would militate against its highest moral progress, was never considered in the preparation of the above section. The importance of having an attorney, if not a religious man, who would support and foster and not offend the christian agencies at work among the people is of the highest concern in their development. All other officials are chosen by them. In this they have no choice or suggestion of a choice. No people are more approachable if their confidence be won. However slow to change old customs and dull to forecast the future, they are suspicious of outside advice, if it be not entirely free from any possible antagonism to their own business and social relations.

The present council consists of the following members, those marked with a * being unable to read or write :

FROM ALLEGANY.—Sackett Redeye (Plover), age 49; Dwight Jimerson, 32; *George Gordon (Deer), 47; *Stephen Ray (Hawk), 50; Alfred Logan (Bear), 50; Abram Huff (Turtle), 40; Cyrus Crouse (Bear), 59; Marsh Pierce (Beaver), 69.

FROM CATTARAUGUS.—*David Stevens, age 73; *Chauncey Green, 45; *John Lay, jr. (Heron), 45; *Howard Jimerson (Wolf), 30; Elijah Turkey (Hawk), 34; Lester Bishop (Wolf), 41; *Robert Halftown (Snipe), 45; Thomas Patterson (Turtle), 36.

Andrew John, jr. (Gar-stea-o-de, Standing Rock), elected president in May, 1889, as elsewhere noticed, is a strict pagan, a shrewd politician, and an expert in applying the white man's methods of improving the opportunities of office. He presides over the council with self-possession, and is attentive to evidence upon questions of impeachment which come before him. A somewhat perplexing case was fairly adjudicated in September. Frequent journeys to Washington and abundant reticence in political matters have given him a large but varying influence with both parties. He is a steadfast upholder of his nation, while never making unnecessary sacrifice of his personal interests for anybody. This is his third but not consecutive term of office.



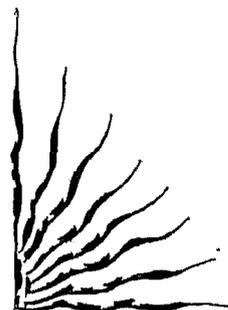
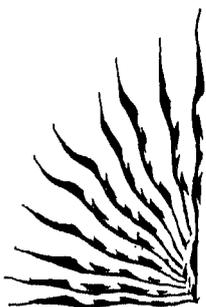
WILLIAM C. HOAG, Treasurer Seneca Nation, Allegany Seneca.



HARRISON HALFTOWN (Dar-gue-swent-gar-aut), "Drop Gun Stock,"
Allegany Seneca.



ALFRED JIMERSON, Allegany Seneca.



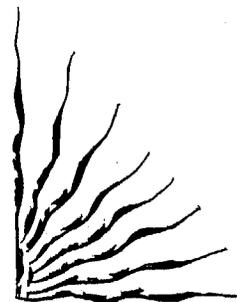
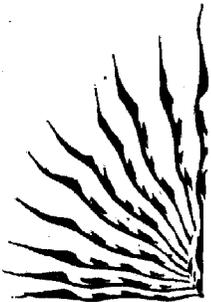
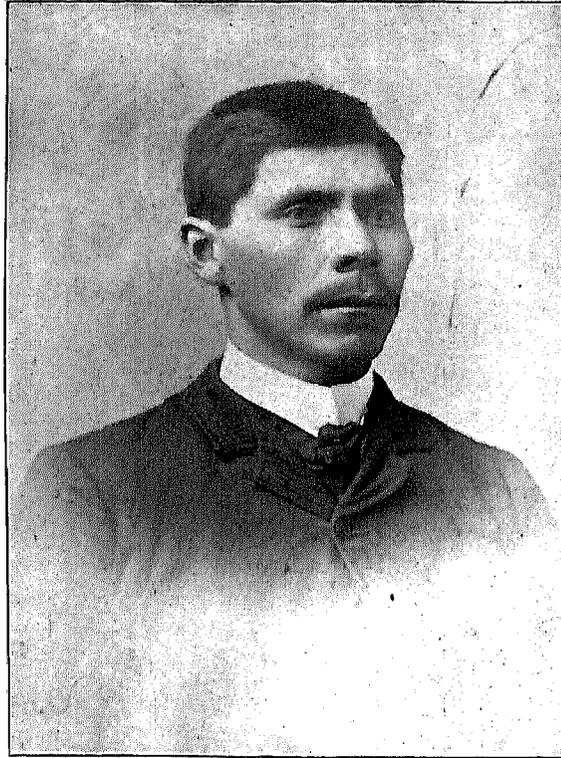
SOLOMON O. BAIL (Ho-nih-no-oh), "Not to be Persuaded or Convinced,"
Great grandson of Cornplanter, Cattaraugus Seneca.



THEODORE F. JIMERSON (De-hah-toh), "Enlightened,"
Great-grandson of Mary Jimerson, the captive white woman,
Cattaraugus Seneca.



CHESTER C. LAY (Ho-to-eh-jah), "Bearing the Earth,"
Official interpreter and ex-president of the Seneca Nation,
Cattaraugus Seneca.



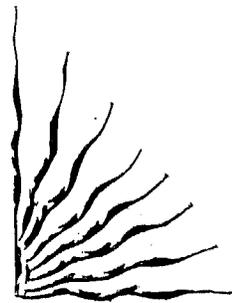
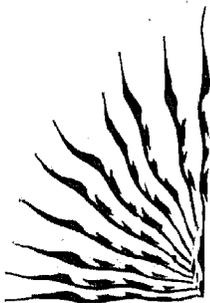
THOMAS WILLIAMS (Ta-ker-yer-ter),
President of the Tuscarora Nation, 1890—Beaver Clan.



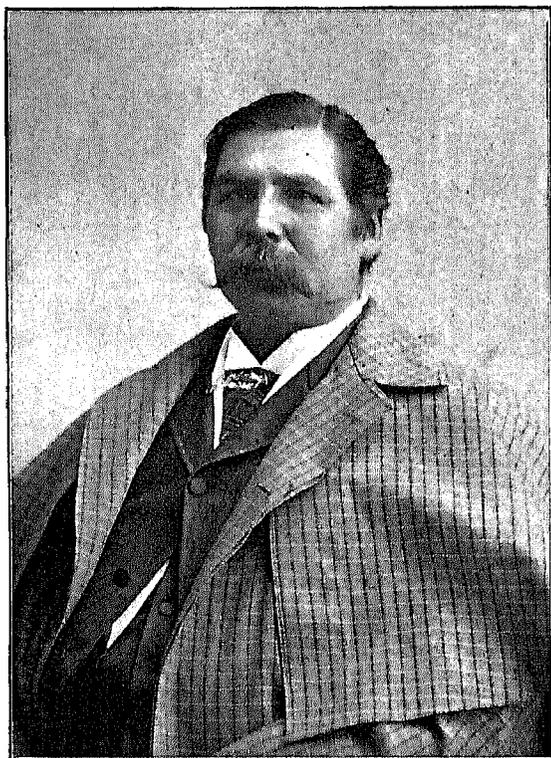
DANIEL PRINTUP (Da-quar-ter-anh),
Sachem of the Wolf Tribe and Treasurer of the Tuscarora Nation.



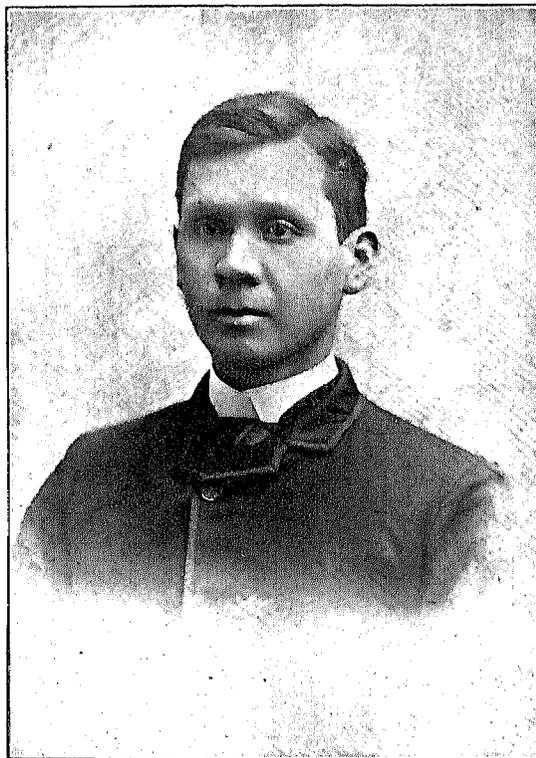
LUTHER W. JACK (Ta-wer-da-quolt), "Two boots standing together,"
Sachem Chief of Wolf Tribe and Clerk of Tuscarora Nation.



ELIAS JOHNSON (To-wer-na-kee),
Historian of the Tuscaroras—Wolf Tribe.



ENOS JOHNSON (Ka-re-wah-da-wer), "Warming-toned Voice,"
Bear Tribe.



GRANT MOUNTPLEASANT (Ne-no-kar-wa),
Warrior Chief—Turtle Tribe.

Chester C. Lay (Ho-do-ch-ji-ah, Bearing the Earth), his predecessor, a man of good manners, education, and large experience (a proficient, as well as an instructor in instrumental music), stands among the foremost of the progressive men of his people. Thomas Kennedy and Theodore Jimerson are strong progressive men. Two professional attorneys, A. Sims Logan and Noah Twoguns, have great capacity to advance the interests of their people as soon as the consideration of fees shall allow opportunities in that direction. Harrison Halftown, the deputy clerk, and for nearly his whole life identified with the public concerns of the nation, has good judgment as well as experience, and will slowly but firmly follow that course which makes for the prosperity and peace of his people.

At present very grave matters agitate the Seneca nation. The present council is considered by many as being incompetent to manage public affairs. Wholesome laws are not enforced. Necessary legislation is neglected. The purchase of a "road machine", too late for autumn use, was a spasmodic attempt to do some work upon the mail route between Versailles and Lawton. Suspicion of federal and state legislation and reluctance to admit any wedge of reform that may endanger old-time rites and customs prevent all consistent legislation to meet the most essential conditions to real prosperity and development. The late winter session of the council witnessed such crude and fickle action respecting encroachments by the Rochester and Salamanca railroad authorities upon their lands near Red House station that they threw away, through penny-wise pride, an occasion for replenishing their exhausted treasury and conciliating their neighbors without injury to themselves. A strong undercurrent is in motion to elect a council in the spring of 1891 which shall be invulnerable to bribery, have a sufficient knowledge of the English language to read and understand the legislation of the federal and state governments, and so adjust their relations to the leasehold estates at Salamanca and other corporations in Allegany as to neither do nor suffer wrong.

THE TUSCARORA INDIANS were admitted to the Iroquois league on the ground of a common generic origin, retaining their own hereditary chiefs, but without enlarging the original framework of the confederacy. They had authority to be represented and enjoy a nominal equality in the councils. They are styled "sons", and in turn use the term "fathers" in their official relations with the league. No authority exists by which they can be disturbed by the league in the management of their own affairs. The prevalent opinion to the contrary is an error. In the Revolutionary war and in the war of 1812 they were faithful to the white people, and in the war of the rebellion furnished a reasonable contingent of volunteers to the union cause.

Vacancies among the chiefs are filled by the women of the clans entitled to the appointment. Here, as among the Onondaga and Tonawanda bands, the ruling chiefs arrogate and occasionally exercise the power of displacing chiefs by formal deposition, or make the place so uncomfortable as to force a resignation. It is a stretch of prerogative to exercise this power except for a cause that would require a substantial impeachment, but there is no method of redress, and the Indian dislike to bother about local legislation, even in their own behalf, represses organized effort to find a remedy.

The laws are few; the income is small; the people as a rule are orderly, peaceable, and accommodating; so that society moves along evenly but sluggishly, with rare infringement upon personal rights or disturbance of the public peace. The crossroads are poor, because the nation is poor, and, though not destitute, public funds are inadequate to pay for their repair. There is not sufficient constraining or sanctioning power in the governing body to enforce "working the roads". Fences, however, are well maintained under regulations well enforced by the governing chiefs. The distinction of sachem chiefs is retained by the governing chiefs as a title, but no practical difference in authority is recognized.

The government during the census year was constituted as follows, those marked with a * being unable to read or write:

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 Cusick (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 SAINT REGIS INDIANS formed part of the Seven Nations of Canada. In 1852 their numbers were 1,100, or nearly the present number of the American Saint Regis Indians. 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, viz, Te-har-ag-wan-e-gen (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 the 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, and on August 1, 1775, was entertained by Washington at Cambridge, Massachusetts. On the following day he was received by the general court of the commonwealth, and John

Winthrop, chairman of a special committee to confer with this Caughnavaga, or Saint Regis chief, made a report as to the successful terms of friendship then established. Sparks' Life of Washington and the American State Papers are generous in their recognition of the services of Cook and the Saint Regis Indians at that period, and the history of the war of 1812 is equally creditable to their loyalty to the United States. No student or observer of their gradual advance in civilization should overlook or slight their antecedent history in a patient development of their future.

By an act of the legislature passed March 26, 1802, William Gray, Louis Cook, and Leron Tarbell, chiefs, were also appointed trustees on behalf of the Saint Regis Indians to lease the ferry over the Saint 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 Saint Regis plan of self-government. The old or pagan element among the Onondagas, supported by Chief Daniel La Forte, Thomas Williams, keeper of the wampum, and others, 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 Saint 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 Saint 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 Saint 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, Joseph Wood and Joseph Bero (Biron), 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 Kanson, 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 Saint Regis Indians, and little more.

The following is a list of the chiefs, those marked with a * being unable to read or write:

*Peter Tarbell (Ta-m-ke-te, Hat-rim, or Neck-protection), great grandson of Peter Tarbell, the eldest of the Groton captives; Joseph Wood (So-se-su-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 (Su-ro-thu-ne-wa-ne-ken, Two Hide Together), Wolf clan; also, Joseph Bero, John White, and Frank Terance. Alternate or vice chiefs are Joseph Cook, *Matthew Benedict, *Paul Swamp, *John B. Tarbell, *Philip Wood, and *Alexander Jacob (two vacancies).

Angus White is an intelligent business man of excellent character and gracious address, thoroughly competent for his position.

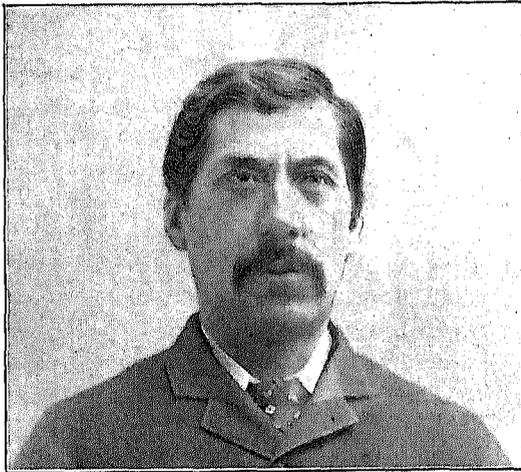
There is a pending question among the Saint Regis Indians, which may require settlement by both the state and federal governments, respecting their intercourse with their Canadian brethren. Even the census enumeration is affected by its issues. The early treaties, which disregarded the artificial line 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 hardship 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, is a question which seems to call for a special adjustment to the actual 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, have attracted the Canadian Saint

ST. REGIS SUCCESSORS TO THE ANCIENT MOHAWKS.

Eleventh Census: 1890.

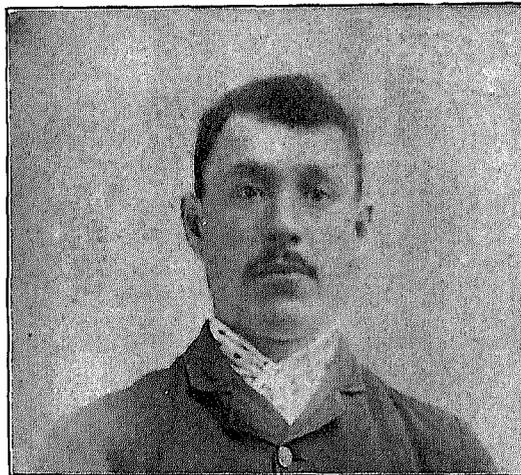
Six Nations of New York.



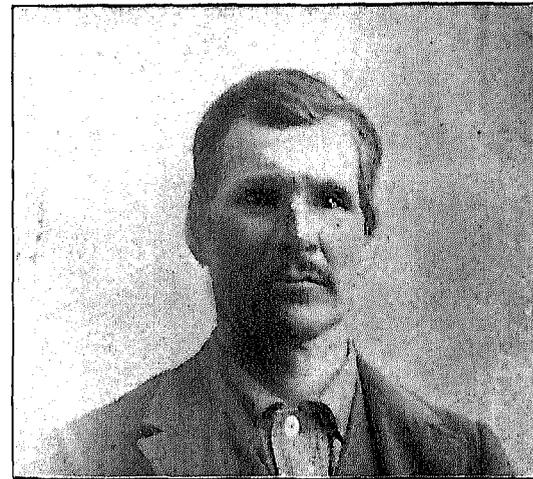
PHILIP TARBELL, Chief (Ta-ra-ko-to), "Hat-rim Protects the Neck,"
Wolf Clan of St. Regis Indians.



PETER HERRING, Chief (Tiar-a-nen-sa-nn-kon), "Door House,"
Turtle Clan of St. Regis Indians.



ANGUS WHITE, Chief and Clerk (En-neas-no-ka-unta-a),
"Small Stick of Wood," Snipe Clan of St. Regis Indians.



ALEXANDER SOLOMON, Chief (Arch-sis-n-ri-honn), "He is to Blame,"
Son of old Chief Solomon of the Six Nations.



JOSEPH WOOD, Chief, (So-so-sais-ne-sa-ko-ken), "Snow Crust,"
Heron Clan of St. Regis Indians.



CHARLES WHITE, Chief, (Saro-tha-no-wa-na), "Two Hide Together,"
Wolf Clan of St. Regis Indians.

Regis Indians across the line, so that the schedules indicate the term of residence of quite a number as less than a year upon the American side. Their right to buy land of the American Saint Regis Indians 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 furnishes a list of those on the American side whom he declares to be Canadians proper, drawing Canadian annuities, and on the American side of the line only to have the benefit of its market for profitable basket work. The two parties made their statements, and on one occasion the Canadian chiefs, Alexander Thompson, Mitchell Jacobs, and Richard Francis, with their clerk, Roland Pike, sought an interview to explain that no encroachment upon the rights of others was the object of their people. The loose holdings or tenures of land among the Saint 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. There is no occasion for such summary legislation. A wise commission could adjust the matter equitably without injustice to any or bad feeling between the adjoining families of the same people. The list of Clerk White is made part of this report, specifying which of those enumerated and resident are deemed Canadian Saint Regis Indians. The list is not to be accepted without qualification, for some who are denounced by one party as Canadians have reared children on the American side of the line and call it their home. John McDonnell is one of the most prosperous farmers on the American reservation. Jealousy of his prosperity is at the foundation of a purpose to do him injury, although Angus White does not fully understand the spirit which prompts the outside antagonism to McDonnell, who is rightfully where he is. 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. The only just rule is to give to both parents equal rights. The reputed list of Canadian Indians on American soil is as follows:

Mitchell Stovepipe, Joseph Martin, Joseph Sam, John Paul, George Peter, Peter Papineau, Mary White, Mitchell Hemlock, Joseph Simoe, Peter McDonnell, John Phillips, Peter La France, Roman Stovepipe, Mitchell Papineau, Jacob Day, Hannah Brass, John McDonnell, John Papineau, Louis David, Christie Bonaparte, Louis Benedict, John Hoops, Mitchell Leaf, Peter Oak, Thomas Jacks, Andrew David, John Peter, Kate McDonnell, Sarah Mitchell, Mitchell Johnson, Paul David, Mitchell Monroe, John Benedict, Thomas Hoops, Mitchell Oak, John Oak.

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, but he should reside at Hogsburg, with powers to adjust local difficulties. This would largely bridge the chasm over which the Saint Regis Indians slowly but certainly advance toward a matured citizenship.

PART IV.

RELIGION AMONG THE SIX NATIONS, INCLUDING SAINT REGIS INDIANS.

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 sites 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, as in the case of Andrew John, sr., one of the most successful farmers of Cattaraugus, 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 Rev. John Scott as rector and 24 communicants, is also near the "public green". The responses are devoutly rendered, the singing is rich, full, and expressive, and an hour's "talk" to the Indians, interpreted by Jarvis Pierce, an advanced man in English education and civilized manners, was eagerly listened to and received a rising vote of thanks. The occasion was improved to impress their minds with the value of school training and a sacred regard for the marriage and family relations as essential to their true prosperity and development. The venerable Abram Hill (Oneida, of the Snipe tribe), Albert Cusick (Onondaga, of the Eel tribe), the latter preparing for examination to take deacon's orders, and Marvin Crouse (Seneca, of the Wolf tribe) are among the most active members. The singing was under the direction of the rector's wife, Mrs. Scott, who presided at the organ. Mr. Scott's compensation, including morning charge of the state school, amounts to \$500 per annum, and 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. Rev. Abram Fancher is the minister, with a salary of \$500 per year and use of parsonage. There are 23 communicants, and nearly 60 persons were present at the afternoon class meeting. The audience was addressed without an interpreter, and there were expressions of cordial satisfaction from the people. Josiah Jacobs (Onondaga, of the Wolf tribe) and Abram Printup (Eel tribe) are among the most efficient workers. A third christian organization, the Wesleyan Methodist, is worshipping at private houses under the spiritual care of Rev. Thomas La Forte, a brother of the influential and most prominent chief of the present Onondagas, Daniel La Forte (Onondaga, of the Wolf tribe). This minister was for 13 years among the Saint Regis Indians, and has a fair English education. His brother, Chief La Forte, was at one time a member of the christian party, and took an active part in the erection of the church edifice.

A singular sequel attaches to the building of this church, growing out of alleged aid in its erection. Rev. Thomas La Forte claimed that his society helped build it. Among the few records preserved, the following ex parte statement, taken literatim from their pages, indicates the attitude of the pagan party respecting the question referred to:

The undersigned, chiefs of the Onondaga nation of Indians, hereby certify that our nation heretofore has given permission to the Wesleyan Methodist people & Church to build a church and passage [parsonage] on our reservation. We further certify that we have never given to any other church or society the right to hold or occupy the building enter [entered] no more occupied [no more either to be

occupied] that church by the Protestant Episcopal church, thereby the Wesleyans church people as [has] the lands on which the building stands.

We believe that the said wesleyans church and people to be lawful owner & holder of the church and other buildings ented [entered] on our reservation by them, & hereby willingly consent to their taking & holding possession of the same.

Done at Onondaga Castle this 24th day of September, 1886.

Name for chiefs :	his George x Lyon. mark.	his Thomas x Webster. mark.	his Baptist x Thomas. mark.	his Jacob x Big Bear. mark.	his Charles x Green. mark.
	his John x Johnson. mark.	his William x Lyons. mark.	his Wilson x Reuben. mark.	his John x Hill. mark.	his Joseph x Isaac. mark.
	his Abbott x Jones. mark.	his William x Hill. mark.	his William x Joe. mark.	his Andrew x Gibson. mark.	

(Signed) BAPTIST THOMAS, Chairman for Nation.
DANIEL LA FORTRE, Clerk for Nation.

Some of the above chiefs can write, but the record reads as above given.

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. The property episode is therefore given, not to expose the crudeness of the record, but as indicative of local christian differences, which hinder rapid progress.

TONAWANDA RESERVATION.

At Tonawanda there are 3 church buildings, each well adapted to its purpose. The Presbyterian church is languishing through internal discords. 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. Mr. John Griffin (Seneca, of the Bear tribe) has lay charge of the meetings, the pulpit being vacant. He is a prosperous farmer, and, with his wife Margaret and daughter Nellie (Senecas, of the Wolf tribe), struggles hard to restore the church to its former pre-eminence on the reservation. The wealthiest member of the church and of the nation, and prominent among the entire Six Nations for business experience and practical wisdom, is Edward M. Poodry, a Seneca of the Turtle tribe, but through difference of opinion as to church management has recently attended the Presbyterian church and acted as interpreter. Mr. Poodry, who is an independent thinker, perfectly alive to the demands of the times, and successful in bringing his sons into profitable employment upon his large farm, acted as interpreter on the occasion of one "talk" to this congregation, and earnestly seconded the request that fresh effort be made to arouse the people to throw off the weight of "old-time" superstition and hasten into full accord with the progress of the times. This partial withdrawal of Mr. Poodry from the Baptist meetings has chilled attendance and crippled their usefulness.

The Presbyterian church, costing \$2,500, is another good structure that would do credit to any country town. Rev. John McMasters, of Akron, preaches on alternate Sabbaths, and Rev. M. F. Trippe preaches once a month. Three excellent elders, Warren Sky (Seneca, of the Wolf tribe), a prosperous farmer; William Cooper (Seneca, of the Hawk tribe), an enterprising young man, who commands the full confidence of sensible white people, and William H. Moses (Seneca, of the Wolf tribe), 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, Mr. Stephen Sky (Seneca, of the Hawk tribe), one of the 5 non-backsliding male members, being earnest in his endeavor to secure regular preaching services as soon as possible. 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, Rev. M. F. Trippe, thoroughly enthusiastic in his work, in addition to the occasional aid of Rev. William Hall, who has spent more than a third of a century in this field, has had strong support by members and elders of his church. Two members of this church died during the enumeration under circumstances which evinced the power of the christian's faith in the dying hour, and the statement of their experience is worth more than columns of figures in establishing a strong bond of sympathy between the christian people of America and the people of the Six Nations. Joseph Turkey (Cayuga) had been preacher, exhorter, and colporteur, laboring with indefatigable zeal for the conversion of the people. Elder William W. Jimerson (Seneca, of the "Eagle" tribe, probably Hawk), while dying of consumption, expressed his greatest "regret that his work for Jesus had not been better done". Three days before his death he "wished he could have been at their prayer meeting the previous evening". David Gordon (Seneca, of the Wolf

tribe), Elder Alfred T. Jimerson (Seneca, of the "Plover", properly Snipe tribe), an efficient aid during the enumeration, as well as a church elder, and Willit B. Jimerson (Seneca, of the Wolf tribe), who has a piano instead of an organ or melodeon in his parlor, are among the 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, Rev. Harvey Blinkey (Seneca, of the Wolf tribe), and his wife Letitia (Seneca, of the "Flamingo", really Heron tribe), clerk of the church, are taking measures to revive their organization and recall "professional backsliders" to duty, but the church is at low-water mark.

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. Marsh Pierce (Seneca, of the "Tip-up", properly Snipe tribe) is the active representative of the church and a real force in the elevation of his nation. He 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, all on the road from the courthouse to the town of Irving. The Methodist church, on Courthouse square, is a building costing nearly \$2,000, and \$300 has recently been appropriated by the missionary society of the Methodist Episcopal church for improvements. Rev. A. A. Crow, of Gowanda, preaches every Sabbath afternoon, followed by a class meeting. A divorce suit pending before the peacemaker court and challenging much attention and sympathy brought out on one occasion such prayerful expressions of sympathy as might be evoked under corresponding circumstances among the most earnest christians. The membership is 39. The ladies' sewing circle realized \$100 during the census year for church purposes. As in all churches throughout the Six Nations, "familiar talks" upon personal duty at this critical period of the Indian history elicited appreciative responses and an avowed purpose to struggle for a higher plane of living.

The Presbyterian church, near the parting of the Brant road, 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. 10 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. Rev. George Runciman succeeded Rev. M. F. Trippe 2 years ago, and this church has been especially blessed in an awakening of the people to the value of christianity as the only thoroughly effective civilizing force.

The Sabbath school numbers nearly 100, including the pupils of the Thomas Orphan Asylum, who worship at this church with Mr. and Mrs. Van Volkenburg, who have charge of that institution. Instead of a choir, as in many of the Indian churches, 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. Mr. Lester Bishop (Seneca, of the Wolf Tribe) is superintendent of the Sunday school, and in its management, exposition of the International lessons, and general church work exhibits rare tact, spirituality, and judgment. He is also 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, and is in a languishing condition. 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 Rev. M. F. Trippe, of Salamanca, who formerly preached at Cattaraugus, but now 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 this congregation, as in most Indian churches, is large, the Indians, equally with the white people, regarding clear weather and clear roads as passports of attendance. The American board assists this church \$175 per annum. The contributions for sexton and other expenses reach \$75 per annum.

The Baptist church, under the care of Rev. Frank Mountpleasant (Seneca, of the Turtle tribe), is a large edifice, and has capacious horse sheds, after the old New England style, and a nominal membership of 211. The Sabbath school numbers 85, and the active support of Mrs. Caroline Mountpleasant, sister of General Ely S. Parker, a woman of refinement, education, and culture, greatly adds to the efficiency of the church work over which her nephew presides. A choir of 20 persons renders excellent music, in which the congregation often joins with spirit.

The minister's salary is but \$50 from the Baptist convention, but the congregation, which contributes \$220 per annum toward church expenses, and the proceeds from a profitable farm make up a sufficient sum for 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.

RELIGION AMONG THE SAINT REGIS INDIANS.

Three-fourths of the American Saint Regis Indians belong to the Roman Catholic church and worship with their Canadian brethren at the parish church of Saint Regis, immediately over the Canada line. The church building, which was once partially destroyed by fire, has been restored, made cheerful, and is both well lighted and suitably heated. It accommodates about 600 persons, and at one morning service it was crowded with well-dressed, reverential people, whose general decorum and prompt responses indicated a sincere regard for the service and the proprieties of the day and place.

Few churches on American soil are associated with more of curious tradition. One of Mrs. Sigourney's most exquisite poems, "The Bell of Saint Regis", commemorates the tradition of the transfer of the bell stolen from Deerfield, Massachusetts, February 29, 1774, to the Saint Regis tower. The bell went to the church of the Sault Saint Louis, at the Caughnawaga village, near Montreal. The three bells at Saint Regis, including the largest, which was cracked and recast, came from the Meneelay 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 American Indians as their proper share. Although the American Indians are welcomed to the church service, there is a church need which can not be fully supplied by the present arrangement.

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 bell was presented by Bishop James. 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 Rev. A. A. Wells, an earnest preacher, and a whole-souled, sympathetic, visiting pastor. The music, the deportment, even of the boys, 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, whether educational or social. Weekly prayer meetings at private houses present another fact that emphasizes the value of the work in progress. Mr. Wells' assistant, who is both exhorter and interpreter, and as enthusiastic as his principal, is John Wesley Woodman, an Oneida, and son of a pious Indian woman, Mary Benedict Woodman, 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, soul religion enter into the mind of the Indian in making the change. The minister of the gospel who seeks to make of the church a training school, and accepts members upon a short test of the applicant's real experience of a change of moral motive, must find that early "backsliding", as the Indians term it, is almost as certain as a soundly progressive development. 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 of all church records, visits to all christian churches during service, as well as conferences with pastors, church officers, and laymen, show that every church roll needs some purging, and 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, according to the reports of ministers in charge of churches for the white people adjoining the reservations, the derelict membership is very little greater among the membership of Indian churches than those of their neighbors. This startling 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 as destitute of religious principle

as any Indian can be, and who have no other idea of the Indian than that he has land, which the white man does not have, and as an Indian is incapable of honor or right motive, he is to be dispossessed and gotten rid of 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 statement of Andrew John, jr., that "knowledge of the pagan faith would show it to be more beautiful and moral than the christian", was a step in the inquiry. He was interpreter for the Quaker minister, Rebecca K. Masters, at Carrollton council house when George S. Scattergood and 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 closing "feather dance", which closes the celebration of the Indian New Year. Friend George S. Scattergood, following the example of his father, had also fallen upon the same line of inquiry, and formed 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. The simplest form of inquiries, slowly interpreted, left the same conclusion upon the mind of the enumerator of this people. 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 old 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 while there upon a pastoral or missionary visit. 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, 1 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 throughout their field of labor.

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, and the heart throbs with strange emotions, never lost, even after hearing several recitals of their stirring appeals. They embody all the true spirit there is in the Iroquois religion.

The war dance, still preserved, 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, rising far above the ancient ceremonies of Greece or Rome, and so contrasted by Elias Johnson, a genial and companionable Tuscarora, in his interesting book upon the history of his people.

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. 8 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, who were costumed appropriate for the occasion. 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 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, and rarely has there been such a display of athletic forms. Silver bracelets, amulets, 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 the rich variety of Ed. Cornplanter's equipment down to that of an old man who had pinned 2 faded United States flags to the skirt of his coat through want of anything older or richer. 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.

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, decent, and without vulgarity or rudeness. 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 a 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 Indian is never an atheist. The 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. Neither does the deportment of the old people at these dances belie the claim that they sincerely worship. The women move in an inside circle, with faces bowed and turned toward the turtle rattles or the kettledrum, with all the solemnity of real convictions that in some way they are recognizing and invoking divine aid.

THE INDIAN BELIEF.

The cardinal difference between the pagan Indians of the Six Nations and the ancient philosophers of Greece and Rome lies in the Indian recognition of 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. It is this "unknown god" whom Paul unfolded to the superstitious Athenians in the heaven-arched court space of the Areopagus on Mars' Hill that the Indians in vague forms of heathen

faith seek to worship. It is through this avenue of approach that these Indians must be approached. John Eliot's success was in deliberate but simple effort to explain that the white men had in their hands the revealed record of the attributes and providential dealings of the same Great Spirit whom they ignorantly worshiped. It will be by a renewed, earnest, consistent, and fraternal work, (discouraged by no failures and without sectarian jealousy or sectarian dogmas, that the red men can be reached; and now is just the time for the religious denominations which operate in this field to redouble their efforts in the spirit of the Master. The crisis has come upon the Six Nations. They know it. They have strong and willing men ready for their emancipation from pagan control, and if the struggle be to save them on their lands, and not merely to possess their lands, their future will be safe.

A RELIGIOUS RELIC.

The embodiment by Handsome Lake of so many Hebraic ideas, gathered from Old Testament history, was not a new departure. Theories that the red men hold peculiar relations to the lost tribes of Israel are not peculiarly modern. The sacrifice called the "burned dog", no longer made, was, according to their faith, "sending back to the Great Spirit, as a pledge of their unwavering allegiance, the most faithful friend of the Indian on earth". It was killed without torture, taking away its earthly breath that it might have breathed into it a new life, and in the happy grounds of the blessed testify of the loyalty to the Great Spirit of its former master, who remained on earth.

In the autumn of the census year John Bembleton, an old soldier of the Grand Army, while looking over the plowed sides of one of the Tuscarora mounds (indicated on the map), discovered what the searchers from the Smithsonian Institution failed to find, a curious group of statuette figures cut from stone, much marked by age, and yet sufficiently suggestive of Abraham, Isaac, and the sheep to recall the theories of the red men's remote antecedents. Cushing, so long with the Zuffis, relates its history as far back as about 3,000 years. The Indians recognize it as in harmony with some of their traditions. The suggestion that it was of early Jesuit origin is not borne out by the marks, which indicate a patriarchal beard, and are equally inconsistent with its being of recent manufacture. The illustration is from a photograph taken while the mold still filled the crevices.

A SENECA MONUMENT TO WASHINGTON IN HEAVEN.

According to Indian tradition no white man enters the Indian heaven. As the Hebrews regarded Jehovah as exclusively their God, so the Indian regards the Great Spirit. After General Sullivan's invasion of the Iroquois country the Indians gave to Washington the name "Ha-no-da-ga-ne-ars", the "Town Destroyer". The Indians, as before intimated, were practically abandoned by the British when peace was made in 1783. The subsequent enlightened and humane treatment of this people by Washington was never forgotten. Their traditions respecting his state of being after death is thus stated by Morgan: .

Just by the entrance of heaven is a walled inclosure, the ample grounds within which are laid out with avenues and shaded walks. Within is a spacious mansion, constructed in the fashion of a fort. Every object in nature which could please a cultivated taste had been gathered into this blooming eden to render it a delightful place for the immortal Washington. The faithful Indian, as he enters heaven, passes the inclosure. He sees and recognizes the illustrious inmate as he walks to and fro in quiet meditation. But no word ever passes his lips. Dressed in his uniform, and in a state of perfect felicity, he is destined to remain throughout eternity in the solitary enjoyment of the celestial residence prepared for him by the Great Spirit.

Handsome Lake, in his ecstatic relation of being visited by messengers from Washington, used to close his address thus:

Friends and relatives, it was by the influence of this great man that we are spared as a people and yet live. Had he not granted us his protection, where would we have been? Perished, all perished.



New York Engraving & Printing Co.

A RELIGIOUS RELIC—Ancient Tuscarora.

Dug up by JOHN BEMBLETON, 1890.

PART V.

INDUSTRIES OF THE SIX NATIONS INDIANS.

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, such as John Mountpleasant and Asa Thompson, of Tuscarora, 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. Such men as Daniel Printup and Isaac John, of Tuscarora; Moses Stevenson, Theodore Jimerson, Thomas Kennedy, and Andrew John, in his prime, of Cattaraugus; Edward M. Poodry and Warren Sky, of Tonawanda; William C. Hoag, of Allegany; Marsh Pierce, of Cornplanter, and Josiah Jacobs, of Onondaga, 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 Saint Regis Indians, is carried on only to the extent of barely securing crops for home use. A larger proportion of the Saint 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; but this sort of farming does not improve the soil. 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, except those of the Iroquois Agricultural Society, on the Cattaraugus reservation, have been converted to other uses. The annual fair held at Cattaraugus in 1890 was widely published, and the programme included not only games, races, and premiums, but a Grand Army reunion, at which several posts were to be present, and the attractions of dress parade, review, and sham battle were to mark two days of the entertainment. Colonel T. G. Parker, of Gowanda, a veteran of sterling merit, consented to preside over the military department, and actually pitched tents sufficient for a small battalion, but he left at the close of the first day. The attendance was small, even from the immediate neighborhood, the exhibition hardly more than several good farms could have furnished singly, and the receipts, a little more than \$100, 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 made a clean sweep of the incumbents, electing as a new board the most efficient men on the reservation, with the declared purpose of governing the society, independent of speculators and local pools. The ability, responsibility, and influence of the new board, consisting of Moses Stevenson, Walleck Scott, Sylvester Lay, sr., Thomas Kennedy, William Kennedy, Chester C. Lay, Samuel Jimerson, Job King, T. F. Jimerson, Nathaniel Kennedy, John Lay, and N. H. Parker, will command the confidence of the people and of their white neighbors. 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. Specific details of the implements owned are found upon the special schedules. Much that is called farming is simply living off the small patches of land adjoining houses or cabins—a listless existence, with little ambition or means to do better. At the same time they erect their own buildings and do good work. The house of Jarvis Pierce, at Onondaga, was built entirely by himself, and exhibits tasteful inside finish, furnishing, paper, and paint.

STOCK RAISING.

The contrast between this enumeration and those enumerations heretofore reported by Indian agents, by the Society of Friends, and by the New York state officials is especially noticeable in the matter of stock. Only 22 sheep are carried upon the schedules. Formerly many were raised in Tuscarora, Cattaraugus, and Allegany, and some on the other reservations. Each reservation having open boundaries on all sides, except where the better farmers build to the line, and pasture land being almost invariably unfenced, with the added fact that the public lands, as a rule, are open to an entire nation, there is such danger from dogs that the industry has been abandoned. Now and then one man, like Job King (Beaver), of Cattaraugus, a professional horse-jockey, keeps good stock for propagation as a business. He also raises "game" or "fighting cocks", but in this respect he stands alone, professionally. There are in all 11 stallions and 9 bulls upon the reservations, belonging to farmers who desire to raise their own stock for draught or other home purposes. E. M. Poodry, of Tonawanda, makes a specialty of "Chester white" swine, but mainly for his own use. With the exception of the fancy stock of Job King, the ordinary domestic fowls fall into every farm list as barnyard fowls for home use. This diversion of Indian farmers from stock raising accounts for the fact that 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 noticed on several schedules is accounted for by the existence of large "canning establishments" on the eastern border of the reservation.

BASKET MAKING.

Basket making is a success, and many of the old people are proficient in this work. 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 Saint Regis Indians. It occupies the time of one or more of 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 Saint 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 legitimate, standard occupation, on as sound a basis as any other hand manufacture, and is stimulative of systematic industry. The introduction of the Diamond 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 skillful 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 still engage in bead work, but the demand is very small and confined mainly to summer watering places. 27 sewing machines were in use. Berry picking and nutting employ many, especially women. Mr. William C. Hoag, 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, owned by Chauncey Abram, also one of 200 trees at Cattaraugus, owned by John Jimerson, several groves of small trees at Saint Regis, and a few hundred scattering trees are the only hints of this once profitable industry.

Rooting or herb gathering has almost disappeared. Dr. David Hewett (Kar-ner-to-nah-ner), of the Turtle tribe, at Tuscarora, and now 75 years of age, has had prolonged success as an Indian doctor, and Dwight Jimerson, 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, including Chief Phillip T. Johnson, of Tuscarora, 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, like Ed. Cornplanter, of Cattaraugus, 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.

TRAPPING, HUNTING, AND FISHING.

Trapping and hunting are almost unknown. A few Saint Regis Indians, as indicated upon the special schedules, act as professional guides to tourists, who make the vicinity of Saint Regis the base of visitation to the streams and forests of Canada.

Fishing still occupies a few families of the Saint 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 do fish catch suckers and mullets for the most part, and just about enough to supply the market demand of the reservation each spring; so that the imposition and execution of the law have neither necessity nor equity for their support.

The following, copied from the special schedule of John Jimerson's family, illustrates what one 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.—3 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, ETC.

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 Saint Regis Indians.

Among the Six Nations Indians, while many are poor, there are but a few absolute paupers. 1 old man on the Tonawanda reservation, mentioned in the special schedules, 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 and exemplary.

PART VI.

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 regular 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 annual 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. Double meanings are quickly caught and played upon, and loud peals of laughter mingle with ceremony, feast, or sport. Even at amity distributions and trials before the peacemakers a keen sense of humor involuntarily manifests itself. At the adjournment of an exciting divorce case at the Cattaraugus courthouse, when the Iroquois Agricultural Society was holding its fair in 1890, an invitation was sent to the court and attendants to "take dinner on the fair grounds at the expense of the society", which action was promptly denounced by Noah Twoguns, a quick-witted attorney, in the most solemn manner, while the whole arraignment of the society was but the introduction to an equally solemn motion, that the invitation be accepted on condition that it be changed to read "to take dinner on a table on the fair grounds". The incident is one of hundreds to show how watchful they are for fun. This comes partly from good nature and partly because it is not hard work, significant of the Indian's habit of making things easy and living for the present, whatever may betide the morrow.

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 that would have been acceptable anywhere. Instrumental and vocal music, jokes, and merrymaking ran on until 4 o'clock in the morning without an incident to mar the occasion. At an Onondaga reception in Jacob Seanandoah's hall a brass band furnished music, and a bountiful modern supper followed. Christmas has its usual civilized observances, of which the Christmas tree is a grand spectacle. In 1890 the Presbyterian church at Cattaraugus had three large trees as high as the ceiling, loaded with presents, including photograph albums, books, sleds, handkerchiefs, shawls, neckties, and other useful articles, as well as bags of candy for each of the 300 or more who were present. Not the least suggestive series of articles successively "called off" were an immense pumpkin, a large squash, a turkey, a chicken, a bag of flour, and some smaller tokens for Mr. Renciman, their minister. During the whole distribution, introduced by spirited music, the witty comments of Porter Kennedy upon the articles taken from the trees and upon the characteristics or names of the recipients kept old and young alike in constant good humor. The victims of these witticisms laughed with the rest, and the whole occasion was suggestive of a way of approach to this people.

The nations differ in manifestations of this common social peculiarity. A large party at Thomas Kennedy's had both music and ordinary dancing, and with the musical training of the Thomas Orphan Asylum and the two brass and string bands on the reservation the social gatherings are more largely musical. At Tuscarora the large society connected with the Baptist church and the limited number of large parties mutually shape social life into a mere industrial form; but an annual picnic is observed by everybody, and public grounds, as represented on the map, are assigned for that purpose. Tonawanda, Allegany, and Onondaga have less of the social spirit, outside of the pagan dances, but the growth of sensible, social reunions is apparent. 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. No customs, practices, or "orgies" attributed to the pagan dances of the Six Nations are as low, sensual, and demoralizing as those which have from time to time been the accompaniment of some licensed entertainments in American cities.

THE NATIONAL GAME.

The favorite "national game" is "ball" (o-ta-da-jish-qua-age), of great antiquity, and the origin of the modern game of "lacrosse". Pontiac's stratagem, by which his disguised warriors sent their ball inside the fort at Detroit to excuse an entrance, has given it memorial interest. Representatives of the four 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 into 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. 5 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. Suitable diet and training were then more systematically required, as in preparation for a foot race.

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.

These qualifying social elements are a maturing counterpoise to the fading influence of the pagan dance, which is already taking on the shape of an innocent masquerade, stripped of immoral and offensive associations. At Newtown, the pagan settlement near the eastern line of Cattaraugus, where no white man's games were permitted, George Wilson has introduced a billiard table. He is a Grand Army man and sufficiently popular to secure its introduction, notwithstanding the prejudice against admitting any amusements not having the sanction of their fathers. All games are now public, without any attempt at secrecy or mystery, and decently conducted. With the Saint Regis Indians games are few, that of lacrosse being most prominent. Occasionally shows or public performances take place, and even attempts at stage performances have their turn; but while this, which savors more of French than Indian precedent, is enjoyed, the people are deficient in the musical taste which distinguishes members of the other nations of the league, especially the Senecas.