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Keywords

George P. Decker, Chief Deskaheh

Disciplines

Indigenous, Indian, and Aboriginal Law

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The Six Nations

Vol. 2

JULY, 1928

No. 3

JOSEPH BRANT—THAYENDANEGBA
*A Brief Outline of a Few Events in the
Life of Joseph Brant*
BY FRANK C. SHERMAN

Many people hold a wrong impression of Joseph Brant obtained mainly from modern, carelessly written histories. To obtain the true facts in regard to Brant it is necessary to consult the old historians—Stone's *Life of Brant*, Drake, Heckwelder, Campbell's *Annals*, etc., unfortunately these books are rare and sometimes impossible to obtain.

Joseph Brant was born on the banks of the Ohio in the year 1742 while his parents were on a hunting excursion, the home of the family being at the Canajoharie Castle in the Mohawk valley. It seems to be well established that his father was a chief and his grandfather a Sachem. There are no accounts of the early youth of Brant, other than at the age of 13 he fought under Hendrick at the battle of Lake George 1755. We also find that he accompanied Sir Wm. Johnson during the Niagara Campaign of 1759. Brant was educated at the Moor Charity School established at Lebanon, Conn., under the immediate direction of the Rev. Doctor Eleazar Wheelock, afterward President of Dartmouth College. It cannot be determined now the exact time Brant attended school, or the length of time that he was in school, probably he left school about 1761 when he was 19 years of age.

We next hear of Brant as principal war chief of the Iroquois Confederacy, and was known as Captain Brant, this rank having been conferred on him in the Army of the Crown. From all accounts Brant was a fine appearing man, tall, erect and majestic. In the autumn of early winter of 1775 Brant made his first visit to England, the object of this visit is unknown, but it was probably to acquaint himself with matters at first hand. At any rate upon his return in March or April 1776, he had fully decided to cast his lot with the British, and landing somewhere near New York made a hazardous journey to Canada. There is a story told about Brant illustrating his shrewdness and dry sarcastic humor.

President Wheelock writing to Brant and trying to win him over or at least

securing his neutrality to the colonies, Brant in replying recalled the happy hours that he had passed with the Doctor and referred especially to his prayers and the family devotions, to which he had listened. He said that he could never forget those prayers, and one passage in particular, was so often repeated, that it could never be effaced from his mind. It was, "that they might be able to live as good subjects, to fear God, and honor the king."

The opening of the war found Brant actively engaged and many tales can be told of his activities, however it can be stated with truth that though Brant took part in many skirmishes and raids he can never be accused of treachery, throughout the entire war his record is beyond reproach. Brant has often been accused of taking part in the massacre of Wyoming, this is grossly untrue as Brant at the time of the massacre was many miles distant, Brant always stated that he was not present and his statement is verified by British officers and others who were present at the battle and were in a position to know.

The cruelties indulged in at the massacre of Wyoming, and they were many, were by the British and Tories under Col. John Butler, father of the notorious fiend Walter Butler, who was the instigator of the fiendish massacre at Cherry Valley. Brant never had any use for Walter Butler and thoroughly disliked him. When Walter Butler was on his way to massacre Cherry Valley, he met Brant who was on his way from the Susquehanna country to his old winter quarters at Niagara, and managed to persuade Brant to join his forces which consisted of his rangers and Seneca Indians, Col. Alden in command at Cherry Valley had received several warnings that his post was to be attacked by Tories and Indians, but on account of the lateness of the season the warnings were disregarded by Col. Alden who looked upon them as idle Indian rumor. To pacify the inhabitants Col. Alden despatched scouts in various directions on the 9th of November, 1778. The party proceeded down the Susquehanna and in the evening kindled a fire, by the side of which they laid themselves down to sleep. They were

all prisoners when they awoke! The massacre of Cherry Valley occurred on the morning of November 11th, 1778. There is much evidence to show that Brant tried to save the family of Robert Wells, and others. He was successful in saving the lives of several. When the home of Rev. Samuel Dunlop was attacked, Mrs. Dunlop was killed outright, but a Mohawk Chief, Little Aaron, succeeded in saving the lives of a daughter and Mr. Dunlop, undoubtedly acting under the orders of Brant. The white savage on this day was far more terrible than the red, and many tales can be told of their fiendish acts. One in particular in regard to the family of Mr. Mitchell. While at work in the field he noted the approach of the Tories and Indians but being cut off from his house his only course was to hide in the woods until they departed. On returning to the house after the enemy had retired he found his home in flames and the murdered bodies of his wife and his three children. The fourth, a little girl of ten, had been left for dead, but as there were signs of life and while attempting to restore her he noted the enemy returning and had just time to conceal himself, when a Tory sergeant by the name of Newberry rushed forward and by a blow of his hatchet extinguished what little of life had been left by a darker though less savage enemy than himself. This brute was caught the following summer at Canajoharie and executed on the gallows by order of Gen. James Clinton.

Brant was always good to his prisoners and always sent back any women or children whom he happened to take, generally stating that he was not making war on women and children. In the case of male prisoners Brant always insisted that the captors share equally any provisions with their prisoners. This article would not be complete without mention of the case of Lieut. Boyd and Sergeant Parker captured near the head of Conesus Lake. It is related that Boyd on being captured and making known to Brant that he was a Free Mason was well treated. Brant promising his aid, but being called away on important matters Walter Butler took advantage of his absence and undoubtedly on Butler's orders Boyd was cruelly tortured and killed, Parker was likewise killed but did not suffer the tortures inflicted on Boyd. The death of Boyd has always been held up as a horrible example of Indian cruelty. To prove that the Indian was no more cruel than his white brother I will quote from an

article by Gilbert Grosvenor LL.D. Litt. D. in the February 1927 National Geographic Magazine, "A Maryland Pilgrimage," page 211.

"While the regiment of the Maryland Line bore the brunt of the campaign to recover the Southern Colonies from the British Armies in 1781 some traitors were captured in Fredericks conspiring with others of their kind in other states. They were tried, convicted, and sentenced by Judge Alexander Contee Hanson.

"You shall be carried to the goal of Frederickstown and be hanged therein; you shall be cut down to the earth alive, and your entrails shall be taken out and burnt while you are yet alive; your heads shall be cut off, your body shall be divided into four parts, and your heads and quarters shall be placed where his excellency the Governor shall appoint. So Lord have mercy on your poor souls."

Three of these misguided men were executed in the court house at Frederick, the remainder being pardoned.

For genteel refined cruelty, the Indians had some fine examples set by the white man, with his centuries of education and Christianity. It is useless to talk about Indian cruelties when a supposedly educated Christian Judge could pass a barbarous sentence such as the foregoing.

Joseph Brant died near Burlington Bay, Canada, November 24th, 1807, aged sixty-four years and eight months. He is buried with his son by the side of the old Mohawk Church on the Brantford Reservation, Canada. A very fine large tombstone covers the grave. At Brantford Canada, there is also a very fine monument erected to the memory of Brant.

In closing it is well to state that Brant had translated some of the Scriptures into Mohawk. He was an Episcopalian, and in his dress and manners of living followed the custom of the white man. A careful study of history will fail to show that Brant was the savage which some historians delight in picturing him. On the contrary he was a man of good principles, generous to his foes and fair in all his dealings.

HISTORY BOOKS DO NOT TELL
THAT during the Revolutionary War the Oneidas steadfastly refused to side with the British or to join with the other Indians who were fighting for the English, but many times helped and protected the Colonists, although they were attacked by both British and Indian forces for doing this.

SIGNS AND BLAZES ON THE NEW
INDIAN TRAILMABEL POWERS (*Yehsennohwehs*)

He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win,
We drew a circle that took him in.

—*Edward Markham.*

The writer is pleased to note reports of the International Missionary Conference in Jerusalem, and the Institute for Government Research on the "Problem of Indian Administration," both of which are advocating principles and measures she has long held and worked for.

The Christian Century commenting on the result of the Conference says: "The missionary enterprise has not only declared itself against all political imperialism, but is now committed to opposition to all forms of religious imperialism 'the desire to impose beliefs and practices on others in order to manage their souls in their supposed interests.' It is perhaps even more significant that Jerusalem should have announced an attitude toward non-Christian religions which completely negates the basis on which an enormous amount of western missionary support has been gathered. Here is no conception of the honest followers of other faiths as walking in darkness, but the acknowledgement that 'the Father has nowhere left himself without witness.' 'Not only are Islam, Buddhism, Hinduism, and Confucianism named as offering examples of genuine spiritual contribution, but there is a sweeping and unhesitating recognition of the disinterested pursuit of truth and of human welfare which are so often found in those who stand for secular civilization but do not accept Jesus Christ as their Lord and Saviour. Discrimination against human beings on the ground of race or color, the selfish exploitation of oppression of man by man is also denounced as a denial of the teachings of Jesus.'"

Here is encouragement for the oldtime Indian—as well as the Christian Indian to seek, each in his own way, that Spirit of Life and All Good which many have known and experienced under other names. It is a challenge for all Indians to live closer to Hawenio, and prove by pure and noble living, and by their love of one another, that the Indian—as an Indian—has something to contribute to the spiritual life of the world. In the conference report there is an invitation for those outside the Christian church to join with Christians in the attempt to save the world from materialism. Evi-

dently the conference recognized that the greatest menace to true living today is "material paganism" for Bishop Francis J. McConnell of the Methodist Episcopal Church of America said: "I come from a nation which is in many respects pagan. We subscribe to the doctrine of militarism, to the God of materialism and have given ourselves over to the pursuit of wealth and pleasure."

"God is spirit, and they that worship him must worship in spirit and in truth!" Must the Indian, too, be caught and engulfed in this material whirlpool from which the paleface is struggling for release? Or will he be able to recover that world of spirit in which he once lived and seek to discover greater heights—a true Indian guide—blazing trails of spiritual achievement that will guide humanity upward and on.

A comprehensive study of the North American Indian and the conditions under which he lives has just been completed by the Institute for Government Research—a non-governmental agency composed of ten specialists one of which was Henry Roe Cloud (Winnebago) Indian adviser and president of the American Indian Institute. The findings which required two years work will soon be published. The New York Sunday Times of May 27th devotes nearly a page to this report. Our space does not permit a review of the Times article which is practically an indictment against the Great White Father at Washington. One phase of it however, the recommendations of these specialists in regard to Indian educational policies seem to the writer most just and forward-looking. The Institute recommends that educational workers consider the desires and wishes of individual Indians. Those who wish to merge their social and industrial life into that of the white man's civilization should be given all practical aid and training to make the necessary adjustments. To such the boarding school may be helpful, but greater occupational training, more vocational guidance and adequate employment service is needed to establish such students in the industrial world.

On the other hand the Indian who is proud of his race, who has no desire to be as the white man is, who wishes to remain an Indian and live according to his culture should be aided equally in so doing. "With such," the New York Times says, "the survey staff has great sympathy. It would not recommend the dis-

astrous attempt to force individual Indians, or groups of Indians, to be what they do not want to be, to break their pride in themselves or their race, or to deprive them of their Indian culture. The purpose of education should be to fit them to develop a better life on the reservations. This demands better day schools and educators who sympathize with and understand Indian ideals and culture." The writer has always contended that it is possible to help the Indian to preserve the best of the old, and supplement it with some of the new. Why can not we of the U. S. do at least what Canada has done for the French-Canadian in the preservation of its habitant life? If the church, the schools, and the government release the Indian from the white man's mold into which he has been pressed and shaped, he may yet become the being the Great Spirit intended him to be, and develop the genius of his race. A new day is here. We believe there is to be a great moral and spiritual awakening among Indian peoples. Iroquois, up and on!

Some societies maintain a black list. We suggest that the Six Nations sponsor a red list—not Bolshevik red, but a Who's Who among Indian peoples, not only men and women who have achieved distinction in the paleface civilization, but who are outstanding among their own people for noble character and service. Brief sketches of Indians of any tribe who today are serving an ideal, or the people, unselfishly and unheralded, will be especially welcomed. Most of our readers are doubtless familiar with these names:

Robert Latham Owen (Cherokee) U. S. Senator from Okla.

Charles Curtis (Kaw) U. S. Senator from Kansas, Vice-President Nominee.

Congressman Wm. W. Hastings (Cherokee) of Tahlequah, Okla.

Congressman Chas. D. Carter (Chickasaw) of Ardmore, Okla.

Gabe Parker (Choctaw) and Houston B. Teehee (Cherokee) formerly registrars of the Treasury.

Rev. Sherman Coolidge (Arapaho) Canon of St. John's Cathedral, Denver.

J. N. B. Hewitt (Tuscarora), Arthur C. Parker, (Seneca) and Francis LeFlesche noted ethnologists.

Charles A. Eastman (Sioux), Arthur C. Parker (Seneca), are the best known Indian writers, but there are others worthy of mention.

William J. Kershaw (Menomini), is

a lawyer of high standing in Milwaukee.

Art and music records contain some Indian names of note. In social service among others appear the names of Henry Roe Cloud (Winnebago), President American Indian Institute, and Ruth Muskrat, who received the one thousand dollar prize from Mt. Holyoke College in 1926 for outstanding service to her race. This is but a beginning. Let the Six Nations give more space to the constructive work of the Indian race, and its greatest representatives of yesterday—and today.

In the calendar of World Heroes chosen by students from schools in more than thirty countries, these names appear as most worthy to be remembered for heroic service to humanity of a permanent character: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, George Stephenson. Are there Indian names worthy to be included?

Stanley Vestal in *Literary Digest* scouts the idea of "The Vanishing Indian." He says: "If I were to select a tribe which illustrates more completely the success of the Indian in competition with the white man, the Navaho would be my choice. They are numerous, industrious, and self-supporting."

Dr. Herbert J. Spinden of Harvard, recently appointed curator also of the Buffalo Society of Natural Sciences says: "We owe to the Indian well over half of our great agricultural wealth. Potatoes, maize, cacao, beans, peanuts, tobacco, hemp, cotton, and other plants were domesticated long before Columbus came. The present economic position of the U. S., strongest of any country, is due to our inheritance from the ancient civilization. The Mandan Indians of North Dakota had corn that would mature in 60 days. The potatoe was called "Irish" simply because it lifted an Irish famine."

When at Golden Lake in northern Ontario, a year ago, we found practically every Algonquin family had a sleeping tent near the lodge. In fact out-of-door sleep is both popular and the custom at Golden Lake. Cannot some of the Iroquois adopt this plan?

Ernest Thompson Seton, founder of the Woodcraft League, naturalist, writer, and artist, has done more than any living man

to get people back into the great out-of-doors and to appreciate the wonder of it. He also maintains on his estate at Greenwich, Conn., an Indian village for Woodcrafters and others interested in nature. In May Mr. Seton built an Indian village at Columbus, O., consisting of five teepees, two sleeping lodges, one smoke house, one long house and a council ring. Others may be built in the city recreation grounds. The object of these villages is to supply a camping ground that is inexpensive and picturesque, with the best advantages of Indian and White camping combined.

The decision of Federal Judge Dickinson that no boundary line exists for the Indian will be especially gratifying to the Six Nations as the immigration bars had become a most unjust and insurmountable barrier to many of these people. We rejoice with them over their re-won border rights. The recent celebration of their victory at Niagara Falls was fitting and colorful. It was a happy thought to display the old wampum belts, and fine of those Indians on the far trails to cooperate and travel the long distances. It was a glimpse of the old-time spirit.

The Grand Council Fire of American Indians (the Chicago Indian Welfare Society) reports splendid progress and usefulness. The attendance has increased so greatly during the past season, the society has twice outgrown its council house. As several tribes of varying cultures are represented in this society, each took a turn in providing a program and an exhibit of the handicrafts peculiar to that tribe. A wholesome rivalry resulted that produced some fine educational programs. The Secretary—Miss Marion Gridley—writes us of much practical welfare work accomplished in aiding the sick, and those seeking employment, and in securing justice in a number of legal cases. An excellent Indian Memorial with Recommendations of the Grand Council was prepared by the secretary and presented by the Indians to the Mayor of Chicago. This memorial was later brought out in the Congressional Record. This society is also making extensive plans for Indian Day.

The Buffalo Indian Day Committee report that Dr. Arthur C. Parker is expected to deliver an address in Buffalo on Indian Day, Sept. 28th. There will be other ceremonies to be announced later.

We hope to have suggestive programs of study and entertainment for both Indian and White schools available by September 1st. We recommend that the Indian schools especially devote Indian

week to the study of their own history, ideals, culture and customs. Let us all learn more of the oldtime training and discipline of the Nature School. Dr. Charles Eastman says "The School of 'Savagery' was no haphazard thing, but a system of education which has been long in building, and which produces results. Ingenuity, faithfulness and self-reliance will accomplish wonderful things in civilized life as well as in wild life, but, to my mind, individuality and initiative are most successfully developed in the out-of-door man."

SOME INDIAN IDEAS OF PROPERTY

MELVIN R. GILMORE

The oboriginal Indian ideas of property-rights were not concurrent with those held by white men on that subject. For instance: white men have commonly held to the theory of individual property in land, and of the right of an individual to negotiate the purchase or the sale of land as property. Such an idea as this was entirely alien to the Indian mind. Therefore the common saying that the island of Manhattan was "purchased from its Indian inhabitants for the value of twenty-four dollars in traders' goods" is not true for the reason that the Indians did not and could not think of the possibility of conveying property in land. What they did conceive was the idea of mitting the Dutch settlers to live in the land with them as neighbors, to share its benefits. But they had no idea of expropriating the land for a price. No Indians, of Manhattan or elsewhere, entertained at any time any such idea. Indians always said in opposition to such proposals, "We cannot sell the land, for it belongs not to us, but to all our people, to our children and our children's children as well as to us, and we cannot sell what is theirs."

When the Indians of Manhattan Island accepted trade goods from the Dutch at the time of agreement to permit them to live there, it was not with any thought of accepting a purchase price for the land. They thought of the goods given by the Dutch as being merely presents, as a pledge and token of good neighborly relations. The idea of alienation of the land was never in their minds.

In another paper, (Vol. v, No. 1, p. 59), I have discussed the subject of Indian tribal domains and of intertribal boundary-lines. In the present paper I wish to discuss the subject of family holdings of land within the tribal domain, under common law of the tribe, for purposes of

household and of tillage in crops. What I have to say on the subject will be concerning those tribes which I know best, those of the Missouri River region—the Pawnee, Omaha, Oto, Ponka, Dakota, Arikara, Mandan, and Hidatsa. I wish also to say something in regard to popular vested rights in the benefits of natural resources, even those lying within the domain of some other tribe. This was a matter of intertribal reciprocal custom and courtesy. It was felt that all things necessary to human life and comfort should be accessible to all people and should be monopolized by none to the exclusion of any.

In this category may be listed all useful mineral resource; temporary resort to mineral waters and thermal springs for therapeutic use; the right to gather plant products for alimantal, medicinalal, cosmetic, manufacturing, dyeing and other uses; and the taking of game animals, birds, and fish.

For example, some mineral products were found in the Pawnee country which were not in the Omaha country. Some other minerals were found in the Omaha country which were not in the domain of the Pawnee nor of the Oto. Still others were in the country of the Oto and not in either the Pawnee or the Omaha country. Likewise certain useful plant products abounded in the land of one or other of the tribes and were scanty or absent in the territories of other tribes. Like conditions might exist with regard to certain animal resources. In such cases reciprocal privileges were mutually allowed.

The slaughter of the buffalo was not an individual enterprise but a corporate community industry, carried on under strict police regulation according to tribal laws. Any infraction of these regulations was strictly and severely punished. The regular buffalo hunt was a community expedition under the lead and control of responsible officers. Under the direction of these officers all persons taking part in the expedition were assigned to their several stations in the various parts of the work of slaughter and of preparation of the meat and the final distribution of the meat and other products.

But the grazing habits of the buffalo, feeding together as they did in very large herds, caused them to range over areas of hundreds of miles in extent, moving across intertribal boundary-lines. Thus by the movement of the herds a tribe might sometimes be deprived of any opportunity to obtain necessary meat and

other products of the buffalo. For example, the case might be that the buffalo had all gone out of the Omaha country and over the line into the territory of the Pawnee. In such a case the Omaha officers applied to the authorities of the Pawnee and received permission to follow the herds into the Pawnee country, and submitted themselves under the direction of the Pawnee officers of the hunt and according to the regulations of Pawnee law. On the other hand, if a Pawnee party went into the Omaha country it submitted to Omaha regulations, under Omaha officers.

In the Oto country, near the site of the present city of Lincoln, there was a salt marsh from which, in the dry season, salt was obtained, not only by the Oto, but also the people of the neighboring tribes, the Omaha and the Pawnee. In the Kansa country also there were good deposits of salt. The Kansa had no thought of interposing any objection to their neighbors, the Pawnee and other tribes, resorting thither to take salt.

In the country of the Ponka was a deposit of a ferruginous shale which was used as one of the ingredients in making a black dye. The Ponka freely permitted the Omaha, the Pawnee, and any others who wished to make use of it to take shale from the deposit.

The famous catlinite quarry is in the country of the Eastern Dakota, the Santee, but expeditions from many other tribes within a radius of hundreds of miles resorted to it without hindrance from the Dakota, in order to obtain the material from which to make their ceremonial pipes.

And thus it was the deposits of gypsum in the southern part of the Pawnee country; the deposits of pure kaolin in the western part of the country of the Teton Dakota; of other clays for other uses in various deposits in the territories of different tribes; the deposits of an antiphlogistic earth found in the country of a tribe in what is now eastern Colorado; deposits of flint, of pottery clay, etc. All such deposits were freely welcome to working parties from other tribes to take what they required for their immediate needs.

Tenure of tribal land by individuals and groups within a tribe was determined by preemption and occupancy in use. Such parcels of ground might be held for the purposes of the site of a family dwelling, a field for growing crops, or for a burial-site.

All these tribes lived in village com-

munities. According to its population a tribe contained one or numerous villages. In laying out a village after a complete removal, or in founding a new village as a colony from one already established, the heads of families chose the sites upon which their several dwellings were to be erected within the limits determined by the committee on location as the bounds of the new village. After the location of dwelling-sites the next act was the choice of fields and garden-sites. Pre-emption of such a site was indicated by the claimant marking out its bounds by stakes, stones or earth mounds. A claimant's boundary-marks were respected by all others. In case of dispute, opposing claimants submitted their case to arbitration and abode peaceably by the decision of the arbiters. It was held that contentious dispute about land-holdings would always bring ill-fortune to both parties to the controversy: the land is holy, and any selfish contention in regard to a sacred thing would bring nothing but evil results. So the people religiously abstained from any quarreling over land, and no one would think of trying to seize a piece of land occupied by another. Such impiety they felt sure would entail severe and proper punishment. I find this idea commonly prevalent among the several tribes of my acquaintance. The Hidatsa have a story bearing on this principle. The story is of a black bear which took possession of the den of another. The punishment which befell the aggressor was that he became crazy.

When an individual or a family had set up title to hold a piece of ground for planting, it was an undisputed possession so long as that individual maintained the use of it. If a piece of ground was abandoned by its tenant, or if the tenant died, then the ground might be taken up by another. In the case of death of the tenant of a garden-site a near relative would have preference in succession to its tenancy.

The produce from individual holdings of land were the property of the individual producers, but all persons in the tribe who wished to do so had the right to take up such area of unappropriated land as could be tilled by them. Likewise the wild fruits, nuts, roots, and tubers harvested and prepared by anyone were the property of the person who had thus by individual effort conserved and possessed them.

So, likewise, any individual might acquire property in mineral products which

he had mined, and in all the objects of his own handicraft. But no person, nor any group of persons, nor even a tribe, might monopolize land or water, or prevent, to those who had need of them, the utilization of the gifts of Nature. Such were the commonly accepted Indian ideas as to property-rights.

—Indian Notes.

HISTORY BOOKS DO NOT TELL

THAT tobacco, potatoes, corn, beans, squash, and pumpkins, were raised by the Indians, who showed the colonist how to cultivate them.

THAT the Indians gave food to the suffering Virginia colonists, and then were forced by Capt. Smith, who marched upon their village with armed forces, to give up more food.

THAT the Indians who attacked the Virginia colonists because they were so anxious to establish huge plantations that they took more and more land from the Indians without paying for it, or asking permission.

THAT the Indians helped the Pilgrims in many ways during their first hard winter.

THAT Squanto, an Indian who was lured with four others upon a trading vessel and carried off to England, upon his return was a true friend to the Pilgrims, and showed them how to live in their new home, and brought about friendly relations between them and the neighboring tribes.

THAT King Philip tried his best to remain at peace with the Pilgrims and it was only after many acts of injustice that he took up arms.

THAT King Philip's tribe was completely exterminated and his wife and children sold as slaves in the Bermuda Islands.

THAT the Iroquois Indians had one of the most remarkable political organizations ever formed and upon which the United States government is based.

THAT the Indian was first of all a hunter, instead of a warrior, as they state, for upon his ability in this direction his living depended, and his early training and game were designed to teach him skill in hunting.

THAT the Indian was skilled in arts, song, story telling, and speechmaking.

THAT Pontiac fought because the English laid claim to all the land belonging to his people without regard or consideration of them.

THE SIX NATIONS

Vol. 2. July, 1928 No. 3

WILLIAM B. NEWELL—Editor

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Published Quarterly at Irving, N. Y.

Membership in the Society for the Propagation of Indian Welfare, including The Six Nations, \$2.00 per year, or \$1.00 per year for a subscription to The Six Nations only.

SENATOR CHARLES CURTIS

The Republican National Convention has designated Senator Curtis of Kansas as their nominee for the vice presidency. This honor is one of the highest that a party can bestow upon an individual and can but indicate its esteem of his statesmanship. It is typical of the American Nation to choose a self-made man; one who has risen from the ranks and gained his prominence by work and merit of his efforts for these are qualifications of a true American.

Senator Curtis has all of these requirements but he is an American in yet a fuller sense of the word for through his veins courses the blood of the First American—the Indian. It is truly fitting that a man of our ancestry should be so honored. Indeed we have had and still have American Indians who have brought distinction upon themselves in public notice but this recent event has unfolded Indian ability to the eyes of the world.

Senator Curtis we hail you as a blood brother. You cause us to be proud of our true American blood and our confidence and admiration is wholeheartedly extended.

REV. W. DAVID OWL, NEW EDITOR
OF THE SIX NATIONS

Beginning with the next issue of The Six Nations, Rev. W. David Owl, Irving, N. Y., will be the editor. All communications should be addressed to W. David Owl, Irving, N. Y., in the future.

This change in the staff of The Six Nations was brought about by the resignation of the present editor Rev. William B. Newell who founded The Six Nations and who has given a great deal of time and labor to making The Six Nations a means of bringing about a better understanding between the Indians and the whites.

The Six Nations is the first publication ever published by the Iroquois Indians and its prime purpose is to serve the Indians of New York State, to encourage progressiveness, and to combat all pernicious propaganda that hurts the Indian and his character. Usually writers on Indians select their material from doubtful sources and in most instances are not particular what their topic is so long as the reading public is amused and entertained. The Six Nations will always contain articles written by Indians and will always be edited by Indians but articles written by our white friends will be published from time to time.

Every Nation and every well organized club or society has its publicity department or propaganda committee but until The Six Nations was founded two years ago the only medium of propaganda or publicity that the New York Indians had was space the newspapers of the state gave to the Indian, and as a rule this publicity was not the kind desired by the Indians themselves.

INDIAN MISSIONARIES MAKE
CHANGES

Rev. Louis Bruce who has had charge of the Indian Mission on the St. Regis Indian Reservation for the Methodist Episcopal Church for the past six years, has accepted a charge at Evans Mills, N. Y. Mr. Bruce had charge of the Methodist Mission on the Onondaga Reservation several years before taking up the work at St. Regis.

Mr. Bruce, who is vice president of the Society for the Propagation of Indian Welfare in New York State was also sub-editor on the staff of The Six Nations but has resigned this work due to the fact that he will no longer be in a position to act in this capacity.

Rev. William B. Newell who has been lay Missionary on the Cattaraugus In-

dian Reservation for the past four years has considered an offer to work in South Dakota among the Sioux Indians and will probably leave for the west sometime in October.

Mr. Newell is president of the Society for the Propagation of Indian Welfare in New York state will mean that he will no longer be active in the society's work. He founded the Society for the Propagation of Indian Welfare and has been its president ever since it was founded three years ago. Since that time most of the progressive Indians in the state have become interested in its work and its meetings have been largely attended by Indians both from this state and Canada.

The next annual conference will take place this fall in Buffalo, N. Y. The meeting place will very likely be the Buffalo Historical building and the program which is now in the hands of the program committee will be the best that we have yet had. The date of our Annual Conference is October 26 and 27, 1928. At this time Mr. Newell will preside for the last time and a new president of the society elected in his place for a term of one year.

HEYE FOUNDATION

We have learned with a great deal of regret that The Museum of the American Indian has had to retrench in its activities due to the sudden death of two of its chief supporters within three days of each other. On April 30th most of the general staff were laid off and only a few men kept on to take care of the collections coming in.

The Museum of the American Indian was supported by yearly contributions rather than a foundation fund and unless some funds are forthcoming the American Indian and the Nation will lose a valuable asset to the coming generations. Very few museums have made the thorough research and investigations of Indian lore and Indian civilization that the Museum of the American Indian has done since its founding.

WESTERN N. Y. FEDERATED WOMEN'S CLUBS

At the 32nd Annual Convention of the Western New York Federated Women's Clubs held at Lockport, N. Y., much time was devoted to matters pertaining to the Indians of Western New York.

Speaking on the Iroquois Indians of New York, Howard Gansworth, M. A., an authority on Indian lore and life, told

something of the history of the Six Nations. He said the Indians too often are judged by a few individuals and pointed out that many have risen to high places in various lines of endeavor.

Such persons, he said, go about their work quietly and so escape notice. Mr. Gansworth commended the federation for its Indian relief work and urged its continuance.

The work of the federation's new Indian Welfare department was outlined by Miss Annie M. Hatch, Belmont, chairman. Miss Hatch called attention to the federation's resolution favoring all Indian Welfare legislation and opposing measures taking away the Indian's rights.

Indian Women in Clubs

She told of efforts of the federation in behalf of the McGregor bill permitting Indians to pass back and forth across the border unmolested. She said the Indians are doing much to solve their own problems and said many of the women are going into club work, being represented in the League of Women Voters, Home Bureau, Pen women and other organizations.

INDIAN HOME BUREAU UNIT

The first Indian women's unit of the Cattaraugus County Home Bureau formed in the county was organized last week at Horseshoe, N. Y., by the Seneca Indian women by Miss Charlotte Culver, manager of the bureau. Mrs. Edward Fish was chosen chairman. A demonstration of canning was given by Mrs. A. P. Aust of Otto.

THOMAS INDIAN SCHOOL

Girl Scouts from the Thomas Indian School took the parts of the American Indians in the great Erie County Girl Scout Pageant held at the 174th Armory in Buffalo on May 19th. Over three thousand people were present to see this great pageant of the Nations.

The Boys' quartet has been singing in many places including the Musical Festival held in Fredonia Normal. They have also broadcasted from Buffalo stations.

In June 27th students of the school presented the drama "Queen Esther." There were thirty children in the cast and the choir which sang on this occasion had twenty voices. Music was furnished by the Thomas Indian School Orchestra.

Dr. Harry L. Reed, president of the Auburn Theological Seminary spoke at the School Commencement Exercises which were held on June 28th. W.F.B.

THE TREASURER'S REPORT

Mr. Frank C. Sherman's financial report to June 15th will be found in another part of this issue of The Six Nations. It is gratifying to note that we have a cash balance of \$10.99 after publishing three editions of The Six Nations, October 1927, January, 1928, and April, 1928, and taking care of our Syracuse Conference expenses of last October, 1927.

Our fiscal year ends the last Friday in October of each year and although we have a small cash balance at present we still need sufficient funds to cover this issue of The Six Nations.

The average cost of publishing an edition of The Six Nations is about \$75.00. This includes printing, envelopes, and postage. The editor has mailed out 400 copies of each edition. Of these four hundred, fifty-nine go to paid subscribers and eighty-five to paid up members. The other 250 copies are sent to people who have manifested an interest in Indians and to state and government institutions. The Congressional Library has asked us to mail them copies of all our issues, the New York State Library, Parliamentary Library, Ottawa, Canada, and many other institutions have requested all issues of our magazine. Of these 250 copies, many who are receiving them and have been receiving them still wish to receive them and intend mailing in their check for the \$1.00 cost of the subscription but either forget about it or feel that we can afford to send them one for nothing and never miss it but we would consider it a very great favor if these friends of ours would kindly mail us their check for the year ending October 1928 immediately so we will be able to start the year beginning October 26, 1928, with a clean slate. We need at least \$65.00 at this time to cover the cost of this issue of The Six Nations. We would like also to remind some of our members who have not sent in their membership dues for this year to do so at once. This is your magazine and if you wish to have it continue on with the good work that it is doing please lend your support.

Mail your check to Mr. Frank C. Sherman, 442 Meigs St., Rochester, N. Y.

CAUGHNAWAGA-MOHAWK RESERVATION

The greatest steel constructionists in the world come from the Caughnawaga Indian Reservation. We give here the location of various jobs where over four hundred Caughnawaga Indians are at work erecting bridges and skyscrapers.

When one considers that there are only 2500 Indians on the Caughnawaga Reservation counting men, women and children it is reasonable to say that nearly every Indian man on the reservation is a steel worker. We have been able to supply some of the names of this group and give them herewith together with the name of the job on which they are working.

The following is a list of Indians working on the new bridge between Montreal and Montreal South:

Charlie Phillips, Chief Engineer; Alex McDermott, Foreman; Allen McIsaac, Asst. Foreman; Ernest Rice, Asst. Foreman; the following are riveters: Norman C. Brooks, John Bordeau, Mike McComber, Joe Diabo, Lazore Diabo; and these are other Indians engaged in erecting the steel; John Jacobs, Alex Rice, Joe Beauvais, Angus Diabo, Tom Diabo, Gordon Diabo, Wesley Diabo, Tom Sky, Frank Goodleaf, Norman Saylor, Peter Diabo, Tom Jacobs, Thomas Jacobs, Angus Lahache, John Jacco, Joe Jacco, John Montour, Big Joe Jacobs, Tom Paul, Tom Diabo, Louis Williams, Joe Norton, Tom Deer, Tom Zachary, Mike Johnson, John Cross, Tom Diabo, James Delormier, William Leclair, Louie Beauvais, James Cane, John Cane.

The following are only a few of a large group of Caughnawaga Indians engaged in erecting the Union Station at Detroit, Mich.: Stephen French, Foreman; Paul Jacobs, Lawrence Jackson, Oscar Jackson.

There are about 150 Indians working in Toronto erecting the C.P.R. Hotel and another skyscraper. Peter Stacey is foreman on the hotel job.

There are about 50 men at St. Hyacinth P. Q., erecting the Caadian Northern R.R. bridge. Julian Jacobs is foreman of this job.

There are about 50 men at St. Marie, Ontario. Joseph Cross is general foreman and Gideon Canadain is assistant foreman.

About 75 men are at Sudbury, Ontario, erecting a C.P.R. bridge. Angus Rice is foreman of this job.

Alexis Beauvais is working on a job at Three Rivers, P. Q. with 50 men from the reservation.

James Paquis Norton has about 35 men working with him on the Bell Telephone building at Montreal, Canada. This is a twenty-two story building and is nearing completion.

J.A.C.

CATTARAUGUS INDIAN RESERVATION

Bemus Pierce, former Carlisle student is at Sherman Institute, California, as an assistant disciplinarian for boys of that school.

Hawley Pierce, his brother, also star football player on the Carlisle team is now located at East Salamanca as a locomotive engineer on the E. R. & P. railroad running between Buffalo and Salamanca.

Evelyn Pierce, who is employed by the federal government at Washington is now touring Europe on her vacation.

Lillian W. Pierce, is now private secretary to the president of a large business concern in Los Angeles, Cal.

Ruby Jones, graduated from Haskell Institute, Kansas, this year.

Warren Nephew, completed Lima High School this June and intends to enter Cornell University this fall.

Harold Printup of the Thomas Indian School is a member of the graduating Class of the Gowanda High School.

Dorothy Pierce completed the four year course of the Riverside Polytechnic High School at Riverside, Cal., this June.

Hestor Pierce is attending the Junior College at Arlington, Cal.

Elwood Snyder completed his freshman year at Silver Creek High School and will enter the Sophomore Class this fall. Other Indian Boys and Girls attending Silver Creek High School are Rebecca Jimerson, Caroline Snow, Norma Armstrong, Jessie Kennedy, Alton Van Arnum and Arthur Washburn.

Roland Crouse of the Alleghany Reservation completed his high school course at West Chester, Pa., this June.

Sadie Pierce, also of the Alleghany Reservation is now home from The Rochester Musical Conservatory where she has been studying vocal and instrumental music.

Mrs. J. L. Snyder.

TUSCARORA SCHOOL NOTES

The children of the Mt. Hope School gave an entertainment to their white brothers at Sanborn. Many people live near Indian reservations and yet they are ignorant of what is going on every day. Many ask questions in regard to the children and they are anxious to be informed about their abilities and talents. The best way to do this is to take the children out among the neighboring towns and let them see at first hand. This is what the Tuscarora children have been doing.

This is also an aid in providing money for various occasions. The children earned \$25 at Pekin for Christmas presents and now \$28 for their annual school picnic, June 21st. The children get confidence in themselves and they are better fitted to go out in the world; they feel that they, too, can do as well as the White Man. The Indian children are very talented and especially musically as they have loving natures.

Mr. Stanley Johnson, principal and Mrs. Sanborn feel proud to let the outside world see what the children are doing and they know that the children compare favorably with the neighboring towns. The parents are to be complimented on the way they co-operated with the school and also for sending the children to school regularly. This is the whole secret of success—regularity of attendance.

C. R.

PEACEMAKER'S COURTS

BY JOHN L. SNYDER

In 1849 the chieftain form of government ended and the present constitutional form of government, of the Seneca nation was inaugurated. We note a part of the introductory language used in the original "Declaration," viz.:

"We cannot enumerate the evils growing out of a system so defective, nor calculate its overpowering weight on the progress of improvement."

The Peacemakers Court was created in Section 4. "The jurisdiction, forms of process and proceedings in the Peacemakers Court shall be the same as in courts of the Justices of the Peace of the State of New York, except," etc.

And the Surrogate's court was not created until 1898 and began functioning in Dec., 1899, when the amended constitution became effective.

The jurisdiction was defined as follows:

"Shall have jurisdiction of all matters on each reservation for which they are respectively elected the same as Surrogates of New York State shall be the forms process and proceedings in use and to be adopted in the courts hereby created, with the right of appeal from all decisions and determinations by said courts to the council of the Seneca Nation the same as from Peace-Makers Courts.

We note section 14 in the old and section 13 in the Amended Constitution provide the following:

"Sec. 13. The council shall have power to make laws not inconsistent with the laws of the Constitution of the U. S. or

of the State of New York or of this constitution."

And provided in section 14 that: "The laws and regulations heretofore made and adopted by the council and not inconsistent with this constitution shall continue in full force and effect as heretofore," etc.

The foregoing cited quotations together with the laws relating to the Seneca Nation in Chapter 26 of the Consolidated Laws of New York, bring to light a very interesting questions in view of the fact that the constitutions referred to had the legislatures approval and the laws referred to in Chapter 26 of the Con Law had been actually enacted and have since been the laws of this state, and the courts created thereunder became a branch of the judiciary of this state. The stranger circumstances which brought about this unusual condition of affairs of governments we confront a more important question, to wit:

In view of the fact that Section 18 of Article 6 of the State Constitution limited the jurisdiction of inferior local courts.

Has the Peace-Makers Court any equity jurisdiction?

Taking into consideration the foregoing subject, the tribal courts such as they are, have attempted to follow the New York laws in processes forms and procedure.

Attorney who practice in said courts used and followed New York reports as guidance on all subjects brought to the attention of said courts.

The relationship between the Seneca Nation and the State of New York thus established so long ago becomes quite a questions for the courts now say that those laws referred to are now unconstitutional, and the consequence disastrous, in that the jurisdiction of the state would end at the reservation line, and thereby jeopardize the right to collect county and state taxes from Salamanca and other town sites, railroad property and other business interests, and the further consequence of disfranchising citizens who live within said city and town sites.

This it will be seen that many consequential complications might ensue.

(Substituted Article)

SENECA NATION CONSTITUTION

During the month of May, 1928, a group of progressive Indians on the Cattaraugus Reservation called a public meeting of all the legal voters and voting mothers of the nation for the purpose of reading and studying the Constitution of their Nation. At this time it was dis-

covered that not more than three or four out of over 150 present had ever seen the constitution of their government. It was a revelation to many and after debating the contents of the constitution copies were distributed among all who were present.

There has been a great deal of discussion about the manner of government and the government officials and no one seemed to know just what they were about. Even the officers of the nation themselves had never seen the constitution or at least had never had it explained to them and at the recent July County Meeting of the Executive Body copies of the constitution were distributed.

We print herewith a copy of the latest amended Constitution of the Seneca Nation of Indians for the benefit of those who have not been fortunate enough to secure a copy of the distributed copies.

AMENDED CONSTITUTION OF THE SENECA NATIONS OF INDIANS

Made and adopted in convention assembled, duly called and organized in accordance with the provisions of the constitution of the said Nation, convened at the Council House at Cold Spring on the Alleghany Reservation; and also at the Court House on the Cattaraugus Reservation, on the 15th day of November, 1898.

We, the people of the Seneca Nation of Indians, residing on the Cattaraugus, Alleghany and Oil Spring Reservations, in the State of New York, grateful to Almighty God for our national preservation, growth and prosperity, for the freedom and manifold blessings heretofore by us enjoyed, honoring the traditions of our Nation, trusting in the present with confidence in the future advancement and better condition of our race, and desiring greater enlightenment in order to perpetuate our national relations, to provide for ourselves greater safeguards in pursuit of life, liberty and happiness, and to bring ourselves, as a Nation, to as high a plain intellectually, socially and morally as possible, do make, adopt and establish the following constitution:

SECTION 1—Our government shall have a legislative, executive and judiciary department.

SECTION 2—The legislative power shall be vested in a council of sixteen members, who shall be called the councillors of the Seneca Nation of Indians, of whom eight shall be elected every two years for the Cattaraugus and eight for the Alleghany Reservation.

The first election under this constitu-

tion shall be held on the first Tuesday of November, 1899, and thereafter on the first Tuesday of November every second year. Ten of said councillors when assembled in session regularly organized shall constitute a quorum for the transaction of business.

In all appropriations of public money, an affirmative vote of at least ten of the whole number elected shall be necessary. It shall not be lawful for the council to make appropriations of public money in any one year exceeding the sum of the aggregate revenue of that year; but the council shall make appropriations of public money to carry on the government in extraordinary cases for the welfare of the Nation.

In case of a vacancy in the office of president, the Council shall choose from their number a president, who shall hold office until his successor shall be duly elected and shall have qualified.

In case of absence of the president, the council shall choose from their number a presiding officer pro tempore.

The council shall have the power of impeachment, by a vote of the majority of all the members elected.

The Court for the trial of an impeachment shall be composed of the president and the council or a majority of them, in all cases except in that of the trial of the president; in that case, the court for the trial of impeachments shall be composed of at least a majority of the council and of the surrogates of the Nation.

SECTION 3—The executive power shall be vested in a president whose duty it shall be at all times to preside over the deliberations of the council, having a casting vote therein.

The president shall from time to time give to the council information of the state of the Nation, and recommend to their consideration such measures as he shall judge necessary and expedient, not inconsistent with the true spirit and intent of the laws of the Seneca Nation.

It shall be his duty to see that the laws applicable to the Nation are faithfully executed.

He shall have power to fill all vacancies by appointment that shall occur, either by death, resignation or impeachment of any of the officers of the Nation.

Such appointees shall hold office until their successors are elected and duly qualified.

The president shall have the power of veto. Every resolution or other measure, passed by the council carrying with it any appropriation out of the funds of the Na-

tion, before it becomes operative shall be presented to the president for his approval or objections; if he approves, he shall sign it; but if not, he shall return it to the council with his objections in writing.

The objections shall be entered at large on the minutes of the clerk; after which the same may become operative and binding on the Nation only by a second passage of the same by not less than twelve votes of the Council.

In all such cases, the name of each member voting shall be entered in the Journal of the proceedings of the Council.

SECTION 4—The judiciary power shall be vested in courts to be known by the name of Peacemakers and Surrogates Courts. The Peacemakers Court shall be composed of three members each. One Court to be established upon the Cattaraugus and the other upon the Allegany Reservation. The members of each to be elected from the residents of the respective reservations, on the first Tuesday of November, 1899.

The term of office of said Peacemakers and for each of their successors thereafter shall be two years. Peacemakers Courts shall have exclusive jurisdiction in all civil causes arising between individual Indians residing on said Reservations, except those of which the Surrogate's Courts have jurisdiction.

The forms of process and proceedings in said courts shall be such as is prescribed by law. The said Peacemakers Courts shall have jurisdiction to grant divorces as between Indians residing on the said Reservations.

Any two of the Peacemakers on either of the said reservations shall have the power to hold courts and discharge all the duties of Peacemakers Court.

All determinations and decisions of the court shall be subject to appeal to the Council; such appeal to be heard by at least a quorum of the council. All cases of appeal shall be decided by the council upon the evidence taken in Peacemakers Court. In every case on appeal, it shall be the duty of the peacemakers before whom the action or proceeding was had to certify the evidence in the cases taken before them to the council, in the same manner as Justices of the Peace are required on questions of appeal of law. The council shall then decide the case upon the evidence so certified, and the decision of the council shall be final between the parties. Upon the hearing either party in interest shall have the right to appear

in person or by counsel and argue the merits of the case.

In every action in Peacemakers Court, such action shall be brought in the name of the real party in interest.

The Surrogate's Court shall be composed of one person for each the Allegany and the Cattaraugus Reservation, to be elected from the residents of the respective reservations at the next annual election after the adoption of this constitution.

They shall hold their office for the term of two years, and be elected every two years thereafter.

They shall be known as Surrogates, and shall have jurisdiction of all matters on each reservation for which they are respectively elected, the same as Surrogates of the different counties of the State of New York have, and the form, process and proceedings now adopted and in force among the Surrogates of New York State shall be the forms, process and proceedings in use and to be adopted in the courts hereby created, with the right of appeal from all decisions and determinations by said courts, to the council of the Seneca Nation, the same as from Peacemakers' Courts.

SECTION 5—The power of making treaties shall be vested in the council, subject to the approval of at least three-fourths of the legal voters and the consent of three-fourths of the mothers of the Nation.

SECTION 6—There shall be a clerk and a treasurer of the Nation. The rights, duties and liabilities of such shall be as defined by law.

SECTION 7—There shall be two marshalls for the Nation; one shall reside on the Cattaraugus and one on the Allegany Reservation. The rights, duties and liabilities of each shall be as defined by law.

SECTION 8—The council may provide for the election of Highway Commissioners, Overseers of the Poor, Assessors and Policemen for each of the said reservations, their duties to be defined by law.

SECTION 9—All officers of the Nation named in this constitution shall be elected bi-annually for the term of two years.

All officers of the Nation named in this constitution may be impeached or removed for such cause as is recognized by law, in such manner and form as is prescribed by this constitution.

SECTION 10—Every male Indian of the Seneca Nation of the age of twenty-one years and upwards, residing upon either of the reservations of the Nation, and who shall not have been convicted of a

felony shall be competent to vote at all elections and meetings of the electors of the Nation and shall be eligible to any office in the gift of the people of the Nation.

SECTION 11—The compensation of all officers of the Nation named in this constitution shall be such as prescribed by law and the salaries shall not be increased or diminished during their term of office.

SECTION 12—The council shall meet annually on the first Tuesday of December of each and every year.

The president shall have power to convene the council in extra session as often as the interests of the Nation in his judgment requires.

SECTION 13—The council shall have power to make laws not inconsistent with the laws of the Constitution of the United States or of the State of New York, or of this constitution.

SECTION 14—The laws and regulations heretofore made and adopted by the council and not inconsistent with this constitution shall continue in full force and effect as heretofore until repealed or amended, to the extent and in the manner, as the council shall deem lawful and proper.

SECTION 15—The present officers of the Nation shall hold their offices respectively until the first Tuesday of November, 1899, or until others are elected in their places in accordance with the terms of this constitution, unless removed for cause.

SECTION 16—It shall be lawful for the council in their discretion by at least a quorum vote to appoint a committee of three of revision of the constitution. The duty of the committee shall be on ten days notice of their appointment, to prepare amendments or alterations of the constitution as in their judgment seems necessary and proper, and to report the constitution as amended to the council.

It shall be the duty of the council to submit the same to the electors of the Nation for their approval or objection, to be determined by a majority vote of the qualified electors at a meeting called for that purpose on the Cattaraugus and Allegany Reservation, respectively. In case the proposed amendments of the committee are rejected, no action shall be taken by the council or the electors relative to amending this constitution within one year from the date of said meeting rejection.

William C. Hoag
Alfred L. Jameson
Committees

Report of the secretary of the Society for the Propagation of Indian Welfare in New York State from October, 1927, to June 15, 1928, of all money received for memberships, subscriptions and contributions.

The following members have paid the amounts indicated:

| | |
|--|------|
| T. S. Bassford | 7 00 |
| Arthur C. Parker | 5 00 |
| Miss Annie M. Hatch | 5 00 |
| Howard Gansworth | 5 00 |
| Mr. and Mrs. John C. Cobb | 5 00 |
| Frank C. Sherman | 2 00 |
| William B. Newell | 2 00 |
| George G. Fryer | 2 00 |
| Rolling Thunder, Sr. | 1 00 |
| Dr. M. L. Gilmore | 2 00 |
| Margaret L. Hicks | 2 00 |
| W. G. Hinsdale | 2 00 |
| Dr. P. T. Johnson | 1 00 |
| Thomas Miller | 1 00 |
| Rev. L. F. Chard | 2 00 |
| Rev. Louis Bruce | 2 00 |
| John L. Snyder | 2 00 |
| Special Schools Bureau of New York State | 1 00 |
| Clinton Rickard | 2 00 |
| J. C. Brennan | 2 00 |
| Edith M. Dabb | 2 00 |
| Rev. W. David Owl | 2 00 |
| Mrs. E. B. McKenna | 2 00 |
| Matthew K. Sniffin | 2 00 |
| George W. Kellogg | 2 00 |
| Miss Mabel Powers | 1 00 |
| E. P. Brunese, Sr. | 2 00 |
| Dr. L. T. Dening | 2 00 |
| Roscoe B. Martin | 2 00 |
| J. R. Clancy | 2 00 |
| Mina M. Beach | 2 00 |
| Mrs. William Bird | 2 00 |
| William J. Bessor | 2 00 |
| John G. Keller | 2 00 |
| Alvin H. Dewey | 2 00 |
| Florence R. Baxter | 2 00 |
| Miss Elizabeth Gaffeny | 2 00 |
| George P. Decker | 2 00 |
| Chinquilla | 2 00 |
| Dr. C. W. Frederick | 2 00 |
| Miss E. M. Hawkins | 2 00 |
| Raymond G. Heim | 2 00 |
| Mrs. Arthur F. Gardner | 2 00 |
| Miss Sarah L. Sherman | 2 00 |
| H. E. Sharp | 2 00 |
| Mrs. Harriet C. deCalesta | 2 00 |
| Miss Hannah Fox | 2 00 |
| Freda Seigworth | 2 00 |
| John R. Taft | 2 00 |
| Eber Russell | 2 00 |
| Mrs. Frank W. LeClere | 2 00 |
| George L. Tucker | 2 00 |
| Maj. J. P. Fowler | 2 00 |
| Rev. A. S. Priddis | 2 00 |

| | |
|--|------|
| Mrs. A. Galt | 2 00 |
| Miss Ann Prophet | 2 00 |
| A. MacBeth | 2 00 |
| R. W. Bingham | 2 00 |
| Rev. G. S. Burrows | 2 00 |
| Frederick Houghten | 2 00 |
| H. T. Brant | 2 00 |
| Miss Marie E. Pherd | 2 00 |
| Mrs. Willis Shook | 2 00 |
| Miss Imogene Sanborn | 2 00 |
| Geo. B. Neuman | 2 00 |
| Miss Anna T. Hooley | 2 00 |
| Ellsworth Jager | 2 00 |
| J. A. Sampico | 2 00 |
| Hugo A. Brown | 2 00 |
| Mrs. Richard Noye | 2 00 |
| Eagle Feather | 2 00 |
| Hon. E. D. Strictland | 2 00 |
| Rev. John Dennis | 2 00 |
| Miss Hope E. Allen | 2 00 |
| Miss Jane M. Hoey | 2 00 |
| William Smith | 2 00 |
| Archie Russell | 2 00 |
| Lt. Col. C. E. Morgan | 2 00 |
| Miss Marion E. Gridley | 2 00 |
| Rev. John S. Williamson | 2 00 |
| H. W. Gregory | 2 00 |
| G. F. S. Epiphany Church, Rochester, N. Y. | 2 00 |
| Prof. Joseph P. Porter | 2 00 |
| Mrs. Idah L. Carney | 2 00 |
| Mrs. Edward H. Maynard | 2 00 |

| | |
|----------------------------|----------|
| Total | \$182 00 |
| Memberships, contributions | 182 00 |

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| |
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| William F. Barnes. |
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| Guy C. Merville. |
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| Laura K. Lawson. |

Mike Huff.
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 Emory Bishop.
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 Warren K. Moorhead.
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 Mrs. C. A. Whitney.
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 N. Y.
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 Arthur Hoag.
 Robert M. Codd.
 Willard Gansworth.
 W. S. Lawton.
 Philadelphia Free Library, Kingsessing
 Branch.
 D. C. Garretson.
 Mrs. Chas. S. King.
 Tom Thibault,
 Predergast Library, Jamestown, N. Y.
 Total suscriptions \$59.00.

TREASURER'S ACCOUNT

Statement of Frank C. Sherman, Treas-
 urer of the Society for the Propagation
 of Indian Welfare in New York State
 to June 15, 1928.

CASH

| | |
|---|----|
| To balance as per Treasurer's statement Oct. 28th 1927 deficit | 86 |
|---|----|

| | |
|----------------------------------|--------|
| Dues and Contributions | 182 00 |
| Subscriptions to The Six Nations | 59 00 |
| | 240 14 |

CREDIT

| | |
|---|--------|
| Nov. 3rd, 1927, Seneca Press, Collins, N. Y. | 44 75 |
| Dec. 27th, 1927 Craftsman Press, Syracuse, N. Y. | 15 00 |
| Jan. 14th, 1928, Mr. B. Newell, postage stationery | 15 88 |
| Jan. 14th, 1928 Niagara Frontier Pub. Co., Gowanda, N. Y. | 52 50 |
| April 11th, 1928 Niagara Frontier Pub. Co., Gowanda, N. Y. | 52 90 |
| April 11th, 1928, Wm. B. Newell, postage, stationery. | 19 00 |
| April 14th, 1928 Geo. G. Fryer | 9 00 |
| April 27th, 1928 Seneca Press, Col- lins, N. Y., printing | 4 50 |
| May 1st, 1928 Seneca Press, print- ing double post cards | 4 00 |
| May 1st, 1928 Seneca Press, 500 statements | 4 00 |
| Nov. 1st 1927 to June 15th 1928, Envelopes, printing envelopes, mimeographing, and postage in- cluding 106 statements mailed April 27th, 1928 | 7 62 |
| | 229 15 |

| | |
|----------|--------|
| Receipts | 240 14 |
| Expenses | 229 15 |

| | |
|---------|-------|
| Balance | 10 99 |
|---------|-------|

June 15th, 1928.

FRANK C. SHEREMAN,

Secy-Treas.