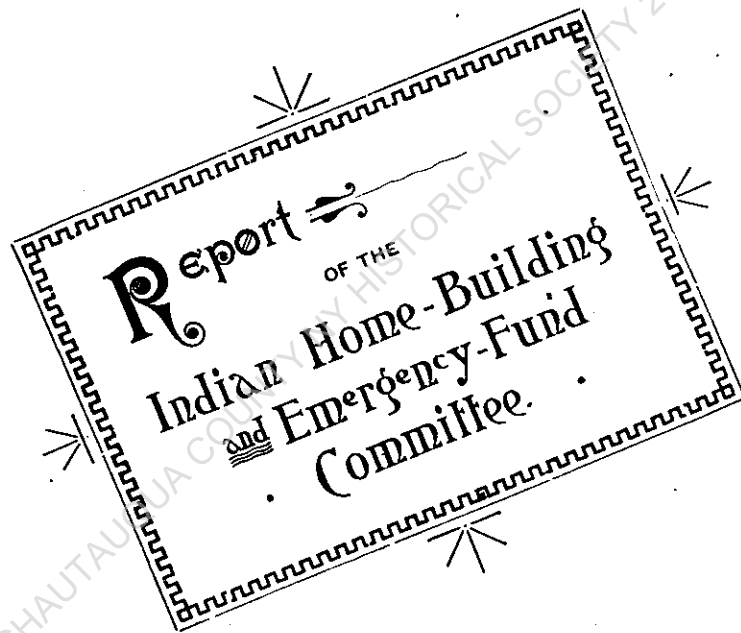
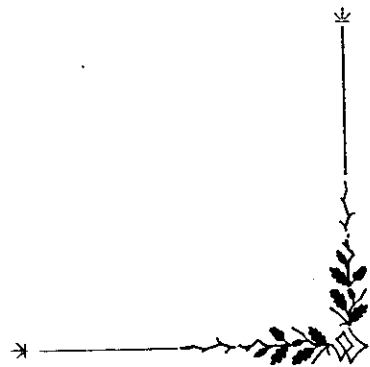


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**The Women's
National
Indian Association.**
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NOVEMBER 1ST, 1888
TO
NOVEMBER 1ST, 1889
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REPORT
OF THE
INDIAN HOME-BUILDING AND EMERGENCY-FUND
COMMITTEE.

The record of the past year is a particularly gratifying one to the Committee having in charge the Home-Building interests of The Women's National Indian Association. Thirty-four applications for aid have been received since the last report was submitted; fourteen have been granted; two thousand two hundred and ninety-eight dollars, (\$2,298) have been received, of which sum five hundred and fifty-three dollars (\$553) is money returned by Indians toward the liquidation of debts contracted with the Home-Building Committee. At first sight five hundred and fifty-three dollars seems a small sum in proportion to the amount loaned during the year. But it should be remembered that ready money is a very scarce article among the Indians with whom we have had dealings. Almost without exception they are farmers and can pay nothing until their crops are harvested. Sometimes the crops are an entire failure; sometimes a man loses his horse or horses, or his farming implements become broken and useless. To replace them he must run in debt and pay an outrageous rate of interest upon the amount borrowed. Then when the crops are harvested the creditor must be paid at once, or he will seize the wheat, corn, or whatever it may be, and perhaps leave the man penniless. Without implements and whatever is necessary for the proper cultivation of his land the Indian is helpless: with them at the prices he must pay, he is equally helpless. He trusts to our patience and sense of justice not to push him to the wall. When he can pay he does so, although of course it is in small instalments. On the whole, it is the opinion of your Committee that so far as debt-paying is concerned, the more or less "noble red man" is doing just about as well as his more or less noble white brother would do under the same circumstances.

The most notable contribution of the year to the Indian Home-Building fund was made by the Indian Association of Jamaica Plain, Mass., which was the entire proceeds of a fair held in that town, the fourteen hundred and fifty dollars (\$1450) being voted to the work of this department. With this most generous contribution we have been able to assist four Omahas, one Sioux, and two Alaskan Indians, and still have a small balance for future use.

In accordance with the wishes of the donor, the \$400 contributed last year by Mrs. Leander Stickney, of Albany, has been devoted to the erection of a house among the Nooksack Indians in Washington Territory into which will be gathered the homeless, or worse than homeless children of the tribe. A brief report in regard to the great need of such a refuge for the Nooksack children was made in a recent number of *The Indian's Friend*. Since then a printed leaflet has fallen into the hands of the Committee, containing statements which so clearly emphasize this need that we venture to quote from it a few sentences:

"The Nooksack Indians live on the eastern side of the lower Puget Sound, far up, close to the British line. There are all told, men, women and children, some three hundred of them, of which 135 are members of the Methodist Episcopal Church.

"Although the Nooksack Indians are mostly Christians so far as they know how to be, they have little conception of what a *pure life* is, either spiritually or physically. The sins of the (white) fathers have been visited upon the children for many generations, down to the present day. Their condition in this respect is deplorable, with no physician but the 'medicine man,' who is far worse than none.

"That cleanliness lives next door to godliness they have never learned. A former presiding elder says, 'What these people *need first and most of all* is Christian homes.' The present presiding elder, who has just returned from a visit among them writes, 'The filth is appalling.' All agree that little permanent good can be done without a home and training school where the children can be taken and kept from the demoralizing influences that surround them, until properly instructed and old enough to withstand temptation. The parents have long pleaded for this. The ministers of the Puget Sound Conference, have called the attention of Christian people to the need of such a home, but until very recently no suitable person could be found who would go to this isolated place. At last Mrs. D. A. Morehouse, M. D. volunteered. After a long journey by cars, up Puget Sound by vessel, over rough, muddy paths, across the river in a dug-out, because the water was too high for a ferry-boat, she reached her destination in safety. Here, a home for herself and two or three Indian children will be in a small log-house until a better one can be provided."

This "better home" to which the leaflet refers has now been provided by a member of our Association, and will hereafter be known as "The Stickney Memorial Home and Training School."

It is the good fortune of the Western Vermont Association to have been able to give the needed assistance of a pair of horses and a wagon to the Rev. Joshua Given, a Kiowa Indian well known to many of us. Mr. Given is a graduate of Carlisle, and of the Lincoln University, and he goes as a Presbyterian Missionary to his own people in Indian Territory. Writing to the Home-Building Committee in behalf of himself and sister, (who will labor with him) he says—and the message is here passed on to the members of the Association: "We shall need all possible encouragement in our work, for we are aware of the doubtful future. The Lord Jesus will help us through. Pray for our work and success."

The history of a typical case of Indian thrift, perseverance and ultimate success—success achieved in spite of the most adverse circumstances—is always interesting, and we are glad to be able to present such a case in this report, although for obvious reasons the name of the man and that of his tribe are withheld. The man to whom we refer is about fifty years old, has a large family, and is anxious to "get on".

The farm of 80 acres upon which he has always lived, and which has a house upon it built by the government some twenty years ago, was, later on by fraud patented to another Indian. While "A" has been permitted to live on it all these years and has been continually improving it, it has not been his own, and becoming satisfied that he could recover his land only by a long legal process which he could not afford, he last year removed some thirty miles from his old home, and has started anew. The man's pluck, perseverance and reasonableness cannot be too highly commended. He has applied for a small loan to enable him to purchase material for the "shell" of a house, and he expects his crops will, over and above all other expenses, bring him enough to enable him to buy material for the inside finishing. He already has a farm of 60 acres under cultivation, 55 acres of which has a crop of flax, while the remainder is planted with corn, potatoes and garden vegetables. This would, it is claimed, be a remarkable farm for a white man in some of the older and more progressive States.

"A's" farm joins a settlement of whites, who are said to be intelligent and liberal people, who will help, rather than hinder his progress. His sponsors pronounce him an industrious, trustworthy person, with manly aspirations,—one who desires to be a man among men,—but they have also expressed a fear that repeated misfortunes might discourage him. A gentleman who has been intimately acquainted with the tribe to which "A" belongs, writes there are among them "many intelligent men, who if they could be entirely removed from the old conditions,—if they could be clothed with actual manhood,—would hold their own among the best of the white race." It is Indians of this stamp whom we wish to encourage and aid, and the Association will be glad to know that "A's" application has been granted.

Having recently been questioned in regard to the character of the mortgages placed on Indian homes built by your Committee, it is possible

that some information on this point may be of general interest to the members of the Association. With the exception of the mortgages in the Alaskan cottages they have been what were called *chattel* mortgages. Printed forms are obtained, and the blanks are filled out so that the document reads as follows: "Know all men by these presents that I, A. B. of the County, State, etc., in consideration of——to me in hand paid by the Home-Building Committee of the Women's National Indian Association, have bargained and sold and by these presents do grant and convey unto the said Home-Building Committee, the following goods, chattels and property, to-wit:" Then follows a description of the property, after which the document goes on to say that in case of default made in the payment of the amount due at the specified time, the mortgagee may take immediate possession of said goods and chattels and sell the same at public auction. This mortgage is signed by the Indian who borrows the money, is properly witnessed and filed in the office of the county clerk. This is the ordinary and legal way of placing a chattel mortgage and offers us all the security we can obtain,—the same security, no more, no less, that would be given were the mortgager a white man instead of an Indian. Our method with the Alaskan Indian is somewhat different and apparently vastly more formidable, though probably the binding force is no greater in the one case than in the other. The Alaskan Indians do not hold any lands in severalty, but those to whom we have loaned money have built their houses upon land granted by government to the Presbyterian Board of Missions. Our proteges have all been pupils in the mission school at Sitka. The teachers of the school hold themselves in a way, responsible for the good behavior of their boys, and to induce such good behavior they make some very stringent regulations which the Indians must accept and live up to, or forfeit all right to the homes built upon mission ground. We have built five houses for Alaskan Indians, three last year and two during the year just ending. The mortgages from the men who have been thus aided, read as follows: "The party of the second part in consideration of the leasing of the said premises does covenant and agree with the party of the first part and their successors in office, that he will not allow on the property any gambling, drinking of intoxicating liquors (including beer) or the giving away of property for display, commonly called Potlatching. That he will not call in a Shaman, or Indian doctor, when sick, or allow him to practice his arts upon the premises. That he will not practice or allow to be practiced on the property any heathen rites or ceremonies. That he will not take in or allow a second family to live on the premises with himself without the written permission of the party of the first part. That he will rest from work on the sabbath and whenever able attend religious instructions and require his family to do the same. That he will send his children to school. That he will practice cleanliness and industry. That he will keep his lot well drained and attractive in appearance. That he will keep his house well painted on the outside, and neat and tidy on the inside. That he will not permit the pro-

perty to be used for any immoral purpose calculated to injure the reputation of the premises or neighborhood or impair the value of the surrounding property."

Your Committee would be very glad if it had the power to place every one of these restrictions upon each Indian to whom money is loaned, but this is not possible, and in most cases we must content ourselves with the usual legal process shorn of the moral and religious backing which we have fortunately been able to secure in Alaska.

The Home-Building Committee is entirely satisfied with the results of its so-called "experiment" and is cheered and encouraged by the hopeful outlook for the future. We are confident that our efforts to aid worthy Indians in making for themselves decent and comfortable homes have been appreciated, and that many such, because of the help given in time of need, have been saved from an otherwise necessary relapse into a life of savagery. The Committee desires to express its thanks for the advice and assistance rendered by the Rev. Sheldon Jackson, Major James McLaughlin, Mrs. M. C. Wade, Mrs. Rosalie Farley and Dr. L. M. Hensel.

Respectfully submitted,
 SARA T. KINNEY,
 Chairman of Committee.

Financial Statement of the Indian Home-Building and Emergency-Fund Committee of the Women's National Indian Ass'n.

RECEIPTS.		EXPENDITURES.	
From Nov. 1st, 1888 to Nov. 1st, 1889.		From Nov. 1st, 1888 to Nov. 1st, 1889.	
Nov. 1888.	From Rev. Amos Ross, Sioux Indian, on account.....	Dec. 1888.	Mrs. A. R. Clark, for the "Stickney Memorial Home".....
Jan. 1889.	Miss Mary E. Dewey.....	Jan. 1889.	Dr. L. M. Hensel, Missionary Omaha Agency, for seed potatoes, etc.....
Feb. "	A lady in Portland, Maine.....	Mar. "	Dr. L. M. Hensel, for benefit of George Miller, "Little Heel" and others.....
Feb. "	Cambridge Indian Association.....	" "	Rev. Sheldon Jackson, for cottages for Alaskan Indians, Joshua Fields.....
March "	Jamaica Plain Indian Association.....	Apr. "	Mrs. M. C. Wade, Missionary among Omaha Indians, for Joshua Fields.....
" "	Rev. Amos Ross, on account.....	May "	Mrs. Rosalie Farley, for benefit of Omaha Indian, Mahawatha.....
" "	Jamaica Plain Indian Association.....	June "	Rev. Joshua Given, Kiowa Indian.....
" "	Joshua Fields, Omaha Indian.....	July "	J. E. Turner, of Nebraska, for drawing and recording mortgage on home of Simpson Stabler, Omaha Indian.....
April "	Noah LaFlesche, Omaha Indian, on account.....	Aug. "	Major Jas. McLaughlin, Standing Rock Agency, Dakota, for benefit of John Tioakash, Sioux Indian.....
" "	Uriah Merrick, Omaha Indian, on account.....	" "	J. S. Lemmon, for benefit of Winnebago Indians, Edward Bearskin and Charles Frenchman.....
" "	Wajapa, Omaha Indian, on account.....	Sept. "	Mrs. M. C. Wade, for benefit of James Black, Omaha Indian.....
May "	Rev. Amos Ross, on account.....	" "	J. E. Turner, for drawing and recording mortgage on home of Asa Lovejoy ("Badger"), Omaha Indian, From Emergency Fund, for hoods, mittens, etc., for Indian girls in Dakota.....
" "	Western Vermont Indian Association.....	Oct. 10, 1889.	
" "	Miss Susan Longstreth.....		
" "	A lady in Portland, Maine.....		
" "	Jamaica Plain Indian Association.....		
June "	Rev. Amos Ross, on account.....		
" "	Providence, R. I. Indian Association.....		
" "	Newport, R. I. Indian Association.....		
" "	Wellesby College Christian Association.....		
July "	Smith College Christian Association.....		
" "	Gilbert Morris, Omaha Indian, on account.....		
Aug. "	Rev. Amos Ross, on account.....		
" "	Washington D. C. Indian Association.....		
" "	Jamaica Plain Indian Association.....		
" 10, 1889.	Jamaica Plain Indian Association.....		
Sept. 8, "	Rev. Amos Ross, on account.....		
" 10, "	Thomas Moore, Alaskan Indian, on account.....		
Oct. 9, "	John Willard, Alaskan Indian, on account.....		
" 9, "	Rev. Amos Ross, on account.....		
" 10, "	Rev. Amos Ross, on account.....		
" 20, "	Mrs. D. Swartwout.....		
" 24, "	Rev. Amos Ross, on acc't.....		
	Total receipts for the year, \$2,318 00		Total expenditures for the year, \$2,408 50
	Balance in Treasury, Nov. 1st, 1888, 901 86		Balance on hand, 811 46
	\$3,219 86		\$3,219 86

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Auditor of Accounts,
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1509 Poplar Street, Philadelphia, Pa.

The Connecticut Indian Association.

(INCORPORATED 1887.)

THIS ASSOCIATION AIMS:

First.—TO INFLUENCE THE PEOPLE,

By circulating, as widely as possible, knowledge concerning the political, financial, industrial, educational, and religious status of Indians:

Second.—TO INFLUENCE GOVERNMENT:

a, To execute all laws and fulfil all treaties and compacts which will speed Indian civilization, industrial training, self-support, education, and citizenship; and to repeal all statutes and rules which hinder these objects;

b, To grant new and better legislation for securing the above ends.

Third.—TO AID INDIANS,

In civilization, industrial training, self-support, education, citizenship, and Christianization.

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