

NEW-STATE TRIBUNE

Muskogee, I. T.
May 17, 1906
Twelfth Year, No. 30

HISTORY OF THE SEMINOLES

Colonel McKennon, formerly of the Dawes commission, related the following concerning the government of the Seminoles which is passing into history.

"Before the civil war the Seminoles had a joint government with the Creek Indians. Seminoles were by their own people elected members of the Creek council. This council had more than one hundred members and was held about two miles east of the mouth of the Little river. However, during the existence of this dual government the Seminoles were con- laws of their own which they administered through their separate courts whenever Seminoles were concerned.

"This association with the Creeks ended with the war, by which the Seminoles themselves were divided, the greater number of them going with the North. At the close of the war the federal and confederate Seminoles organized separate governments, the two being wholly independent of each other, with principal chiefs, second chief, a council and light horse each. What is known as Middle creek, a small stream running about six miles south of Wewoka, constituted their 'Mason and Dixon line,' separating the two jurisdictions. These two

councils which were always friendly and treated each other with much consideration, usually held their sessions at the same time, opposite to each other, on the banks of Middle creek. John Jasper was principal chief of the confederates, while Long John Chupco was chief of the federals. After a few years the two parties united and organized under one government for the entire nation, which continues to this day.

FIRST PRINCIPAL CHIEF

John Pumper was elected the first principal chief of the reunited people. He is said to have been a man of great natural ability, and honest, efficient officer, who was ever faithful and loyal to the best interests of his countrymen. In 1886 John F. Brown, then his son-in-law, defeated John Jumper for the office of principal chief. This occurred, however, without any solicitation upon the part of Brown or even a word of discouragement by Jumper. They spent election day at home, being always the best of friends, which pleasant relation continued between them until Jumper's death. The change was the voluntary act of the people.

Principal Chief, or Governor Brown, held the office for sixteen years and the result of his administrations have demonstrated the wisdom of his people in promoting him. He is a man of rare ability and exalted integrity, whose life is dominated by the purest Christian principles. Indeed, he would

make a creditable executive for any state in the American Union. He was ever loyal to his people and careful of their interests, and always commanded the respect and enjoyed the confidence of the United States government. Governor Brown was succeeded in office in 1902 by Hulputto Micco.

The government of the Seminoles differs materially from that of any other tribe in Indian Territory. The Chickasaws have their legislature composed of the senate and house of representatives; the Choctaw and Cherokee tribes have their general council, composed of the senate and council members, while the Creeks have their house of kings and the house of warriors; these divisions in each case corresponding to the senate and house of representatives of the state legislatures.

THE GENERAL COUNCILS

The general council of the Seminole nation has only one house, or one body, composed of the several officers of the different bands of the tribe. These band officers are one band chief, who ranks as senator, and two others, whose rank correspond to that of members of the house of representatives. The general council performs the functions of both the legislature and the judiciary. The principal chief is the executive office of the nation, whose place is filled during sickness or absence by the second chief. These, together with the light horse, eleven in number, constitute the entire govern-

ment of the Seminole nation.

There are fourteen bands and consequently there are forty-two members of the general council. The body is presided over by a chairman, which it elects from its own number. The principal chief and the second chief are always expected to be present in the meetings of the council, in which they exercise the right of debate but do not vote upon any question that is to be determined by vote of the council. All bills passed by the council are either approved or vetoed by the principal chief, and his approval of the judgment of the council in either civil or criminal cases, must be obtained before such judgment can be carried into execution.

SIMPLE CIVIL TRIALS

The trials of all civil cases is conducted in the simplest manner possible. The parties appear before the council, each tells his story, and if either, of them has witnesses these are examined. When this is done the case is determined by a majority vote of the members of the council. Criminal trials are conducted in a like simple manner. The prisoner is brought before the council and is asked if he is guilty or not guilty. If he pleads guilty the case is investigated in a limited manner by the council, generally taking the statement of the accused alone, but if there be any witnesses present

with knowledge of the fact, they are heard, and then the guilty or innocence of the accused is determined by a majority vote of the council.

If the prisoner enters a plea of not guilty his case is examined more critically, he is heard in his own behalf and is permitted to summon witnesses at the expense of the government. When the government and the accused have concluded their testimony his guilt or innocence, as in other cases, is determined by a majority vote of the council. In no case is either the defendant or government represented by counsel.

If the accused is found guilty the principal chief will either approve or disapprove the finding of the council. If he disapproves it the judgment cannot be executed, and the prisoner goes free. His disapproval is equivalent to the granting of a pardon. Indeed, he has the power, even after he has approved the the judgment, to pardon the defendant at any time before the execution. If the judgment is approved by him it is the usual custom to execute the sentence during the sitting of the council which tried the case.

The agreement between the United States and the Seminole nation of December 16, 1897, conferred upon United States courts in Indian Territory exclusive jurisdiction of all controversies growing out of the title, ownership, occupation, or use of real estate owned by the Seminoles, and to

try all persons charged with homicide, embezzlement, bribery and embracery committed after that date in the Seminole country, without reference to race or citizenship of persons charged with such crimes, leaving to the Seminole authorities full jurisdiction in all other matters the same as theretofore exercised by the tribe.

Under the Seminole laws there are two capital offenses, homicide and larceny. For every other offense the culprit is punishable by whipping. For the first offense of larceny the convicted receives sixty lashes upon his bare back; for the second offense 100 lashes, for the third, 150, and for the fourth the law imposes the death penalty by shooting. In no case, however, has this law been executed and a Seminole put to death for breach of it. In such case the council votes to determine whether the law shall be executed or the defendant pardoned, and in every instance the vote has resulted in a pardon. If after this the pardoned man continues to steal he is punished in the degree and order above mentioned. If a person is found guilty of disturbing a civil meeting, whether religious, political or of any other nature, or a family by fighting, quarreling, drunkenness or other like conduct, he is punished by twenty-five lashes on his bare back.

This punishment is received by the Indian in a manner that is remarkable for its stolicism. He never makes an outcry and seldom flinches or shows any sign whatever of suffer-

ing except, sometimes when the punishment is most severe, he faints and falls, being overcome by the severity of it. But ordinary when the ordeal is ended he frisks around and puts on his clothing as if just awakened from a pleasant slumber.

When a party was convicted of a capital offense and sentenced to be shot, the day was fixed for his execution, certain members of the family of the deceased, nearest in blood to him, were deputed to prepare and load two guns with which the condemned was to be executed. These were on the morning of the execution and just before the shooting, placed in the hands of two light horsemen. Formerly the culprit was shot in the head, but in later years in the heart, the latter being deemed a more humane mode of execution. A leaf or piece of paper was pinned over the heart and just before the time to fire the chief placed a watch in the hand of an officer, ordinarily the captain of the light horse, which he held until the moment of the execution when he gave command, "now" and the shots were fired. If the execution was successful, the remains were delivered to relatives of the deceased, if they desired to give him burial, which was seldom the case; if not, he was buried by certain officers and, in any case all expenses of his funeral were paid by the government. If the guns failed to fire, the man went free.

There have been a number of important trials for homicide by the Seminole council since its organization. The

first case was the trial of a Creek Indian named Willey, who went from the Creek into the Seminole country, and there killed a merchant, a Seminole named Hallaby. Among other things which he took was a pair of boots, which he had on when arrested at his home, at which place he was traced from the place of the killing. He was executed by shooting. Another who was with him was also convicted and received twenty-five lashes as his punishment.

Another interesting case was the murder Liscisego by Cheparney and Taylor, two young men about twenty years of age. Liscisego was a medicine man who resided in Sasawka, in the Seminole nation and was reported to have some money. When arrested and brought before the council for trial they denied their guilt, but as the trial progressed, the evidence being conclusive against them, they confessed. They were executed by being shot at Sasawka. This trial lasted for one week and was held in a Baptist church known as the Jumper church.

Several others were executed for homicide, the last one being Palmuska, who was shot for killing Joe Factor. All except about three of these executions have occurred in the town of Wewoka, and in each case the condemned was required to sit with his back against a certain oak tree. This tree was taken up by George Deidler during the month of May, 1903, in excavating the foundation for a store building to be erected upon the site. A section of the tree now stands in the hard-

ware department of the Wewoka Trading company, and constituted an interesting part of Indian Territory exhibit at the Louisiana Purchase exposition at St. Louis, a grewsome relic of the now passing of the Seminole government.

There is another feature of custom of Seminole conduct which may be of interest to note. The Seminole courts had nothing whatever to do with adultery. There was no duly enacted law upon this subject, but when a woman committed adultery, the people would, as was their custom, rise up and cut off her hair and ears and these they would hang up in a conspicuous place at the arbor under which council meetings were held, but if a man committed adultery he received no punishment. If, however, a married man took a second wife, the first wife, with her friends would whip her severely with long switches and would cut off her hair and ears. She would then abandon her husband and he was compelled to live with the second wife so disgraced.

If a man outraged an unmarried woman he was adjudged to pay a fine of \$5 or suffer twenty-five lashes. There is now but one woman who has been mutilated in the above manner, and she always conceals the fact by wearing a shawl or other covering about her head. These customs, I am informed, prevail to some extent in one or more of the other tribes.

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BIOGRAPHICAL SKETCH OF SEMINOLES

Wewoka, Dec. 31.

The Seminoles, or "wanderers" were originally a part of the great Creek tribe or nation -- the "Muskogee people." Deflection of the Seminoles from the Muskogees dates back as far as 1750.

The white people of the Carolinas undertook to make slaves of the Indians and in great anger and indignation the Creeks moved to the "Indian country," the present state of Georgia. Later many of the runaway negro slaves of the south followed them and took up their abode among the Indians.

SLAVERY CAUSED SPLIT

The whites made demand upon the Indians for the runaway slaves, and the matter was discussed at great

length in the councils of the tribe as to whether or not the slaves should be returned. This gave rise to a division of opinion, and the arguments became so heated that two great factions sprang up.

It was the faction that refused to return the slaves that finally drew off to itself. The parent tribe promptly dubbed them the "Seminoles" or runaways. This dissatisfied faction was lead by Chief Seacoffee, who later conducted them into the land of the Floridas. Florida was at that time under Spanish rule. The runaways or wanderers sought the protection of the Spanish laws.

The Seminoles refused in all after times to be represented in the Creek councils, and elected their own chiefs, set up their own government and became a separate and distinct tribe or nation.

SOME STILL IN FLORIDA.

Today there remains in the everglades of Florida a small remnant of the once powerful nation led by the great Osceola. Many wonderful tales old Indians tell of the greatness and goodness of the manly Osceola.

The wilds of Florida became a home for these Indians and soon there followed many runaway slaves to make their homes among the friendly Seminoles. Subject

only to the Spanish crown the exiles found a refuge from the inexorable slave catcher. It was to the growing demand for slaves in the south and the tremendous efforts put forth to regain the runaway slaves from the Seminoles of the everglades that led to the first hostilities between the United States government and the Seminoles.

SLAVES MOVED TO STATE

There lives today in Seminole county the last small remnant of those ancient runaway slaves. On the banks of Little River in this county, when statehood came was to be found a rather extensive band of "Little River" negroes. While these negroes had lived among the Seminole Indians all their lives, understood and spoke the Seminole language -- yet, strange to say they still maintained a sort of pidgeon English.

LANGUAGE PECULIAR

True, they spoke it with such an odd accent and so rapidly, that a white person was at a loss to understand. But with careful attention one could soon get a slight understanding of the drift of a conversation. Long before statehood many of these old negroes of the

"Little River" country sent their children off to schools. Today a few of the younger negroes may be found who have the advantage of an excellent schooling in some eastern college.

Quaint names may be found among them such as: Slavery Pompey, Human Carolina, Pinchie Cudjo, Caesar Bowlegs, and many others. Cicero, Cato and other good old Roman names may be found in abundance among them.

Curious expressions will be found among this strange people. An old negro woman when asked the name of a certain person will reply:

"Don't know his name, man, don't know his name; just know him by his haid."

MANY LOST LANDS

Guileless and confiding, when the restrictions were removed upon their lands, they were the first to fall victims to the designing land buyer. Many and strange are the stories told of the different schemes practiced upon them to separate them from their allotments.

One instance which will show their utter childishness and pitiable ignorance was when two enterprising white men dressed themselves up in long tailed coats,

white vests, tall silk hats and carrying canes visited some old negroes on Little river, and represented themselves as the secretary of the interior and his attorney. They procured deeds to 320 acres of rich bottom lands, and then told the negroes to meet them a week later at the office of the special assistant to the attorney general, who was then located at Wewoka. In the meantime they disposed of the lands to innocent people.

The negroes came into the assistant's office at the appointed time and asked for the secretary. They were told that the secretary did not stay at Wewoka but was in Washington and never came down here. The negroes said:

"Oh, yes he did; he was down on Little river the otha day and we had a little transaction wid him." The lands were later recovered for them.

NEGROES HAD CHIEFS

These negroes had their own band chiefs, elected their members of the national council, and participated with equal rights in the Seminole government. Many of their numbers were fearless members of the Lighthorsemen and National Police, and many instances are recited of

their honesty and fearlessness.

Many of these negroes live to be very old. Scipio Davis was said to have been 115 years old at the time of his death. It was authentic that he was more than 100.

The younger negroes have been killed or moved away. The old are still here, with their childlike simplicity and artlessness. They were too old to adapt themselves to the newer life, and are now living out a precarious existence, drawing their little allowance from the government and moving from place to place on the lands that once belonged to their people. Humble and unresisting they never grumble at their fate.

Theirs has been a hard lot, the lot that usually comes to the ignorant. They were happy and contented among their Seminole friends, living among them and sharing their communal property; but that time has passed and with it is fast passing the last remnant of the runaway slaves of the south.

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E. K. Gaylord, Editor

FEW LANDMARKS OF SEMINOLE TRIBE STILL STAND

Wewoka, Dec. 4

A census made last month and just announced shows that there are only 1,842 Indians in Seminole county, once the capital and the last native heath of a people whose ancestors were powerful enough to challenge the military strength of the United States and the resourcefulness of Andrew Jackson.

In Wewoka, formerly the seat of Seminole government, only a few landmarks remain as cenotaphs to a rapidly vanishing people, and in another generation those markers will have succumbed to the erosion of time. Today, one seldom sees a Seminole on streets once thronged with dusky warriors.

The old Seminole council houses, of which there are several, have been shunted from their original sites, or so remodeled as to bear no resemblance to their original appearance. Even the old execution tree, beneath which Seminole culprits were shot to death in the carrying out of the stern

mandates of tribal courts, has been torn from its roots and now reposes in the archives of the state historical society at Oklahoma City.

The site once occupied by the last and most imposing council house erected by the Seminole tribal government is now graced with one of the finest courthouses which the white man has erected in Oklahoma. At the southwest corner of the courthouse still stands and sways the old "whipping tree" beneath which minor offenders of the Seminole code once bared their backs to the hickory lash in expiation of their guilt.

A half block away the last council house erected by the Seminoles is now used as a tenement building for the latest tide of humanity that has swept across the valleys and the low oak-covered hills of the old Seminole nation. Two blocks west of the last council house erected by the Seminole, stands a more ancient Seminole house, and even it is anti-dated by the ruins of several other old council houses around Wewoka. It is the last constructed council house that is best known to the white population.

When statehood arrived the two-story, barny building was probably the most imposing structure in Seminole county, and by popular vote it was decreed to be the courthouse under the new regime. In front of the old building a large bell was mounted

on posts, and its clarion tones proclaimed to Seminoles, freedmen and whites that their presence was desired to grace some important event.

Nineteen years ago, C. N. Haskell of Muskogee, launched in the district courtroom of the historic building, his gubernatorial campaign. It was in the old Seminole courthouse that Ambassador Brice was entertained by Wewoka citizens when he visited Oklahoma and its Indian population. In the early days of statehood the walls of the building resounded to the polemics of Morton Rutherford, Henry Furman, Robert L. Williams, and to the impassioned oratory of W. H. Murray and Lee Cruce.

But it is the anti-statehood traditions enshrouding the historic structure that are the most hallowed to the remnants of those by-gone days. The few ancients who remain in Wewoka today, look at the old building and the past rises before them like a dream.

They see the house of warriors; the tribal councils; the chieftains; the execution tree; they hear the crash of rifles, and the moan of the victim as he crumples to earth that the tribal law may be avenged. The white man's court appears a phantom. The Red Men give way to pale faces, and the steel prison car from the federal jail at Muskogee supplants the execution tree and the whipping tree as the symbol of

justice triumphant.

J. Coody Johnson, whose color proclaims him to be an African among Africans, but shown by the tribal rolls to be the son of a freedman, stands like the last of the trees of Lebanon. He was official interpreter of the Creek-Seminole language in Judge Parker's court, when there was no God -- no Sunday west of Fort Smith -- and later became court interpreter in the white man's court at Wewoka.

When questioned concerning his age, Johnson usually replies, "Well, I was here when Columbus came."

The white man's law which settled over Indian territory and Oklahoma territory in 1907 "Jim Crowed" Johnson, and he accepted the inevitable, but there are white men in the Seminole country today who think of Johnson, not as a negro, but as the relic of an age that has gone.

Under the white man's regime, Johnson has fared well financially, and he is as wealthy as he is black. The Black Panther oil company, in which Johnson was interested during its most prosperous period, derived its name from Johnson's patronymic -- "Black Panther."

The Seminole Indians made their last belligerent stand in the everglades of Florida, and their ancestral home was lost in the battle, for under the duress of defeat they accepted a

billet with the Creeks in what is now Oklahoma, for their Florida lands.

During the Civil war, the Seminoles made an unlucky choice in taking sides in the white man's quarrel, and when the battle-tossed, bullet-riddled Stars and Bars fell forever, the Seminoles found that their landed estate had again shrunk, for the victors proposed another land adjustment as a war indemnity, and there being no alternative the Seminoles accepted.

Under the terms of the real estate transaction made in 1833 the Seminoles had received, in exchange for their Florida lands, an area between the North and South Canadian rivers, and extending west to Little river, a part of the original Creek domain in Indian territory. When the Civil war closed, the Seminoles found that their part of the penalty for engaging in the disturbance was the cession of 2,169,080 acres of their landed estate, for which they received 15 cents an acre, a total of \$325,362, and they were required to repurchase 200,000 acres, at the rate of 50 cents an acre, and that shrunken area became the last native heath.

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WEWOKA, CAPITOL OF SEMINOLE NATION.

Wewoka, present county seat of Seminole county, was the capital of the Seminole Nation, in the country purchased by the Seminoles at the end of the Civil war, comprising 200,000 acres between the North Fork and the Canadian rivers.

That part of the nation that had remained with the Union during the war, under the leadership of Chief John Chupoo, accompanied the U. S. agent from refugee camps near Fort Gibson and made the first settlement at the Wewoka agency in the late fall of 1866. They were also afterward joined by those of the Seminoles that had been allied with the Confederacy, under the leadership of Chief John Jumper. From that time, the two chiefs ruled the nation jointly for more than 25 years. After their deaths, John F. Brown, not only prominent among his own people but also widely known throughout the Indian territory, was the principal chief of the Seminole nation.

Wewoka (a Creek Indian word meaning roaring water) was

named after the stream near which it is located. The name was also that of a swift stream in the Creek country in Alabama. The old capitol building of the Seminoles at Wewoka served as the county courthouse in Seminole county for many years. Today, the only reminder of the days when the Seminoles held councils and carried out their laws at their capital, is the old "whipping tree," a large pecan tree, left standing at the southwest corner of the present courthouse at Wewoka. Formerly, there was another tree some yards distant on the Seminole capitol grounds, where those who had been given the death penalty were executed by the "light-horsemen" (police).

The trunk of this old tree with the bullet holes still plainly visible is on exhibition in the museum of the Oklahoma Historical society. By strange coincidence, Wewoka has been internationally known for many years. In 1897-98, the first townsite at Wewoka was platted and opened for the benefit of the Seminole people.

Under an act of congress in 1902, the townsite was also opened to white settlers and a lot drawing took place. Any person could purchase a chance for \$40, the holder to receive either two residence lots or one business lot. As a result, buyers from many parts of the world -- England, Canada, Africa, and China -- made purchases in the drawing

and received deeds to property in the townsite. Though oil was known to exist in the vicinity in paying quantities as early as 1907, it was not until 20 years later that a great producer was brought in near the town. Since then, Wewoka has had an international reputation as the principal center of Oklahoma's great Seminole oil field.

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Tritos, T. Baker, Editor

EDITORIAL ON INDIAN SLAVE HOLDERS

The right of the negro to Indian lands and the treatment of the Indians at the hands of the government will be the two main issues with which the fight will be made for the Indian vote in the new state, that uncertain quality which means victory for the party that can corral it in the first election. The Indians themselves, through some of their leading politicians have defined the issues mentioned. Looking with an unprejudiced eye one would think that the democrats would have the best of the argument in Indian vote getting, but it must also be remembered that the republicans have been in the pie cutting business for a good many years and are still at it, and the Indian who is in politics usually likes reward for his efforts while the pie is being distributed.

The average indian, especially of that class

which controls political matters of his nation, considers himself as far above the negro socially as does the white man. Until the civil war the Indians of the five civilized tribes were a slave-holding people. They were autocrats as strictly as were the southern white planters. An aristocratic Indian would no more work than he would fly, so long as he had negro slaves to do the work for him. This gave rise to an Indian aristocracy as distinctive in its day as was the southern gentleman. Some of these Indians, usually they were half or quarter-bloods, had great plantations and worked their slaves to advantage, getting immensely wealthy. There was one plantation at the confluence of the Verdigris and Grand with the Arkansas river where one Indian owned over 500 slaves. When the emancipation proclamation was issued freeing all slaves within the territorial jurisdiction of the United States, the negro slaves of the Indians were set free along with the Alabama and Mississippi negro.

To freeing the slaves the Indians do not object as they do not as a rule favor slave holding, but they have a deep-seated resentment against the government

for forcing on the nations the ex-slaves with all the rights of their former masters. This they charge to the republican administration of 1866.

It is not an uncommon sight in this day when driving over the Creek or Seminole or Cherokee nations to find a rich farm with old buildings and a general "run down" appearance, on what was once a fine slaveholder. This farm will be in possession of a negro, usually a former slave of the original owner. The bitterness which followed the giving of slaves equal rights with Indian slave owners of antebellum days, caused many an Indian to abandon his land and leave it to the negroes entirely rather than be subjected to the taunts of the preeminent class that was created by the freedmen. Then one of these negroes would get a cabin on the land, possibly one built by his former master for the slave, and calling this an improvement he would be able to file on the land and hold it as an allotment against all comers.

The treaty making negroes citizens of the Creek Seminole and Cherokee nations was signed in 1866. It was made in Washington. It provided that all negro slaves who were emancipated should be citizens of the

nation of which their masters were members. The leaders objected to this very strenuously, for even then the intelligent Indians saw what it meant at some future day, though the allotment of lands was not then dreamed of. The question was then to prevent the negroes from sharing in the tribal payments. The treaty was forced upon an unwilling people. The majority of the Creeks and Cherokees had taken sides with the South in the Civil war, and the government commission to make the treaty held that the Indians who had thus taken up arms against the United States must accept the terms of the treaty as dictated to them. It is also said that the Creek interpreter who was with the Creeks when the treaty was made became ill and that a negro managed to get the most favorable concessions for the negroes, and that he misrepresented to the Creeks what was in the agreement, and they did not know at the time they agreed that the negro had been given equal rights with the Indians.

The Choctaws and Chickasaws were a little more fortunate with their treaties than the other nations. They bitterly resisted the recognition of the negro in any way, and especially as a tribal member. The treaty

was made at Fort Smith in 1886. At that time the Choctaws and Chickasaws were forced to give to the negroes 40 acres each of their lands in order to get the government to recognize the tribal rights of the two nations. The Indians resisted but were finally forced to the terms offered by the government. This matter was called to the attention of the people in a political speech by Gov. Green McCurtain of the Choctaws.

The government has also forced the Choctaws and Chickasaws to agree that when a negro has a 40 acres of land that is not classified as the best land, he shall have the privilege of buying 20 more acres at the government appraised price, which is not one third of the actual cash value. In case an Indian takes first-class land he is not allowed but 160 acres, but he is not allowed to buy an additional 160 acres at the appraised value to bring his acreage up to the average allotment of 320 acres.

To sum the matter up the negro feels that every acre of land that a negro gets takes just that much from him and his children, and he believes

the government had no right to give the negro this land, and he looks upon it as a bribe to the negro to stand by the party which gave the land to him.

In the Cherokee nation there are 4,112 freedmen. They get an average allotment of 80 acres or a total of 328,960 acres, which at \$10 per acre amounts to \$3,289,600. In the Choctaw and Chickasaw nations there are 11,000 freedmen and they get 40 acres each or 4,330,000. The Creeks and Seminoles have 7,180 freedmen and each is entitled to 160 acres of land, a total of 1,148,000. Thus the Indian figures that the government has taken from him and his kinsmen a total of \$19,217,600 and given it to the negro.

This, combined with the ruthlessness with which the Indian treaties have been broken in nearly every instance, has made the Indian sore on the government and the republican administration and the republicans have placed over them a departmental rule of red tape that has been irksome and prolific of dissatisfaction and property loss to the Indian. These two issues are the ones with which the democrats will endeavor to capture the Indian vote.