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—IS—

BOOTS & SHOES

To be disposed of as quickly as possible,
many lines **BELOW COST.**

We are giving up business and the whole lot
must be sold, both wholesale and retail.

73 DALHOUSIE ST., and Retail corner of
Market and Dalhousie.

D. DENGATE & Co.

I. WOODLEY,
NEWPORT P. O. STORE

DEALER IN

Dry Goods, Groceries, Provisions,
Ready-made Clothing, Boots
and Shoes, a large stock
of Underclothing,
Which are sold as cheap as can be
got at any store.

All kinds of farm produce and wool taken
in exchange for goods.

—FOR—

HARNESSES

Or anything in the harness line get our prices.

The only store that keeps the celebrated cork-
faced Collar, sewed with leather. The
only collar used to-day by the
U. S. Government.

The only ones who handle the full **QUILTED**
BLANKET. Look at these before buying.
We cannot give you something for
nothing, but claim to give you
as good value as any in
our business.

Look at our Robes and Rugs.

Joseph Orr, 137 Colborne
Street,
opposite the Opera House.

H. BRIERLY,

BUTCHER, CALEDONIA

Meat of all kinds on hand at the lowest prices.
Cash for Hides.

Donaldson's
for Bread & Dinners.

CORRESPONDENCE.

[The Editor does not hold himself respon-
sible for the opinions expressed by correspon-
dents. All communications to ensure in-
sertion must be accompanied by the name
of the writer.]

To the Editor of The Indian Magazine:

DEAR SIR,—Please allow me a
space in your columns in order to
reply to "Mohawk's" letter con-
cerning hereditary chiefs in the
June number. It is a pity that
"Mohawk's" belief does not rest
on a better foundation. For his
benefit I will quote from my unre-
vised manuscripts of the "Iroquis
Confederacy as it is," using the
very words of the founder of the
confederacy when the first con-
federate Lords (Rodiganer) or
chiefs, were created. "I, this day,
in the presence of this great multi-
tude of our own people, confer the
crown of deers' horns upon you,
which is the emblem and sign that
I this day give you the superior
power, authority and lordship titles.
As you are now lords your hearts
and spirits shall be full of peace,
long suffering and tenderness. And
spiritual advisers shall ye be to
your people. And the spirit of
anger and fury shall not be known
among you. The thickness of your
skin shall be (ja-dah-ni-yo-ronk-
ka-ra-keh) seven times the length
of the thumb and middle finger
stretched. This is the token that
when you are in council you will
not deliberately offend, nor be
easily offended, nor take offence
in any way whatsoever that may
be said in council against you, but
calmly and with a good conscience
deliberate in the matter; whatso-
ever before you, you will council
and legislate for the interests of
your people; you will not seek any-
thing to satisfy yourselves person-
ally, but satisfy your people and the
rising generations."

Now, Mr. Mohawk, I hope the
above will set you right on one part
of your letter, but there is also
something else I have to touch
upon. You say "that in times of
emergency and danger, war chiefs
were chosen by the warriors." Now
there you are wrong again. Article
XXXI of the Iroquois Constitution
says: "And the war chiefs of the
five confederate nations shall be
appointed for the office by the
women of the following families:—

Te-ka-ri-ho-ken-ha-ka, O-da-tohe-
dah-ha-kah, A-do-dar-holi-a-keh,
De-ka-en-yough ha-keh, Ska-nyu-
da-ri-yo-a-kah, (relations of Te-ka-
ri-ho-ken, O-da-tohe-dah, A-do-
dar-hoh, De-ka-ne-yough, Ska-nya-
da-ri-yo, respectfully), and installed
according to the ceremonies of in-
stalling the Lords (Ro-de-ya-ner).
And their duties are, Article XXX,
"To rake up the weapons of war in
case of need. To have seats in and
watch the progress of the council;
to see that none of the lords violate
the constitution; but not to partici-
pate, except to introduce a case for
his people when asked to do so;
and to perform the ceremony of
O-ka-yon-don-tohe-rah (confirming
lordship titles.)

In conclusion I will say it is easy
to understand the natures of our
lords, or as "Mohawk" calls them
"hereditary chiefs," and the war
chiefs; the former were to adminis-
ter the civil affairs, the latter to
punish their enemy, or evil-doers
among themselves. Now some peo-
ple think the Iroquois government
is too old, but I think not, for it
runs parallel to the spirit of the
times and age, and the proof is to
be seen in the advanced condition
of this reserve, as compared with
others. This is why I am faithful
to the Iroquois government. In
days gone by I went to school, to
church, and farmed in the farming
seasons, I marketed the produce, I
bought and sold and never ex-
perienced any harm from our Iro-
quois government.

Yours, loyal and faithful,

SETH NEWHOUSE

HAPPENINGS.

Oneida.

Having is all the go now in this
section. Our people should grow
more hay than they do, then they
would not have to run around for
it during the winter and spring, it
is much cheaper that way too.
Wheat harvesting, will soon com-
mence, and there is quite a breadth
of wheat sown, and the yield prom-
ises well. The farmers around
here, are too much in the habit of
letting their fields. When the
white man rents a field, he takes