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AMONG THE OSAGES.

In the spring of 1889, Elders John J. Hill and Jed W. Ashton visited the Osage agency and were kindly received by the agent, who was a profound gentleman. He gave them access to the tribe, but as it was not a suitable time for proselyting advised them to meet with the chiefs when they would assemble in council, telling them, when it would take place, they could be introduced to the heads of the various tribes and districts.

During the interval subsequent to the council, Elder Ashton took sick with chills and fever and by the time they reached the agency again another agent had control of the reservation; this time, an unjust, arbitrary and bigoted minister. The Elders were denied every request and were obliged to abandon their project. Some time since we learned of a change, from the present prospects, a good one and an opening, will likely be made for the preaching of the Gospel to that people.

The Osage Tribe live on a reservation west of the Cherokee strip, south of Kansas and north of Oklahoma, sixteen hundred and fifty in number. Seven hundred are educated in the English language; six hundred and fifty are mixed, mostly with the French traders of that nation coming among them at an early day. They are termed semi-civilized; rapidly approaching civilization. The majority can understand English, though they do not talk much. Their tribal relationship is only partially kept up. They have sixteen chiefs at the head of their bands, while they live in five districts. Their principal chief, Mr. Ne-Roh-Wah-She-Tah-Rab, presides at their councils where the laws are made, and is as a father in the tribal relationship. As a rule the tribe is decreasing, but of late some have been added from the old state, establishing their rights as citizens. Each individual has a quarterly allowance from the government of \$55. This is quite an inducement for Indians bearing relationship to establish their rights, and many white people go there to get rich.

Says Brother Rawlins: "According to arrangements at our conference at Manard, we set out for the west. We traveled one hundred and fifteen miles in a northwesterly direction to Bastlerville within three miles of the

Osage line. Another walk of twenty-five miles brought us to the agency. The first thing of interest was the Round house, a building ten feet high by 200 in circumference with only a partial roof. This is used for the dance and other athletic sports, which take place quarterly. The agency or town at the reservation has a population of 200 Osage and white people, the town is comprised of hotels, churches, stores and residences. We introduced ourselves to the agent and made our business known. We found the agent to be a perfect gentleman. He received us kindly, at the same time interrogating us as to our mission and intentions. In answering our question, says Brother Rawlins, he assured us that there was nothing to prevent our preaching among the Indians. By courtesy of this gentleman we were introduced by letter to the superintendent of government schools. The superintendent also received us kindly and seemed to take pleasure in showing us through the various departments. One hundred and thirty pupils were progressing rapidly under this able management, all taught in English. Religion in a general way is taught mornings, but not holding to any particular faith. The three buildings are very creditable, one of which cost \$38,000. The government has erected the houses on Osage funds. The order and discipline is good. Apparatus, furniture, etc., are of the most modern.

Catholicism reigns supreme on the agency as a religion, but from the statement of the agent, very little interest is being taken by the Indians in that faith. As a general rule the former customs and traditions are being abandoned. One peculiar custom is that of burying their dead. They used to set the deceased on a hill and pile rocks around them, kill their horses, and take food to them for nine days until the arrival of the spirit in the happy hunting ground. The barbarous custom of sleeping has also been abandoned. Says an old Indian missionary, "They used to dig a pit in the ground to sleep in, and during the day keep a fire burning in it to warm the earth. In the evening they would rake out the coals and all the family would sleep in the pit and cover themselves over with a raw hide, the dogs on top would hold it down."

The Elders write under date of January 9, 1893, that they will be in Okla-

homa in a few days. Their postoffice address is Manard, I. T. They are well and in the enjoyment of good spirits. The same can be said of all the Elders at present.

ANDREW KIMBALL.

WASHINGTON LETTER.

WASHINGTON D. C., Jan. 13.—Public interest in the quarantine bill has been transferred to the House since the Senate passed the bill without division, but not without an earnest effort to pile up amendments on the bill. This bill is in some respects one of the most remarkable that was ever passed by the United States Senate, although it does not, as some have supposed, actually establish a system of national quarantine, but it gives the President more authority than ever exercised by a president. He may, if the bill becomes a law, whenever in his discretion it is necessary to keep out contagious or infectious diseases, not only suspend immigration for any period not to exceed one year, but he can also suspend the importation of merchandise from infected countries. The authority to take possession of state property when it becomes necessary to use the same for quarantine purposes, without the consent of the state authorities, gives the national government all the power it could exercise under a national quarantine law.

Notwithstanding the clause in the quarantine bill, giving the President authority to suspend immigration for any part of a year, whenever he deems it advisable, Senator Chandler says he intends to push his bill providing for a suspension of European immigration for one year, through the Senate; but it is believed that this is merely a bluff on the part of the senator to make the steamship lobby keep its hands off the quarantine bill, which the House interstate and foreign commerce committee is now working to get before the House, through a special order from the committee on rules. The representatives of the steamship companies intimate that they will endeavor to kill the bill in the House, in some manner not named, but there are reasons for the belief that they also are making a bluff, to prevent action on the bill for one year's suspension of immigration, and that they are willing to accept the bill as it passed the Senate. The Indians that enlisted in the