PAUM FOUR



"Na-ho!"

The council broke up into separate

ouncils of the five clans of the tribe.

clan, the senior roy-an-eh of the tribe

that belts be sent to the brother na-

"It is the judgment of the council

That night the messengers were dis-

tion to nation, the People of the Long

On the heels of the messengers

flowed a steadily swelling stream of

The delegates of the Senecas found

the Great Trail already choked with

humanity when they set out from Nun-

la-wa-o a week behind the messengers

Senecas and Cayugas met and mingled

with Oneidas, Tuscaroras and Mo

hawks, and Onondagas viewed the ex-

traordinary confluence of people with

It must have been a week after out

arrival that To do-da-ho proclaimed the

meeting of the Ho-var-na-go-war fo

the next day. In the morning the del

egations of the Six Nations left their

headquarters and marched with slow

dignity to the council ground, a broad

meadow on the edge of the forest

The deliberations of the council were

begun, the direction of affairs passing

from the Keeper of the Wampum to

"We are met, O my brethren," be

gan the venerable Onondaga, "to de

cide whether or no we shall lift the

hatchet. Do-ne-ho-ga-web speaks for

the Keepers of the Door who ask for

There would be no point in repeat

ing Do-ne-ho-ga-weh's oration. It was

masterly, superior even to the address

by which he carried his own people

He explained succinctly the situation

which existed in New York. A Cayug-

responded, expressing amazement that

the English, who were usually so sens-

ible, should act in such a childish

manner. He concluded by asking if

the league might expect the help of

the English in an attack upon the

This was the most difficult point we

"It is true, as my brother has said."

he answered. "that we might expect

the English to move with us in this

matter. But my friends among the

English send me word that their

people are blinded for the moment by

the falsities of Murray and the French

"Ga-en-gwa-ra-go would welcome

our action, and would support it and

France. But he would find it difficult

"If Ga-en-gwa-ra-go will not act, why

"Because it is to the interest of our

had to overcome, and Do-ne-ho-ga-weh

replied with circumspection

Their councils are divided.

to act himself."

Cayuga.

above the river vailey.

men, women and children.

grave interest

To-do-da-ho.

war.

with him.

Doom Trail

The Frenchman De Veulle has taken away the daughter of Do-ne-hoga-weh, and you tell me that he has used her to set up a foul religion amongst the renegade Keepers of the Doom Trail. Murray is equally guilty with De Veulle in this matter. Do-neho-ga-weh has a just cause for vengeance against them.

"Will you support Do-ne-ho-ga-weh in a demand for an expedition against the Doom Trail?" I asked.

"I will," he replied.

There was no more to be said, and we resumed our journey that day. We sent messengers on ahead of us, and traveled leisurely, arriving at De-onun-da-ga-a on the sixth day after starting from Ka-na-ta-go-wa.

The splendid old Guardian of the Western Door, attended by his counselors and retainers, met us at the village limits and escorted us to the council-house, where there was high feasting and a rendition of the dance which is used to open councils or welcome ambassadors.

Then Ta-wan-ne-ars translated my message from the governor and the advice of To-do-da-ho. "Two things may he done, O roy-an-eh," I concluded. "Ga-en-gwa-ra-go might take up the hatchet against the French on behalf of Go-weh-go-wa and destroy the new fort at Jagara, or the People of the Long House might descend upon the Keepers of the Trail and destroy La Vierge du Bois and its wickedness. For Ga-en-gwa-ra-go to take up the hatchet would mean a long war, with much bloodshed, even if his people would obey him. For the People of the Long House to smash the Doom Trail would mean the use of one large war party and at most a few weeks on the warpath. If the Doom Trail is smashed you need not worry over the fort at Jagara, for with Murray gone Ga-en-gwa-ra-go can soon control his own people, and we will dispose of Joncaire in due time. 'Tis for you to choose.

"Yo-hay!" ("I have heard-I have understood") answered Do-ne-ho-gaweh. "I am much pleased that To-doda-ho suggested you should come to me. It is true, as he says, that the People of the Long House will be more eager to fight if the appeal is made to them by one of their own leaders. I will make such an appeal.

"We will summon a council of the Senecas to meet tomorrow. I will present what you have told me to them. We will send out belts to the Cayu-

INE MUNITOR

"THE HEATHEN" PLEASES AUDIENCE

After the clan councils had come to "The Heathen," an original drama, while Mr. Dole was out of the city. agreement, the roy-ar-ehs of the sevwritten by Leon Robinette, was pre- We are proud to know that one of FOR RENT-Light housekeeping eral clans, as spottesmen, met and sented to a well-pleased audience by our group has gained efficiency reached a joint agreement. Their response was made at the second session local talent at the city auditorium enough to look after the business of the tribal council on the following last Friday night for the benefit of of a large picture studio as the day by Ga-ne-o di yo of the Turtle St. John's A. M. E. church. The Dole studio. participants acquitted themselves in a creditable manner. Music for the occasion was furnished by Adams' 15 years of age, and termed the boy orchestra. One of the features of evangelist of Omaha, is aiding Rev. the play was an artistic dance by sev- H. W. Botts and his congregation at eral young ladies.

ST. PHILIP'S EPISCOPAL CHURCH

present Palm Sunday at all services. Sunday and baptizing will take place The Story of the Cross" was beautifully sung by a large choir, the solo day morning. work being taken in a most pleasing manner by John G. Pegg.

The services on Easter Day will be as follows: Low mass at 6:30; choral matins and eucharist with sermon, and special music at 11; vespers and children's service at 5 o'clock.

Among the musical numbers will

Dan Desdunes' band, in two sections, the Elks marched from their lodge rooms at Twenty-second and Cuming streets to the church and returned in like order. A detachment of six colored police officers, under command Editor-John Albert Williams, Omof Officer Dudley, acting sergeant, headed the parade. The antlered herd Managing Editor-John Albert Wil-numbered about 300 men and pre-liams, Omaha, Nebr. numbered about 300 men and pre-

All churches will have Easter programs on Sunday.

Mosley are serving on the jury this term of the court.

mother, Mrs. Mary King, here the past week.

The members of the Salon club were entertained at the home of Paul protect us from the vengeance of Hightower last Thursday night. The evening was spent in discussion and a spring party to be given April 22. and an athletic entertainment April 29. The athletic affair will consist of amateur boxing and wrestling and people to act even more than it is to a surprise of something unknown the interest of the English," retorted will be given to introduce amateur-Do-ne-ho-ga-web with impassioned en- ism among the youth.

Mrs. Margaret Williams had the pleasure of having complete charge of the Dole studio business this week,

Master Orlander Mitchell, about Mount Zion Baptist church in a series of revival meetings this week. Mitchell is the son of Rev. Mr. Mitchell, pastor of a South Omaha Baptist church. He is accompanied here There were large congregations by his mother. The meeting closes in the church pool, early Easter Sun-

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Among the musical numbers will be the anthem, "Christ, Our Pass-over," by Schilling, and the Com-munion office in B flat by Allum. ELKS HAVE ANNUAL SERMON The Iroquois Lodge of Elks, aug-mented by the Cornhusker Lodge of Lincoln, turned out for their annual sermon at Mount Moriah Baptist church. To the inspiring music of Dan Desdunes' band, in two sections, FOR SALE-Seven room modern 1. That the names and addresses caption, required by the Act of Aug-of the publisher, editor, managing ed

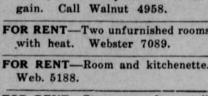
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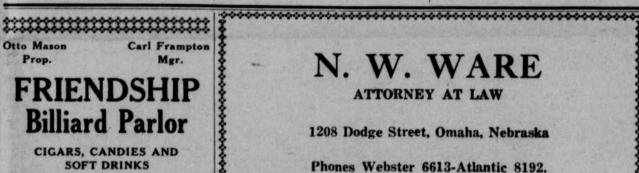
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aha, Nebr. sented a fine appearance. LINCOLN NEWS

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Mrs. Clyde Marion visited her

should the League act?" demanded the

zas, the Onondagas, the Oneidas, the Tuscaroras, the Mohawks. You shall come with me to the Ho-yar-na-go-war and hear me make good my promises. "Na-ho !"

CHAPTER XIII

The Council of the Roy-An-Ehs

The statesmen and warriors of the Senecas had come by hundreds to attend the tribal council at De-o-nun-daga-a. They squatted in servied ranks around the open place in the middle of the village where stood the ga-ondote, or war post, where public assemblies were held, where war parties gathered when setting off upon expe ditions, where prisoners were tortured and victories were celebrated.

The ceremonies were brief and were divided into two sessions upon different days. The first session was occu pled mainly by the speech of Do-neho-ga-weh, explaining why he had summoned the council and pleading for authorization of the sending of belts to the other nations of the League so that the Ho-yar-na-go-war might be convened.

"You have heard my cause, O my people," he framed his peroration. "You know that the French have ravished one of the fairest daughters of the tribe. You know that I have been deeply wronged. You know that at Jagara, on land which is our land as much as that on which you now sit, the French are building a fort, and that they boast it will be a chain by which they will bind us in the future "You know that ever since Onontio came to Quebec the French have been our enemies, and the English have been our friends. You know that these men, Murray and De Veulle, who have stolen my daughter, who have debased our ancient religion, who have deluded so many of the white men, who have built the foul nest of flends who guard the Doom Trail, are the servants of the French.

"I ask you for vengeance. I ask you for the right to go before the Ho-yarna-go-war. I speak with a straight tongue. I have witnesses by me. One is my nephew, Ta-wan-ne-ars. You know him. The other is a brother of

know him. The other is a brother of the Wolf clan. They have found the secret of the Doom Trail, and they will lead our warriors to it. "If you will follow them, O my people, you will gain rich spolls and take many scalps. The cries of your captives will delight your ears. Your families will be proud of you.

S. A.L

strong forts. We have only the forest. They have brothers across the Great Water who will aid them. We have only the uncertain aid of our allies and subject tribes.

ergy. "Already the English are more

numerous than we are. They have

"The decision is in your hands. If you fight for the English you will survive and grow stronger. If you fight for the French or if you do not fight for the English, you will slowly be crippled and in a little time you will be no more feared than the Mohlcans or the Eries.

"Na-ho!"

That was the last speech of the day, and the council adjourned, only, as in the case of the Senecas' tribal council, to dissolve into minor councils of the roy-an-ehs of the different clan groups.

When the representatives of each tribe had reached the unanimity which was required by the laws of the League, they discussed the situation informally with the roy-an-ehs of the other tribes; and on the fifth day Todo-da-ho delivered the common judgment of the roy-an-ehs.

"Murray and the Keepers of the Doom Trail are the enemies of the Long House. We must break them now before they grow too powerful. Therefore we have decided to take up the hatchet against them. But we shall send word to Ga-en-gwa-ra-go, appealing to him, by virtue of the covenant chain between us, to support us against the vengeance of the French. This is the decision of the Ho-yar-na-go-war, O my people."

"Yo-hay!" answered the roy-an-ehs. And the thousands of people in the meadow echoed the shout.

My attention was diverted to a young Onondaga who attempted to explain something to me in his dialect. Seeing I could not understand, Tawan-ne-ars approached and listened to him, a look of astonishment creasing his usually impassive face.

"The Onondaga says that a Frenchman has come to the village who claims to have a message for you," translated the Seneca.

"For me? Who can it be from?" "I do not know, brother. Let us

hasten and find out." We pushed our way through the masses of warriors already beginning the war-dance, and ran between the vegetable gardens toward Ka-na-tago-wa.

(Continued Next Week)

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