

NOTES ON THE DIARY OF WILLIAM ELLSWORTH SHAWNEE

By Daniel Fields

The diary was written 1891-1897.

William E. Shawnee lived 1868-1899. The typed portion of the diary has an biographical section on the father of William E. Shawnee who was also named William Shawnee [Sr.]. The account of his family history begins on the bottom of p. 13. Another account of William Shawnee Sr. begins on p. 46 of the hand written portion. These two accounts have contradictory dates of birth and places of birth.

NOTE: The diary is not in chronological order. Watch the dates as you read. Why? I guess paper was hard to come by. Probably to make the most of it he went back and wrote in the blank spaces he had left earlier.

When the diary says "went to the house of William Shawnee" it is a reference to the father, William Shawnee Sr. At one point the diary lists the son William Ellsworth as "William Ivery".

The son was born December 23, 1868. From the records of the Absentee Shawnee Tribe the date of his death was April 3, 1899, according to Mary Ann Blochowiak.

Of all the girl friends William mentions he eventually married Ellen Carolina of Wewoka. They were married Feb. 6, 1897.

Note that for blacks in the territorial period the rigid barriers of segregation were not yet completely in place. Wm. mentions voting. A number of blacks served in the Oklahoma Territorial legislature. A black man was elected to the Oklahoma legislature in 1908. Shortly after this laws were passed which virtually eliminated blacks from voting in significant numbers until the 1960s.

As of late 1991 Mary Ann Blochowiak had not uncovered the cause of William's death. She speculated perhaps small pox.

It is recommended to read Civilization and the Story of the Absentee Shawnees before reading the William Shawnee diary. William's brother Walter is mentioned in this book by Thomas Wildcat Alford. Walter was a member of the Absentee Shawnee Business Committee.

The follow are page numbers of the hand written manuscript of a number of significant passages from the diary:

p 113 T.W. Alford and Wm. Shawnee witness at sickbed of a Kickapoo man

p 114 Alford and Shawnee agree to translate New Testament into the Shawnee language.

p 116 Trip to induce Shawnees to send children to school. Note the classic response of Mrs. Snakeman.

p 119-120 Wm. begins teaching at colored school in Oklahoma County, the Smith School.

P 122 Offers prayer to attend Kansas State Normal School at Emporia, Kansas. This I think is but one of many examples of the great hunger of William E. Shawnee for learning.

p 151 Bread dance held at Big Jim's April 18, 1896.

p 153 Building house, out of money.

p158 Discusses racial attitudes of his brothers

p160 Sees cyclone from school house, loses vote of board to remain at Smith School.

p167 July 4, 1896 heard Hon. Dennis Flynn speak at Tecumseh.

p168 Attends Choctaw Normal School July 9, 1896.

p 169 gains contract to teach at colored school in city of Shawnee beginning Sept 1896 (\$210 contract)

p170 Speaks of suing Shawnee Board of Education for nonpayment for his teaching

pp171 School late in starting because school house has not been finished.

p 172 Missed getting to vote on Nov. 3, 1896 because he had to teach. Lists mailing address as P.O. Box 147. Moved to Shawnee. Only has four regular pupils at the school.

p 173 Engaged to Ellen Carolina.

p 179 Thanks for his blessings. Tell much of his biography.

p 180 Dates he attended school.

p 185 Marriage to Ellen Carolina.

p. 186 Wm is a friend of a Dr. Hamilton who secured him his position with the school in Shawnee. Wm. writes "...I tried for the office of county clerk."

p 186 Important passage:

Merit will be recognized: it does not matter about the person of him who has the merit. Be worthy and people will rate you accordingly. I am the only person not white, who attends the Pottawatomie County Teachers' Association. -- Aggressiveness has been my policy in the past. It has been pursued in every line of work. We choose our associates; we choose our churches; we choose our destiny. Choice makes life. The simple act of choosing is fraught with the most mighty and most momentous consequences.

p 189 Marital problems.

p 197 Completes school term at Shawnee.

pp 200-201 Account of the effects of the opening of the land to white settlement upon the Indians.

pp 202-203 Shawnee-Tecumseh county seat fight.

no page number Elected to teach school at Shawnee again June 12, 1897.

The Shawnee-Tecumseh Pott County Directory for 1898 lists the following:

p 16 Shawnee Public Schools, Colored School, Wm. E. Shawnee Teacher,
Corner Farrall and Oklahoma

p 65 Shawnee, Wm. school teacher, residence corner of Farrall
and Hayes

The allotments as a member of the Absentee Shawnee Tribe for the following individuals are listed in the same directory:

Forest Township

Shawnee, Wm.	nw $\frac{1}{4}$	35, 10, 3
Shawnee, W.H.	nw $\frac{1}{4}$	36, 10, 3
Alford, David	nw $\frac{1}{4}$	9, 3
Alford, Tho.	se $\frac{1}{4}$	31, 9, 4

" etc., etc. Chicago: Publishing association of Friends 1889."

5. "A. Latin Grammar for Schools and Colleges by Albert Harkness Ph.D., LL. D., Professor in Brown University. Revised Standard Edition of 1881. New York: D. Appleton and Company, 1,2,3,and 5 Bond Street, 1883.

6. "A Greek Grammar for School and Colleges by James Hadley, Late Professor in Yale College. Revised and in part rewritten by Frederic DeForest Allen, Professor in Harvard College. New York D. Appleton and Company 1,3,and 5 Bond Street. 1885"

7. "Self - Help with illustration of Character and Conduct by Samuel Smiles, Author of "The Life of George Stephenson." A Revised and Enlarged Edition. New York: The American News Company, 39 and 41 Chambers Street.

8. "C. Lallust Crispi Catilina of Jugurtha, with Explanatory Notes, Lexicon, etc, by George Stuard, A.M., Professor of the Latin Language in the Central High School of Philadelphia. Revised Edition Philadelphia: Eldridge and Brother, No. 17 North Seventh Street, 1886."

9. " The Pious Remembrances, selected by Rebecca Collins Second Edition. Philadelphia: Claxton, Remsen, and Haffel --nger 1869."

10. "Ohe Harp of Religion. Christian Pastry. Original and Selected Edited by Qugustine J. H. Duganne. Philadelphia Henry Longstreth, No 347 Market Street 1845."

11. "Harvard the Philauthropist and his Friends, by John Stoughton, D.D., Author of "William Penn," "history of Religion in England, " etc. London: Hodder and Stoughton, 27 Paternoster Row. MDCCCXXXIV."

12. "Character by Samuel Smiles, author of "Self- Help." "Life of the Stephensons," the Huguenots," etc, and Editor of "Round the World. Chicago and New York: Balford, Clarke and Co 1885."

13. "Cassels' Latin Dictionary. Latin English and English- Latin, by J. R. Beard, D.D. and C Beard, B.A. Fifty- third Thousand, Cassell and Company, Limited: London, Paris, New York, and Melbourne."

14. "The Morning Star: a Treatise on the Nature, Office, and Work of the Lord Jesus Christ by Luke Woodard Minister of the Gospel of the (Orthodox) Society of Friends.

New Vienna, O. Friends Publishing House Press, 1875."

15. " Sadler's Counting House Arithmetic: a New and Improved Work on Business Calculations with valuable Reference Tables by W. H. Sadler and A. J. Nugent Ruth Edition, Baltimore, Md. 1886."

16. A Dictionary of the English Language. Academic Edition. Mainly abridged from the latest edition of the DuRoi's Dictionary of Noah Webster, LL.D., by William G. Webster and William A. Wheeler, New York and Chicago: Ivison, Blakeman & Co. Springfield, Mass: G&C. Merriam & Co. Cincinnati Ohio: Van Antwerp, Bragg, and Company..

17. "A Complete Concordance to the Holy Scriptures by Alexander Cruden, M. A. A New and Condensed Edition, Edited by John Eadie, D.D., LL.D., Professor of Biblical Literature: " Biblical Cyclopaedia "Ecclesiastical Cyclopaedia" etc., with an Introduction by Rev. David King, LL.D., author of " Principals of Geology in relation to Religion," "Treatise on the Lord's Support etc. etc. New York: Dodd, Mead, & Company. 751 Broadway.

18. "William Penn, the Founder of Pennsylvania by John Stoughton, D.D. London: Hodder and Stoughton 27 Row, 1882...

First Day, Eleventh Month 22nd 1897. Night. The night is cold and a very cold north wind has been blowing all day. I have not cover enough, I sleep cold some. I have not clothing enough. I get cold when a about my work, but I praise the Lord I am yet in good Health. The council left off its clerical work for to-morrow on account of my abservance of this day. This is usual in their acts, but yet they do not feel under obligation to observe likewise.

I do not get much reading or writing done to night for I run from the light to the fire to warm every few minutes. Some of the young and middle aged men were playing cards and betting to-day, and I told them they were doing the Devils' work that it made the loser poor and miserable,,and that it kept men idle; but all I could say Had no visible effect. It did not exasperate.

I do not care for being made fun of for religion, God be thanked. Though the furnace be heated 100 times hotter, I would by God's grace assisting remain unmoved. Some of this was done to-day.

There is no person on earth too young or too old to be won for Christ and for his Gospel. Boys and girls are often full of sin, why can they not oftener be full of faith and of the Holy Ghost? Where are the boys and girls that pray daily, that are living good lives for Jesus' sake, that are going to be a power on earth for God and his truth? Where are the fathers and mothers that ought to be raising such children, and teaching them to know these things and to secure happiness by doing them? Boys and girls can exercise faith in Christ very young indeed. It is easier to believe at an early age than after 21 when the person has been as long in sin and wrong training and influence. Why can not children be trained in Christ as soon as they are learning to talk. Care should always be taken to keep them aloof from all bad habits, such as swearing, profane language, tobacco using, drinking alcoholic liquer, unchastity or impurity, gambling, stealing, or associating with evil persons. Evil persons here means those who would teach evil habits, such as any of those just named. Such evil persons are infinite in numbers and do a vast amount of harm in the world.

It should be remembered that children acquire evil habits by bare imitation of others, but also by the persuasion and false representations of their associates. A child that acquires an evil habit may not be aware of the evil consequences. Care should always be taken to instruct children of the results consequent upon the devotion to any and all evil habits.

But more; children must be trained up in good habits. Care should be taken to secure such a desirable thing as this. Though this may cause much study of books and of past personal experience and the experience of neighbors as received from conversation and though it may cause much work and watchfulness, yet it is worth while. The child is immortal, and its' training will affect its

character to all eternity as well as here on earth. The study of biographical literature is to be especially commended to parents, on account that it shows how influences develop men or women.

It is well that the Lord's Prayer be learned by children very young; but parents are prone to have the children say it only while very small and gradually leave it off until it is entirely left off. Other prayers may be used as well as this and will relieve the monotony. Besides the meaning of the Prayers should always be told, line upon line, and precept upon precept, Parents strangely neglect to explain the meaning of prayers or scripture passages. I am sorry to have to say that too often they themselves do not know the meaning; but nothing is more certain that if they do not know it is their duty to find out as soon as possible.

But better. Teach the child how to find out the meaning for himself. Question him, and let him have time and opportunity to find out the answers. If he cannot, show him how, and let him learn the art. by this means his thinking and investigating powers will develop and gradually mental independence will be acquired.

It should not be forgotten that the school the child attends will have a great and lasting influence upon him. The books used and the competency of the teacher will be sure to have much very good influence. The directions the parent gives the child, the incentives he presents, the counsel he gives will also have an influence upon him.

School children are prone to indolence and flirtation is rife among boys and girls. These two things should be guarded against by word and act. There are just two means to influence others, and they should never be forgotten. They are, 1 Words 2 Acts. There are no other.

But school children have a vast influence over one another, especially for evil. Parents, teachers guardians, ministers, should look out for evil influence from this source. One bad boy can do immense harm to his associates while at school. Moral harm is the kind here spoken of.

If a bad boy is known to attend the same school be sure he is exerting evil influence oner some one. A bad boy is one who swears, or uses unchasti language, or uses tobacco, or drinks alcoholic liquor, or is unchasti or impure in any respect whatever, or who steals, or tells lies or neglects to observe the Lords' Day, or makes light of religion or who is impolite or rude, or who does not obey the teachers, or makes any disturbance in school or who writes to or makes love to the girls, or who does not do right at all times and under all circumstances. A boy who does any or all these things may be imitated by another or by persuasion, argument, conversation, or compulsion may induce another to act as he does.

A child wants to be taught labor is honorable and to learn all the labor it can. Show it the products of labor the house, wagons, grain, clothes, food, utensils, cars, cities, and thousands of other useful things and show that they are the products of noble labor..

A child wants to be taught the sinfulness and foolishness of gambling. This is a crying. Gambling is a form of stealing, it makes the loser poor andcauses suffering; it occupies time that ought to be spent in labor; it makes men diddain labor for they say that work is a slow way to get money, and will tell of winning 5\$ in a little while; it leads to cheating quarrelling and sometimes to fighting and it is difficult for one devoted to it to abstain therefrom.

Dr. J. H. Kellogg's "Plain Facts" contains advices that no parent, teacher, or guardian can afford to neglect if he is interested in the welfare of the children under his care.

It is not right to think that boys and girls should not be as highly educated as they are capable of. It is not wise to think that girls should not be as learned as boys. Does not a young man want a wife as near as learnedas himself as possible? Will a learned man want a wife of no education, or even of little education?

It is an error to think that boys should not be as morally good as girls. What man wants an impure woman? What woman wants a licentious man? Does not God want to be just as Chaste as men want women to be?

The use of tea, coffee, and tobacco should be put away and never be allowed to the rising generation. None of the three can be well spoken of, and the last is especially abominable. Do not use tea, coffee, or tobacco, cocoa, or chocolate opium, or any stimulant except as a medicine.

Children should be taught to obey their parents in every thing, except when solicited to sin against God or Christ. They should be taught to obey civil government in all things except where allegiances to God interfered with..

Father and mother should never quarrel either in the presence of children or elsewhere, Quarrels bring anger and ill feeling; they cause one to say things he does not mean to say, or that he is sorry he said after. He is liable to make mistaken statements, for anger hinders the memory and prevents the judgement.

History- national and biographical- collected by others and collected by one's self is useful. Biblical history should be learned and taught to the children. Indeed, the Bible both the old and new Testament, should be the text book of every parent, teacher, guardian, and minister.

It is every man's duty to collect a library of useful volumes. One who is known to have a taste for books and reading matter will be presented with such by benevolent persons even without his request. But he should buy books and papers, and use and consult them on different subjects. Go to some reliable person and get him to recommend good books to you. No one has any time to spend on bad books, life is too short for such a thing. One can not get too many of good books but his means must put a limit to the number. It must be remembered that much is learned by flying from book to book that could not be learned readily otherwise. But one's own observing powers should be cultivated independently of books. One must

do this in order to understand books. Go to wise counsellors to find out the hidden meaning. One can't follow all he reads in different books; and it will be absolutely impossible for him to believe all he reads for he will read contradictory things or things in compatible with each other. Great care should be taken to understand the real meaning of what one reads, Make use of dictionaries, grammars, and philological works and common sense rules. A good imagination is of use in understanding books as well as the attention of the mind for the purpose of finding out things. But books and reading are not an end, but means to an end. The end is to secure happiness. The end is to promote physical welfare and comfort and the moral and spiritual graces as well as the glory of God and the good of mankind.. One's reading is quite sure to do others good of mankind. One's reading is quite sure to do others good as well as himself. It will surely do his children good and his wife good.

Conversation is also a means of knowledge and happiness. What is read may be verified by the observation of others learned by us through conversing with them. Interrogation is salutary in its results. It brings out knowledge. The wider one's range of person's the better, if the persons are good, intelligent and true. One should record the results for the information of others. This will not be labor lost. In conversation, as elsewhere one should always distinguish matters of fact and matters of opinion; he should ascertain the opportunities his informer had for ascertaining the facts. He should be capable of reasoning on facts..

Personal observation and experiment is a means of knowledge. Traveling is favorable to this. Even working at a trade has its advantages. This certain knowledge. Reading and conversation may begin, help, direct or incite to further observation of a thing or lead to experiments. It is important to study logic and metaphysics, as they aid one in this department of activity. The people that are nearest and dearest to us will however influence us much unconsciously, 11/23/1891. There are difficulties in the pathway of life, but there are also beautiful and delightful places.. For the sake of the latter we ought to hear the former.

Difficulties call forth our courage and our patience and develop us thereby. But for God's sake is a higher reason why we should do battle with difficulties and overcome them. Strong in faith we should rest assured that God will bring out all things well. Persevere in the paths of justice before God, sanctify him in your heart, let him be your fear and your dread and ask him to sanctify you wholly by his Holy Spirit.

Laziness and indolence are evils among men. You will see a strong young man, who eats as much as anyone, do very little work. Just as soon as one has no work to do then he seeks to dress himself as neatly as possible. He has no honest way to make money, or else the honest way is difficult and consequently it is disliked. 11/23/1891. On Reading.

We read that we may understand what we read. To acquire the meaning of what we read is our end. Hence if we do not understand what we read just in the proportion that we fail to understand what we read, just so far do we miss the information that we desire if we read more deeply. Shallow readers are plentiful; they do not understand what they read, having eyes that see not nor do they hear with their ears. Such is not the way reading should be done. In reading one wants to have dictionaries and other where the meanings of words are defined. He should find out the meaning of words and put the meaning in the place.

11/27/1891. Apostoleke

"See ^{original} original for Indian transcription"

Mo. 29, 1891 A.D. First day of the week, the weather was fine, the sun shining and the sky cloudless. In the afternoon I made a short visit to my friend Nanapeas kiki and found him better and able to walk about the room. His sister was well also; she is now about 7 years old and is small. My friends' mother was sick with the ear-ache. I found her () washing clothes, and asked her if she did not know what day it was. She said, Yes, I know. Afterwards I told her she had broken the will of God, and she said that she did not know it was the rest of the day until a little while ago, and that now she had gone into the washing and the matter could not be recalled.

I am endeavoring, by the grace of God, to live a life worthy of him. But I freely confess that the sins of my life have been many, about 5000 to the best ability that any counting can attain. The past is dark, but I am not relying on God to keep me as never before. The reason I have not been fully kept heretofore is that I have had so little faith, and have so often neglected prayer. For a short time I was in infidelity, the result of reading "Volney's Ruins"; but at school I remembered that I had read an answer to this book and that was one to place no confidence in it, but there I was pretty well out of religion. But blessed be God, for he put it into the heart of Dr. Chas. W. Kirk to pray with and for me and I was healed again. Blesses be the name of the Lord. This was the result of neglecting the meeting of the Christians, first there was simply indifference, and after some time dislike and aversion. O the sins that might have been prevented if I had been converted sooner; if I had been trained Godward from my mother's womb all the way until this very day! But I thank God for this experience that will enable me to bring up my children aright, if God should be pleased in future to grant me any. I can also now be the better guide, direct, watch, advise and instruct those not my children, but those whom God may move me to speak unto or help.

See how bad men are aggressive in getting others to commit like sins as themselves! A whiskey peddler has no trouble in inducing Indians to purchase and use his merchandise. The very young men readily burn to curse and swear and use profane language from foul-mouthed citizens. All sins seem to be readily taken hold of, but not so good things, How hard to induce one young man to give up his bad habits! How hard to get blind ignorance and blind credulity away from peoples' eyes so they can see the truth! How hard to uplift humanity! If evil workers be just as aggressive. Evil workers try to influence any and every one their way, why should not good workers do likewise?

There is no nobler thing than religion. There is no separation between morality and religion. What is called morality is only

so much of religion as is necessary for the habitable condition of society. Religion should be made the chief thing in life. Intellectual training does not make a man good, but there is such a thing as a man's knowing what is right, but not doing it. But religion or rather God by His Holy Spirit does make a man holy and lovely. Knowing and Doing are two distinct things, and too often are not found together in the same person

The parent is neglects the religious training of his child is making a very dangerous mistake. Do men and women act as if religion were the most important thing? No; they generally act as if it were the least importance. Some shallow pates act and speak as if it were of no importance. In Oklahoma City, a few days ago a white man said that he believed that "all the hell there is, is here on earth." Of course this shows he did not believe all the Bible said, and if this man can believe just what he pleases Bible or no Bible, every other man can be allowed the same privilege, and then there would be opinions without number, and men could commit sin without any fears of torment here after.

Penalties make laws; without penalties there could be no laws. Where we obey a law we secure happiness; where we disobey a law we incur misery, a penalty. Happiness is an object desirable, misery is undesirable; hence we should be obedient to law. God has laws and to these laws are attached rewards and penalties. Misery in this age, and eternal torment in the age to come is the penalty attached to unforgiveness sin; while happiness and eternal bliss are the rewards attached to obedience to the will of God through Jesus Christ.

11TH month 30th, 1891 A.D. I did not forget to pray this day, and I rejoiced at the prospect of some little success. I would bless the lord so much if he should really grant me success, A life of usefulness is a life of beauty. I am not well dressed, but, by the grace of my God, I am trying to put on the most beautiful garments of righteousness to the glory of His name.

I made myself tired with work today. I cut wood till my arms ached.

There is one male of 21 who does not assist. He does not even cut wood. He wears his best on his back. He plays cards, gambles, drinks alcohol, and is foul-mouthed and for awhile was guilty of bigamy and is no doubt of fornication.

Three of these companions used my lamp and bed to play cards upon today. I did not want to order them to desist for an elder was present but did not partake of the game, but I had postively forbade betting. So tonight they crowded around the light selfishly and I scarcely had room to read my book. One of them spat tobacco juice all around the wall, for the bed is in a corner. They pretended not to be betting but I believe they were all the same; for at the end if the game they would look each other covertly in the face as if agreeing to something. But they turned the lamp over partially and broke the top part of the chimney. And at last, set to making fun of me reading, for I would read somewhat in a whisper, as I was memorizing Ciaro's forst oration "in Catilinam". They went on with their fun about this and other things at my expense, but I paid no attention but of course could not keep from hearing. This rather grated on my feelings, for I deserved their thanks for bearing with their depriving me of the light so that I could not do what I wanted. Now this is what man is when he is untrained

He considers his own interest only, , not the interests of others also.

Card playing or other gaming is liable to objection independent of the sin of betting often connected with it. It is liable to be made the means of wasting many precious hours, that might be turned to better account. It is very liable to lead to betting. Gaming alone becomes dull soon, and then betting is added to increase the interest in the game, if not for the purpose of gain, Hence it is that playing is liable to lead to betting. For my part I have no time to waste in

gaming though I have played checkers just to interest others, but I carried it too far; it took up too much of my time, and I am glad we have no board now to play, it is the pastime of shallow minds.

12th month 1st, 1891 A.D. Third day of the week. At the beginning of a new month I am resolved to live nearer to God my God, and to abstain from every sin for Jesus' sake, who purchased me with his own precious blood. I love the Lord now, but I want to love him more constantly, more fervently, more faithfully, I now examine my conscience thus, have I done any sins today? The answer is, yes, at least three sins. In examining for sins, I am resolved to give all doubtful cases to God, and reckon them in the list of sins,

O that I had been brought up better from a child that I might never have committed so many sins! I was converted at about sixteen, I think; but I ought to have been converted in the cradle. At sixteen I was already old in sins through the influence of evil companions and through my own depravity, and also the influence of Satan, I am heartily sorry for all the sins I have ever committed, and wish I had not committed them; but by eating the flesh of the Son of man and by drinking his blood by faith, I have the remission of my sins (Praise the Lord), and adoption into the family of God. I have been born again of the Holy Ghost and am a candidate for eternal salvation through Jesus Christ. I am trusting in that sacrifice offered by Christ on Calvary for the remission of my sins and for regeneration and sanctification by the Holy Ghost. I am not saved by my work but by the grace of God through faith in Jesus Christ, I believe all the Holy Scriptures both of the Old Testament and of the New. I believe that they were written by men moved of the Holy Ghost, and that they are able to save the soul through faith in the Lord Jesus, I am ready to do whatever God requires at my hand; if it be to suffer death for Him, well; if persecution, well; if security and peace, well, I want to be the means of leading souls to the Lord Jesus that they may be washed from their sins in his blood, I want to be a reader and an expositor of Holy Scripture to others. In order to be the better able to do this I want to learn Latin, Greek, and Hebrew, so as to explain to others the hidden meaning. I want to be qualified for my work by an effusion of the Holy Ghost, so as to be made competent for the work and to bring glory to God through Jesus. 12th Month 2nd 1891 A.D. Fourth Day. I have been thinking much of late of making Carrie Warrior my choice pro ~~war~~. Her sister Mary advised me to do that thing, promising her assistance, but her motive seems to be rather of a low order, for she said she would tell Carrie that I had plenty of stock. She advised me to write to her sister, which advise I followed, though I have not decided to follow her advice, Carrie answered my letters promptly, asking an early reply. Judging from her letters alone she is a good girl, and seems to be favorably inclined toward myself. A year or two ago she asked me to write to her, but it did not seem to me to be proper to comply with the request. She must think of me considerably for she wrote one letter 11 Mo 7th, and another 11 Mo. 14.

The whites are supreme here now, and they are opposed to any marriage between a partially colored person and one of themselves, even to the extent of enacting and enforcing laws against this thing. These laws, though unjust and unfair, do not violate anything that is our positive duty toward God. So there is no adequate cause for disobeying them, because we are bound to obey all laws, good or bad except those that interfere with our allegiance to God. Yet the white and the colored people are mixing, but it is the basest sort of whites, and the colored race is not benefited by this. This mixing is adulterous, for it is not by means of matrimony. Such laws ought to be abolished, and let all men marry whom they will. The case would then be better. The colored race would run out in a short time, and there would be no cause for further trouble.

But there is no law prohibiting colored and Indian from marrying. Such marriages

are sanctioned by Indian custom, as the cases of Robert Deer, Hester Chisholm, Caroline Chisholm, and Shawniago, and others do show. Consequently no objection can be raised against a marriage between myself and Carrie. Even her sister Mary advises it, but of course the propriety of my marriage will be submitted to the Monthly Meeting of which I am a member, and my ecclesiastical superiors desire me not to marry without notifying them before hand.

A good many times I have been asked whether I were married or not. Some have heard a rumor that I was married when nothing of the kind existed, for rumors are either true or false, and this was false.

Marriage imposes a burden upon a man that of supporting a wife and children and of feeding a good many outsiders. A man before marriage can dispose of his property as he pleases; after marriage his wife and children have a share in his property as well as himself, consequently he can not do as he pleases with it.

An unmarried man can get a living easily and do an amount of work for Christ that a married man can not do, and can do it with the best expense. A married man must have money and property before he can be free to do other work. The unmarried man always has the advantage over the married man.

If it were not for one thing celibacy were an easy matter, and that is passion. St. Paul says, "But on account of fornications let every man have his own wife and every woman her own husband." Passion undoubtedly exists for the purpose of conspelling a person to propagate his species. All the way that fornications can be avoided by the generality of men is through marriage. Passion is very strong in men; this is a veritable fact. The divine law forbids all indulgence of passion except in matrimony, and even there man and wife are to nourish their bodies with the utmost moderation and temperance. According to most physicians who are authority not more than one indulgence is allowable per mention even in matrimony, while others contend that copulation should only be for purposes of reproduction and then only when reproduction is possible.

All sexual intercourse should be abstained from during gestation and lactation. These are most salutary precepts, and happy would be mankind were they generally practiced.

Outside of matrimony nothing but continence can be lawful. Not even the one indulgence per mention is allowable. Continence is a most salutary habit. It gives a full face, while incontinence produces suraciation. The former gives high spirits and a clear head and a hand steady for writing; the latter brings headache, languor of body and mind, and a trembling hand. The first is salutary and healthful every way to body and mind; the second is many ways injurious to the physical and mental constitution.

There is no virtue more important than chastity, yet it is a scarce thing among mortal. Many have the reputation of possessing it, who nevertheless have it not. Why this virtue is so scarce is a subject most worthy of serious inquiry. One reason it is so scarce is the influence of companions for evil. A companion will teach a pure-minded but ignorant little child filthy words and at the same time explain their meaning until they are well understood. Here then the child starts in the road of evil speaking. The child is taught by the companion to repeat the words after him, and this is the genesis of the habit of evil speaking, which ere long is continued without the effort or influence of companions. Companions also incite him to do evil things and here begins the habit of over sinning. Hence the necessity of finding good companions for children. All persons should not be trusted until proof of innocence has been established. Persons who are reputed to be good are to often unfit to be the companions of children.

I have seen an Indian boy swear in English who could not speak English at all. He was about 12 or 13 years old, and he was merely repetition what he had often heard young men, some of them his own brothers-say.

On My Ancestry,

My mother used to tell me when I was small of the war and the soldiers, but I was only ten years old when she died, consequently I do not remember. She was

of medium height, as white as a white woman and with hair just as straight, and was a woman beautiful to look upon. She could read and write only a little. She said her name was Elizabeth Jane Wright, that her father was named Wright, and that he and her mother parted, and that he went to California and was never heard of since. She used to use me to write to her mother, telling me what to write. I wish those letters could be found now. My mother was nineteen years old when she was married to William Shawnee in 1867 A.D.. They were married in the city of Lawrence, Kansas. Aunt Martha tells me that William Shawnee was a Methodist while he was up there.

William Shawnee my father was born at Weber's Falls, Indian Territory about the year 1834 A.D.. Weber's Fall is in the Cherokee Nation. He is a mixture of races. It is apparent that he is not a full blooded colored person from sight. His complexion is yellow or copper-colored, his hair curly but not kinky. His stature was medium, rather heavy set. Converted to the Christian faith after he left the Shawnees, he was at first a Methodist and afterward a Baptist. He learned to read after he was grown and also to write.

Those who are acquainted with the facts say that his father was part Cherokee and Mexican, and that his mother was part Shawnee and Cherokee. His mother was also part colored. Hester Chisholm and he are the children of two sister's, so said my father.

My father has quite a faculty for languages. He can speak fluently the Cherokee, the Shawnee, and the English languages, and has a passing acquaintance with the Creek, the Kickapoo, Delaware, Sac, and Seminole languages. He can write his own letters and is a frequent reader of the Bible in which he is well versed. He is not a singer, but yet is fond of social music; yet though he tries hard to sing, yet he can not skillfully. But in his reading he does not use a dictionary, and does not understand everything he reads. He has strong faith in the doctrine of baptism by immersion and is quite diligent in having family prayer, singing, and Bible reading. He pays his debts, makes plenty of money, has a large orchard, and much stock, and sends his children to school, for all which he deserves high honor. He has been for a long time an interpreter for the Shawnees, and has been to Washington, D.C. thrice on that errand. He is excessive in hospitality to white, colored, and Indian. Prudent even to excess; he does not offend any man. Though high tempered, his anger endures only for a little while. A friend of industry, of schools of religion is he. The mistakes he makes are of the head rather than of the heart. Polite to others, but not to his family. At times quarrelsome, but his children are also quarrelsome with him. If he had been better educated, it would have fared better with himself and family. The education he has was not acquired in the school-room; but it would never the less have been better if it has been, other things remaining equal. A person can be more truly useful to himself and others who is well-educated. With all the dangers that accompany the highest civilization around his own children, no parent should neglect to render himself as intelligent as possible in order to defend his children against them. Though intelligence is a very important thing, yet alone it is dead. We must do what we know in order to acquire happiness and shun misery.

Andrew Barnett also said that when the U. S. troops were about to take away my mother's folks that the mistress had hidden my mother in the house but on being informed the soldiers rifled the house and brought forth the girl destined by Providence to be my mother. No wonder they hid her, for she was no doubt very beautiful. There were five of us born of one mother and on father,

1. Willie Shawnee, the oldest.
2. Cora Shawnee, the next oldest, who died in school at the Shawnee Mission.
3. Dudley Shawnee, the next oldest, now (12th/2/1891) in school at Haskell Institute.
4. Walter Shawnee, the next oldest, now in school at Haskell.
5. George Shawnee, the youngest, now in school at Haskell.

Autobiography of William Ellsworth Shawnee

The subject of this sketch was born in the city of Lawrence, Douglas County, Kansas, Twelfth Month 23rd, 1868 A.D.. His father's name was William Shawnee, and his mother's name was Elizabeth Jane Wright. They were married in Lawrence, Kansas, in 1867, and after their second child a daughter was born moved to Shawneetown, Indian Territory, and settled there in the Fall of 1871. Here William Shawnee soon built a house and set out a peach and apple orchard, which in after years proved to be a real benefit to him. He brought some goods with him from Kansas also, which he sold. He also opened a small farm at his home.

About this time the Friend's or Quakers were contemplating the establishment of a school at Shawneetown, and William Shawnee acted as interpreter for them. They succeeded in establishing a day school, and Thomas Alford, David Alford, Martin Starr, Charley Starr, Jacob Tomahawk, Susie Tomahawk, Robert Conalas, Cooper Wilson, Annie Wilson, Isaac McCoy, Bud Tyner, were among the first pupils. Joseph Newsom was the first teacher. The school was established about 1872 when I was only three years old, and was a day school at first.

My father once asked mother at what age I should go to school, and she replied, "at six," So I had to wait, I used to think that going to school was something like churning butter. But they taught me my letters before ever I set a foot inside a school-house. I was taught also and memorized the 1st Psalm before I ever went to school. I was taught also the Lord's Prayer.

When I was six years old, I started to school, I had on a new cap, of which I may have been a little proud. When I reach the school limits, I went with the school boys, but they were rather unsocial. They pulled off my new cap, and threw it into the water, and they deceived me and caused me to eat a raw crawfish, and then imprudently laughed at my simplicity.

I went to school and recited for a few times in the chart class, but they soon put me out of that into the First Reader. I regretted this, and did not understand why it was done. But I remembered I used to do all the answering, and they no doubt banished me to give the others a chance. Martin Starr used to tell me that he used to teach me in school, but said that I repaid him afterwards by teaching him. I began to go to school in the year 1875. During my school career in this school I studied the following books, Ray's Arithmetic, Primary and Complete, McGuffey's Fourth Reader and Fifth Reader, Geography, Spelling, Penmanship, Harvey's Language Lessons and also his Grammar, an elementary history of the United States Appleton's Fourth Reader, and was a great consulter of Webster's Unabridged Dictionary when I could get a hold of it for it was kept in the parlor instead of in the school room. I also memorized pieces that my teacher's assigned me, but never wrote a composition of any kind. We never studied anything outside of school hours. We always left our books in the school room. We studied Drawing some. I continued eight years in this school from 1875 to 7th Mo. 1883. My teachers during this period were many, Ella Cottrain, Della Davis, Margaret Davis, Horace V. Easterbing, and Eva Woodara, were among the number. They were all good teachers and won my esteem and affection. But it must be confessed that the Sunday Schools we had did not do us much good. We had not the remotest idea that we were to become Christians; nor were there active efforts made to bring about these desirable results. We were often talked to by Elkano Beard, and later by Franklin Elliott, Friend's missionaries stationed at Shawneetown. We did not have the Ten Commandments taught and explained to us. Yet at collections at 7 P.M. songs were sung from the Gospel Hymns and sometimes prayers offered and the Bible read.

Tenth Month 9, 1891 A.D. while at Kansas Yearly Meeting I saw Della Davis, one of my former teachers. She had taught me for four years. She said, when she saw me, " This is the boy I have been wanting to see." She shook hands with me, and among other things she said I was not as tall as she had expected. I was glad indeed to see her. She was almost as good looking as formerly, with an appearance of gentleness and goodness.

First Day 12/6/1891 A.D. Shawnee women so barefoot this day even when they

shoes. This day was a cold day, and yet all the girls were barefoot in the morning. The wife of Totonro has been barefoot for some time. I saw her go out to the well to draw water early on a cold frosty morning. She was barefoot today, and did not put on her shoes when I told her and even though I kept asking her to put on her shoes. I did not wonder at all that she had a bad cold and a cough.

I heard with sorrow that the Shawnee young men and even that their councillors drink whiskey and get drunk, and also that one young boy stole and sold, a \$35 or \$40 mare for \$15.

Several young men tonight kept up profane and sensual talk. They say anything and everything to raise a laugh among themselves. They would not desist at my exhortation. This had the effect on exciting them to foul mouthery. How is that in the presence of their Chief the young generation use such language. The answer is because he does not abuke them, and occasionally uses such language himself.

How often good men are ashamed of their principles and neglect to make them known to others! I am guilty of this myself in regard to my principles in peace, etc., because I think it will only cause ridicule or amount to nothing. But we need to teach line upon line, and precept upon precept, and actively show our disapprobation of all wrong and our approbation of all right, and do this to the glory of God.

How evil men make evil propositions to others to get them to do evil. Should not good men be as ready, just as ready, just as prompt, and just as active, in making good propositions to others to get them to do good? Can we not learn wholesome lessons from the conduct of evil men? Yes, we certainly can, and do unconsciously often. How prone are men to commit evil! How irreligious are men in these days! Should not other men be prone to do right as God shall assist them by his grace. Oh, the influence for good one single man or woman may exert if righteous and aggressive for God and his truth.

I must study Latin, Greek, and Hebrew, in order to read the Bible in the original. I do not want to obtain a smattering only of these languages but I want to be skillful in them, and thorough as thorough can be. I must expend some money in this direction as soon as possible, and I ask God to bless me in any endeavors. There is no use letting good opportunities go by unimproved. I am at work on AVW with a view as well as the declension of nouns, and I am memorizing the first oration against Catihric as Cicero spoke and wrote it. I want more literature in Latin and more in all these languages. I have no Hebrew as yet.

1891 A. D. Devoted to the Recording of Days - Books for sale by P. Blakiston, Son, and Co.

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| 1. 12th Mo. 7th | 1. Acton on the Reproduction Organs | |
| 2. 12th Mo. 9th | 2. Allingham, Diseases of the Rectum | 1.25 |
| 3. 12th Mo. 10th | 3. Arthur, Decay of the Teeth | 1.25 |
| 4. 12th Mo. 11th | 4. Aveling, Influence of Posture in Gynecic
and Obstetric Practice | 2.00 |
| 5. 12th Mo. 13th | 5. Barwell, Curvature of the Spine. | 1.75 |
| 6. 12th Mo. 14th | 6. Beard and Rockwell, Medical Electricity | |

1/13/1892 Fourth Day. According to Mary, Carrie wants a young man to abstain from writing to other girls, and that when she finds out that a young man is writing to other girls, she quits him. That when she is sick, she cries, and is most melancholy, easily despairing of recovery. She says that Carrie will marry me and that she will tell Carrie to do so. She agreed with me that Carrie's folks might oppose, but said that their folks always opposed them.

According to Mary, Carrie came to puberty at thirteen years of age, and she attributed to the frequent arousing of the passions; that she matured at 15. This is written at Shawneetown 1/22/1892

"Life of Tecumseh" and his brother The Prophet, with a
Historical Sketch of the Shawanoe Indians. By Benjamin Drake,
Cincinnati 1852

My purpose is that in case I cannot get Caroline Warrior to take Emma J. Valentine. The first choice would please both me and my brothers; the second choice pleases, not them but me. Emma is a good girl only fourteen months younger than myself, and is tall; I like a tall girl being of a short stature myself. Emma is tolerably good looking, but is a good heart and a good life. She is one of my admirers, and I think that I could live happy with her all my days. Carrie is a nice good girl of a good heart and life, and is a Christian. But I fear her folks may not want to give her to a person of colored extraction like myself, or whether she would really be willing to marry such a person. Time alone can tell what I am to do. I prefer Carrie for some reasons, and Emma for other reasons.

12th Mo. 7, 1891 A.D. Second Day of the week. I love the Lord with all my heart, with all my mind, with all my soul, and with all my strength. By thy grace, O Lord, I want to leave undone everything that is opposed to thy will, and I want to believe and do every thing that Thou would have me believe and do. O Lord, that I might be an instrument in thy hand to do some good to the honor and glory of thy name. Thy glory, O Lord Jesus Christ; let me seek; let me serve thee sincerely and fully as long as I have breath. Give me strong faith and perseverance and unchangeableness of purpose to serve thee, Lord. I am heartily sorry for all my sins, and I ask Thee to wash me from my sins in Jesus's blood. O feed me by faith with the body and blood of Christ that it may reunite all my sins and make me a child of thine now and unto the ages of the ages, Lord help me in my work for Thee, O help me, make me competent by the baptism of the Holy Ghost and thine shall be the praise from this present time unto the ages of the ages, Amen.

12th 9th, 1891. Wrote a letter to Walter H. Shawnee, a student at Haskell Institute and my brother.

One Shawnee boy, has stole recently one mare and colt and sold them for \$15, one pony, nearly two years old and sold it for six dollars, and one cow. He bought boots and things to wear and at once two gallons of whiskey for \$6.20. He is about 15 or 16 years old and has perhaps never been to school, yes, probably probably not. The cause of his thus acting is attributed by wise-acres to be his knowledge of the English language, obtained by association with an English speaking companion several years ago. As if the bare and superficial knowledge of the Anglo-Saxon tongue is the cause of theft.

The inferences of uneducated men are not always to be trusted, and consequently their beliefs. Traditional beliefs are firmly held to by some people, and to hear them talk, they believed them as firmly as if they had been seen by themselves. Especially is this so in regard to the religious beliefs of Indians. Though they believe these things so strongly, yet these things are not to be relied on. They are things most unreasonable, and being pretruded to be handed down from mouth to mouth since the creation of the world are indeed very unreliable. It is astonishing how men can believe such nonsense, but Indians are not acute thinkers in this regard; the race are easily deceived even by one another. No dependance can be placed in oral tradition whatever. The first authors of it must be worthy of confidence and must have had ample means of knowing the facts of which they testify, and those who succeed them must not add to nor diminish from the testimony. There is no way to ascertain the credibility of the witnesses when the time is in the shadowy past; we must depend upon the mouth of men who are not acquainted with the facts but who have only heard these things.

Reason must decide upon these things. It may go to records, to present facts, to antecedent probability, and to whatever other means it can, to see whether these things are true or not.

The Gospel and the Bible facts must be received by faith. Argument alone can not convert the soul; there must be an assertion and the will must be persuaded to accept it, but believe, belief this is what God requires. How good the moral code of the Bible, how true its statements as to the depravity of man, how it honors the Creator, not the creature, how it makes men and women go through the influence of the Holy Ghost!

12 MO 11th, 1891 Sixth Day. At night made a little experiment to show the Chief that the steam arising from water is really water. I heated some water in a pot-oven until it was boiling, then I took it away from the fire, and placed a cold slate into the steam rising out of the pot-oven. It condensed on the slate in fine shape. He had before denied that such steam was only water in another form. Remember this: people believe what they see with their eyes rather than what they are told or what they read.

May I not follow up this experiment by hundreds and thousands of others. It would not only instruct myself but also others. Among the first things I may fix a way by which to evaporate a quantity of water into steam and then condense that same steam back into water again in such quantity that the condensed water may be seen with the eye, felt with the hand, and tasted with the tongue. This would establish the fact beyond any possible doubt that steam is a form of water

First Day 12th Mo. 20th, 1891. Before daylight I translated the first twenty-one verses of the sixth chapter of St. John. I am resolved, by the grace of my God. to translate at all times that I can. I must learn at the same time the Greek and the Latin Languages. I must also learn Hebrew. But the first parts of the Bible I translate should be the four gospels, and this end I should set my mind like a flint, and never swerve from it as long as I live, or until the work shall have been accomplished. There are great difficulties in the way of this, such as the paucity of language, the multitude of errors the trouble and labor of comparing with each other parallel passages, the weariness of the flesh, etc. But supported within by a conscience void of offence toward God and toward man, and seeking the aid of the Holy Ghost. I believe I can be made by Him competent to the task.

Many words will have to be retained and not translated, namely, 1. the names of persons and places, baptize, Pascha temple, church, etc.

First Day 12th Mo. 20th, 1891. Anno Domini mei. I am firmly resolved and determined to master three languages of utmost importance, viz, the Latin, the Greek, and the Hebrew, I need literature and I am bound, by the help of God, to get it. I want to read the revealed will of God to man in the original tongues as well as in ancient and modern translations, It is a matter that is admitted by the intelligent that the mere English reader is liable in many instances to fail of apprehending the true meaning of the Sacred Scriptures, but as my honored predecessor Robert Barclay observed, one who is well versed in the original may mistake the meaning in some instances. Robert Barclay agreed that there ought to be schools for teaching such pupils these languages as were "inclinable thereunto." I judge I am one of those so inclinable, Robert Barclay was versed in these languages.

Example is a powerful thing in life. One may be following the example of others though unconscious to himself that he is doing so. It consists in doing as others do under exactly similar circumstances just because they do so. For instance one who should learn that the Apostle Paul never married a wife, but preached the gospel to the end of his life, and should decide in his mind to do exactly the same just because Paul did so and with Paul's motives would be following Paul's example so far.

Since the Apostle Paul abstained from marriage, and was approved of God all the time, it follows that the act of abstaining from marriage is no sin. Paul

also abstained from fornication, adultery, and all impurity, and one who would follow his example must do the same. If abstaining from marriage was no sin in Paul's day it is no sin now. This alone is not sin, but one sins in case he does not remain continent physically and mentally. This is a hard road, and yet it is possible by the grace of God to man, for it was possible with Paul. God assists men by his grace now as well as he did in Paul's day, and continence must be possible to the Christian by the grace of God through Jesus Christ. The Holy Ghost is eternal and ever present with the children of God as their Sanctifier, and He will do all God's will yet as well as in Paul's day. He was to "abide" with Christians forever. What we need is more faith in God's revealed will, more prayerfulness, and more resistance to temptation. One who has fallen into evil habits may experience great difficulty in returning to the path of virtue. Hence the necessity of keeping free from evil habits. And as children often grow up in evil habits, it is the duty of parents or teachers or guardians to use the rod and to keep the children out of vile habits. What use is it to pray God to keep the children out of vile habits when you do not go to work to keep them from vile habits yourself?

12th Mo. 21st, 1891. O Lord, I have sinned against heaven and in thy sight, and have need of being forgiven of my sins by thee. My sins do humble me, and give me a sense of my own weakness. Lord, I am very weak and have too often yielded to Satan. Lord, thou knowest my whole heart and being; thou knowest more of me than I know myself. Thou hast separated me from my mother's womb and kept me unto this hour. Thou has showered down blessings upon me, for all which I do give thee the most hearty thanks. O Lord, I do not pray unto thee enough; I do not have faith enough. O do thou keep me from sin the remainder of this day. Do thou enable me to live for thee and to thee. Lord, care for me, help me, assist me in time of temptation. Feed me with the body and blood of Jesus Christ, that by so eating and drinking I may receive the remission of all my sins, adoption into thy family, and sanctification, and consequently eternal salvation, Lord, make me a co-worker of thine. I have put my hands to the plow, O Lord, keep me from ever looking back, and may all the glory and honor be thine. Amen and Amen.

We are not as good as we know; we believe in good principles that we do not practice. One may be convinced that a thing is good and true and yet not practice that thing. This is because an evil habit has ensnared him. It is best to break off an evil habit at once, for it grows stronger the longer it is practiced, and inflicts more damage to a person if it is longer continued. One evil feature of an evil habit is that it weakens the will, and makes the individual a great amount of trouble if he tries to give it up. O guard the young against entering into evil habits; tell them the truth about the matter, and study up to the best of your ability that you may tell them if you do not know. Evil appetites grow stronger as they indulged. O that I could live life over again with the knowledge and the good dispositions God has now given me! But thank God, that I can yet praise and glorify him, and can even now be made a co-worker with him. O how I do love the religion of Jesus and Jesus himself. Religion is the chief thing in life, and yet how we thrust it into the background! Jesus said: If ye love me, keep my commandments. I love him, and so I am bound to keep his commandments.

Third Day 12th Mo. 22nd, 1891. Translated to the 33rd verse of the 6th chapter of St John, including that verse. The translation is teaching one more than I would otherwise know, and my hearts desire will be gratified if it should only teach one person of the revealed will of God. There is work to be done, and I have set my eye on translating the four gospels. I have put my hand to the plow, and by God's grace shall never turn back. But the work is rather great but should be done.

12th Mo. 28, 1891 Second Day of the Week. The beliefs of old men are hard to change. Big Jim is about 56 years old, and he believes in witchcraft, in sickness of certain kinds being caused by the spirits of the deceased. He actually keeps a light burning all night so that the spirits of the deceased may be afraid to come near. One night we awoke and found the light out from some cause. It was then sitting where there could not have been much wind. He said to me, May be the spirit some departed person put the lamp out. He also believes that it is no wrong to take human life under certain circumstances, and that it is no sin to kill an enemy in battle. Also he believes it not wrong to have more than one wife, or to divorce a wife if she should fight her husband, or quarrels with him if he comes home late. He believes fornication is no sin under certain circumstances. He also believes that the Creator of the Red Man is a woman, and that the Creator of the white man is the Evil God, the one who torments bad Indians with fire until they have paid for all their meanness, and then the evil God lets him go on to where all his good relatives are. That the Creator of the white man has given him a law, and the Indian will become miserable if he lives as does the white man. That the Indian was created on this continent, and the white man across the ocean. That when all the Indians give up their Indian ways, then the end of the world will come. That their woman Creator will finally burn up all the white people and their God, and that they will never be any more. They lay the cause of all their poverty upon the white man. But they all have drank whiskey some time or other of their lives. John Sloan was drunk once, and I saw him. All their young men drink whiskey, use tobacco, and use sensual and profane language, and are lazy, and with very little sense and no manners. When the parents have very little sense, what can be expected of the children. Many of the young women and girls use tobacco, and that for want of sense and training. The old are backward about correcting the young even when they see them doing what is wrong or impolite. Again, the Indians will not report one of their number to the whites even if he has stolen, but will answer they do not know, when questioned even if they strongly believe another to be guilty.

The women will be barefoot in cold weather, but they pay the penalty for their folly. They will not put on shoes when told to do so.

J. C. was the man that actually told me not to read to the young men out of my books. One of his sons is supposed to have died in the penitentiary, and two more have lately been stealing horses. The Indians say that he is afraid of his own sons. the reason he does not say anything to them, but just lets them go ahead. They stole horses, bought whiskey, got drunk, and also bought some clothing.

B. J. says that as soon as an Indian boy can talk English he stabs some one's horse, and goes and sells it. That if he could not talk English, he would not do so. But what can be said of him who does right simply because he is too ignorant to do wrong. B. J. seems to imply that the ability to speak English, even a little is a cause of horse-stealing. This simply shows his blind cynical disposition. Who is able to see a causal connection between talking English and horse stealing.

The Indian girls that can not talk English are long about getting breakfast, and in filling lamps grease up beds, and boxes. What do these girls know about things? If the parents know very little, what of the children. Such girls use tobacco on the sly. Doing what they know their parents would not approve of. They like play and sleep, and work just a little as they can. They like to have others do things for them but never think of returning the compliment.

There are young men that do not earn their beard. They shun work, they will ask you to stop your employment and go and help them. They will not help you when they are idle, if you ask them a favor. This thing of ingratitude is in an Indian; he is a miserable, blind, distrustful, cynical creature. He is always afraid some one is going to cheat or deceive him. He imagines he knows everything when, in fact, he is stuffed full of traditional nonsense. Quick to accept the evil, stubborn, as a mule, about accepting the good. O what can save the Red man? His Indian ways can't save him. He has had thirty years rest from war,

and is he improving. No; he is getting worse, and is decreasing in numbers.

Second Day 12th/29th/1891. Looking at a little boy about eight years of age. I said to myself, What will this boy come to? Will he ever drink, strong liquor, or use sensual and profane language, or gamble, or will he ever steal, or commit murder? Will he marry, and bring us a family of children as God wills, or will he commit adultery or fornication or masturbation. Will he go to school and learn to read, write, count, and other useful things. Will he be taught holiness and purity and truth and righteousness in the fear of God, or will he be left without cultivation? Will he be taught to believe in Christ for the remission of his sins, or will he be brought up in the habit of ungodliness. Children need to be kept from all bad habits both by precept and example; they need to be led into all good habits both by precept and example. When I was in my teens, I looked upon labor as something disgracefull. I was ashamed to labor before my companions who had nothing to do. I looked upon exemption from labor as an honorable desideration. I was ignorant, then, indeed, and foolish, as young people in their teens are. They lack knowledge and serious-mindedness. I will tell when I think an individual is in great danger, and that is from thirteen to twenty. The parents who neglects to carefully instruct and train his child during this period is foolish and blind, and can not see afar off. Incompetency on the part of parents to properly instruct and train their children is one great reason that wickedness is so rife in this world of ours.

Many parents are themselves guilty of evil habits. Some parents even hide their evil habits from their children. I have known a father who used tobacco who did not want his children to know the fact, lest his children should follow his example. Children do imitate the example of their fellows and of their elders. Indeed they too often imitate the evil habits of their elders, and not the good. There are many parents who would not tell their children the sins of their past lives. One desirable thing is to keep them up in the faith and in the hope of the Gospel of Jesus Christ. Do not ever tell the children any lies or untruths, such as the Santa Claus fable which as a child I did long believe myself. If we tell such things to the children, without likewise telling them of their falsity, do we not allow them to believe what we ourselves know to be absurdly, as that Santa Claus comes down the chimney at dead of night, and other such lies.

The companions of a child from the cradle to twenty will have a very great and very important influence upon him. These will necessarily be hundred in number, and they all contribute their amount of influence, some more, some less. One can tell the opinion of an illerate person if he knows his companions; the opinions of an educated person are not always influenced by his companions, as they may be and frequently are formed from the literature he peruses. An educated person has besides the testimony of those with whom he comes into contact the testimony of literature, often that of thousands of years standing. An educated person is more liable to have correct beliefs and correct principles of morality and religion than the uneducated. There is no use in being ignorant in this age of opportunities for becoming well-informed. Yet no one person can guide himself correctly through life; he must be guided by the common sense and influences of his friends. Many minds are more apt to look on all sides of a subject than a single mind. Yet the fact that the multitude allow a thing to be true is not necessarily to be sufficient warrant for believing it. There is a Book called the Book of facts. These facts are either obtained by observation or experiment. Whatever is not read in this book of facts, or is not clearly inferrible therefrom, is neither an item of knowledge nor an article to be believed.

Starting with this position, that this Book of Facts is the ultimate authority on all matters of knowledge and belief, let every one who reads therein whatever he may, so long as he submits to the ultimate authority here mentioned. This Book of Facts is God's book, and is second in authority to the Holy Bible; the same principles that have so well been supplied to the Bible may also be used in explaining

the book of facts. The term facts is here used to mean all phenomena that are capable of being appreciated by the senses.

Indians work very little, while a white man works all the time Spring, Summer, Autumn, and Winter. This is one reason the white man is superior to the Indian, that is, because he works more, and works incessantly. Thus he makes acquisitions that descend to tother generations, and the following generation hand down the same attainment improved to the succeeding generations, and thus the evolution is continued.

The same thing is to be said in regard to knowledge and belief. The white man is constantly changing his belief according to ever increasing evidence, and past ages have recorded facts which have descended to other generations to be used by them. Besides all this the whites have the Bible and Christianity, and this is the true spring of all their happiness and prosperity.

The Indian has no way of as certaining past events except by tradition. Trash with a color of facts told from father to son. Even facts which actually did occur are mixed with fables, and the whole is believed by credulous red men. Even Chiefs and Councillors believe the whole of these fables. Thus Tecumseh, who was killed in 1813 is today 1891 believed by the Shawnees to be a god, was before 80 years had passed away extravagant around the ambitious warrior. They tell how the warriors were safe form bullets. They tell how the bullets flew thick and fast, how the whites did not kill him but how an old Shawnee woman caused him to be killed, how that Tecumseh is to come again if a war should arise, to the Shawnee if they still held to their old Indian ways to some other tribe, if they should not' how that Tecumseh, Tenskatawa and a sister in the other world were married, and that they were simply incarnated into this world, and that when they called the wife a sister, she blushed for shame, and went back to the other world, and such preposterous fables.

Third Day 12th Mo. 29, 1891, Night. This night Webster Tyner, Totommo, John Sloan, and Tom Ellis' little boys kept making fun of me for a considerable time, saying a good many mean things. Among other things they got into sensuality in their talk, and made a good many to me impleasant remarks, one of which was, that if I should come up in company with some boys one would think I was a boy that had his face blackened. Big Jim allowed all this, and once put in a remark of a sensual nature but not reflecting on me. These young people postitive have no manners. The ancient ancestors seem determined that no one shall teach them. To state the fact they have but very little knowledge or sense, or at least they are corrupt, ungrateful and an ungodly race. I pen this to show what man is capable of doing. I am going to ask Big Jim if he thought I would let my brother's make fun of anybody on earth as he let his children make fun of me. The old folks are mostly to blame for this and other things. Why do they not give their children over to some one to teach them some sense. If this is Indian custom, we want none of it.

Any opposition to education or the Christian religion, no matter from what source, is reprehensible. The opponents, if sincere, are making a lamentable mistake; if not, they are criminals and ought to be silenced by sime means or other. Savage songs may captivate the ear, but in a greater degree do Christian songs captivate the whole soul. The trouble with many people is that they are highly educated enough. Every person ought to attain to acquisition of every item of knowledge he possibly can, but all the faculties ought to be symmetrically educated and developed. But more than this experimental religion is more to be desired than even education. The experience of the religion of Jesus Christ is to be a pernent possession to everyone. It is of great benefit and vast importance

to the individual and to the whole human race

The way to protest against evil is not to do it, as well as to speak against it, and, if necessary, to suffer for it. A child should be brought up as nearly free from all vices and sins as possible; but he should be brought up in all the virtues and in the religion of Jesus Christ, who saves people from their sins.

He is a virtuous and religious person who amid sin and vice abstains from vice and stands firm in righteousness. The man who is innocent from sin because of fortunate surroundings, but who could not stand amid temptations and the contrary example of others and even in the midst of ridicule or worse is not what he ought to be, to say the least.

I have seen little boys of seven and eight vomiting forth sensual talk. This is to be deplored and even this in the presence of persons of 50 years of age. What must be the moral status of a person who should not rebuke such proceedings as this in the young.

Young red skins have lately rode off horses without the knowledge or consent of the owners. Lately two instances have come to our knowledge in which this has happened. Both of these were young men. These things are the result in the one case of the incapacity of a father and a grandmother. It was said this young person has been serving the Devil for a long time by his wickedness. The other is a young fellow who has been a horse-thief in time past. When one has started on the downward road, it is hard to get back again to the path of virtue. This is the reason that children should be carefully taught and trained, that the very beginnings of sin may be cut off, and the children saved from evil habits. The surroundings of a child will be sure to exercise a most powerful influence over him; hence the necessity of the best surroundings during early life that the habits may be firmly formed before the individual emerges into actual life. This is the best way: seeds of sin and vice will fall into the heart of the child sooner or later.

The secret of accomplishing results in this world is effort-repeated and continual effort on our part to do so. If we wish to bring up a child rightly, we should be constantly making vigorous efforts to do so. We should read books understandingly and gain information from them; we should learn from our own personal experience and observation. We should record the result of our acquisitions for the use of ourselves or others, and as books remain, our words may descend to other ages, and be the means of informing them. We should teach the children true principles in the place of the trash so often taught children; but more than this, we should constantly and persevering by teach them, and besides we should superintend them, repressing every evil in them and cultivating every good thing in them. We should give our children every particle of education that they are capable of, but should care for the health of their bodies and their physical development. We should make them capable of transacting common business, and let them be taught the nobility of manual labor. Show them what things come by manual labor and do not be afraid of adding too much to the dignity of manual labor. It is a good thing if they be taught some trade or profession.

Desiderata for parents to secure for their children.

1. Good physical development.
2. Capability of acquiring property.
3. Symmetrical and complete moral development.
4. A thoroughly experimental religion-the religion of the Savior Jesus Christ. Regular prayer every day by the child or young person.
5. As symmetrical and general education. This can not be too complete or carefully acquired. The parents should still care for their children in-school-warding off evils, securing good things for them, guiding, correcting, inciting them, and correcting them.

6. A knowledge of men, their superstitions and follies, and enough of these should be seen to give the student a correct knowledge of what a poor state barbarisui is.
7. Some experience in real life so as to train them to perceive and endure the temptests of temptations that may attack a human being. Show them from observation and from literature the mistake of others, show them how weak human nature is, and that their own natures are restrained from this by the grace of God.

Watch their companions this is the source of vast influence and it may be for good or bad. The bad influence is what we desire should be avoided. No one wishes to avoid good influence-influence that is toward God, holiness, purity, charity, righteousness, and all the Christian graces.

First Day First Month 3rd, 1892 at home near Shawneetown. I went to Bible school in the morning and went and took dinner at Mary Spybuck's and found her very sick with a headache. I found Jennie here, and she left her sister and came into the other room to talk to me. Nellie was also there. Accompanied Jennie in the wagon to the Doctors, seeking medicine. On the way, she said in answer to questions concerning her younger sister.

Copy of the letter to Carrie Warrior.
"Norman, Okla. Ter 12/28/1891
Miss Carrie Warrior,
Haskell Institute
Lawrence, Kansas

My dear Friend:

It may be that I wrote you too long a letter last time, so that you may have thought it was too long that you could by no means be able to answer it. I was looking for a letter from you soon, and would be quite glad to receive a letter from you.

The weather has been rather cold here but then we have had no snow at all this winter. I heard that you have already had three snows up there.

I will tell you one thing that I do not care to have you tell any one, because it pertains to no one except you. That is, I want you to be my girl, but I do not want to write any other kind of letters to you except letters of friendship. For I desire you to learn all you possibly can in school, and any other kind of letters might not be for the best. In case you should not desire to be my girl, we can still pen letters of friendship to one another.

Last Wednesday the 23rd of December was my birthday, and it was my twenty-third birthday. I spent that day in writing letters and studying.

How old do you suppose you are?

I do not believe I ought to write a very long letter to you; for it seems that when I can get no answer. So I shall make this letter short, but I hope you will write a long letter to me. I can answer a letter a mile long as well as a short letter.

I hope you are still a Christian. The Christian warfare will not be over till one has passed out of this life into the future life. One has many things to learn after being born into the kingdom of God, hence attendance at church, sabbath school, religious reading, and prayer are indispensable to the young Christian.

Well, I shall close for this time, hoping to hear from you rather soon. If I did not care something for you, I would not do as I am doing. Now if you tell what I tell you not to tell, Carrie, remember it will be an almost unpardonable sin.

Your true Friend,
William E. Shawnee

P.S. At Shawneetown, Okla. Ter. 1/3/1891.

Carrie, I have come home for a time and I attended Bible School and Church today, and I saw Jennie at Mary Spybuck's. Mary is sick with LaGrippe and has a violent headache, but I hope she will be better soon. Many people have been sick around here. Jennie told me of your letter to her, and said you asked her to become a Christian, and seemed much pleased with it. I explained to her quite fully what to do to become a Christian, and she said she was willing. Do you not see what your missionary letter has been the means of doing under the blessing of God.

I wish I could see you for about two or three hours, because I would like to talk to you of school matters and a few other things. I want you to go to school more and not to come home and remain. You can not learn too much. You may come home on a visit, but must be sure to go back again. I want to tell you one thing, and if you please, do it. You can save \$ 25 or more out of this money that will soon be paid to the Shawnees, and go back whenever you wish. If you do not do this, I do not see how you can go back. Write soon to your friends. William E. Shawnee, Direct you letter to Shawneetown.

1/3/1891

Carrie, I want one of your pictures sometime. I hope it shall be just like you.

I do not know whether you will like it about being my girl or not. I rather think you may. From all I can gather you have long thought well of me, even when I was small, and also yourself. However I can not know anything till you write. If I am mistaken, you will doubtly correct all mistakes.

Your True Friend.

William E. Shawnee

1/4/1891 Promises by the bride. 1. I will by the grace of God govern my temper and not get angry and not be easily provoked.

2. I will not be too frequent in asking or expecting money from my husband. I will be a Christian wife. Loving, merciful, and just to my companion

3. I recognize the fact that my husband is the head of the family by divine appointment. When I and he differ, I will cheerfully submit without quarrelling or unnecessary talking. I will obey him in all cases except those only which concern God and conscience. Yet as he is a Christian, I will look to him for Christian instruction, care, and guidance.

4. I recognize that fact that my husband is nearer to me than any one else, and so I will not, before Almighty God, reveal his faults, but pray for him and help him to overcome them; and I ask him to do the same toward me.

5. I agree to obey all the precepts given to wives in the blessed Bible; and I ask and expect my husband to obey all the precepts given to husbands in the Bible.