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hearts will listen to our words and assist us in protecting us by good laws, and requiring the same to be enforced.

There are four principal things which the Indians desire the help of the Government, viz:

1st. That the fishing and hunting grounds of their fathers be reserved for them and their children, and that the whites who have driven them off of the same be ordered by the government to leave them. The Indians' Chief method of support is by fishing and hunting and that is the only way most of them can live, as only a small number are educated sufficiently to go out into the towns of the land and compete with whites.

2d. The Indians of Alaska pray that the United States Government will set apart certain reservations for them and their children where they and their children can each have a home allotted to them, the same privileges that the Indians of the United States enjoy. We ask this in return for a land of Alaska which has passed into the hands of the whites, without a murmur from us. We have given up a great deal and now we only ask the great and good Father at Washington to give us back a little of the land, in return for the much we gave him, and protect us from the encroachments of greedy white men who would drive us into the Sea in order to advance their interests.

3rd. Many of the Alaska Indian are poor and destitute, and have to beg from their friends in order to live. We ask the government to help the old and the destitute, and to establish Industrial Boarding schools among the Indians of Alaska so as to fit them for citizenship and self-support. We need schools and education as much as the Indians of the United States. We are now a part of the United States, and we want to learn how to live like the good white men and adopt their laws and customs. There are hundreds of Indian boys and girls in Alaska who never saw a school. Only a few are able to attend the mission schools, and the one small gov-

ernment school at Sitka, and the most of the children must grow up in ignorance, superstition and poverty. We ask that the United States will help the Alaska Indians just as it helps the South Dakota Indians, and those of other parts of the country. We have never gone on the war path or given the government any trouble, and we feel we can appeal justly for help and protection as we belong to Washington just as much as any other Indians living in the States.

4th. We ask that laws will be made and enforced which will compel the Indians of Alaska to give up their heathenish and superstitious customs among themselves as we want to live like white people and be governed by white man's laws. One evil custom, (as well as many others) I desire to speak about. That is in case of death, of a husband or wife, the parents of the one dead seizes all the property, so the immediate surviving members of the family, including the children, are left destitute and beggars. This is a very unjust custom and works hardship and misery among the Indians.

There are many other evil and superstitious customs still in existence among our people, and we the Chiefs want the white man's law to help us stop them.

Therefore, I have come to Washington to speak and to lay our case before the Congressmen of the government, to implore their aid in giving the Alaska Indians homes and schools and protecting them by law from the encroachment of avaricious white men.

his
(Signed) Chief Johnson X
mark.

Interpreter:—

J. shua Johnson
John Daniels

Witness to the above
Thos. W. Potter,
Supt. Salem Ind. Sch.