ANNUAL REPORT

Dr. Josiah Curtis'

OF THE Washington D.C.

Jany 30. 1850

COMMISSIONER OF INDIAN AFFAIRS,

TRANSMITTED

WITH THE MESSAGE OF THE PRESIDENT

AT THE

OPENING OF THE FIRST SESSION OF THE THIRTY-FIRST CONGRESS,

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REPORT.

DEPARTMENT OF THE INTERIOR,
OFFICE INDIAN AFFAIRS,
November 30, 1849.

SIR: In submitting a brief view of our Indian affairs and relations during the past year, I would respectfully refer to the accompanying documents for more detailed information, in many particulars, than can be embraced in a general report like this. Emanating from the several classes of local agents of the department, having the immediate charge and supervision of the different tribes and their affairs, and from the devoted and zealous missionaries of various Christian denominations, who are actively and laboriously co-operating with the Government in its efforts to improve the moral and intellectual condition of the red man; they embrace information not only of great practical value in the administration of our Indian affairs, but which must be of no ordinary interest to all who feel any concern in regard to the present condition and future destiny of the remaining aboriginal inhabitants of our country.

Among the border tribes and others with whom we have defined and fixed relations, and maintain any immediate and regular intercourse, as great a degree of peace and tranquillity has prevailed as during the same length of time at any former period. They have generally conducted themselves peacefully towards our citizens, and towards each other. This circumstance speaks well for the vigilance and activity of our agents, and of the military stationed in the Indian country; and attests the good effects of the policy pursued by the Government, in promptly repressing any symptoms of outbreak, and compelling tribes committing outrages upon others to make ample and suitable reparation for the injury, so far as under present circumstances these objects can be accomplished. Nor must we overlook the influence of the good example of some of our more civilized and orderly tribes, and the happy effects of the exertions of the many excellent persons, who, animated by a truly philanthropic and christian spirit, have voluntarily banished themselves beyond the confines of civilization, and all its comforts and advantages, and gone to labor zealously and disinterestedly for the temporal and spiritual welfare of an unfortunate and semi-barbarous people. Both doubtless have, in some degree, aided in securing so desirable a result.

It is impossible, however, to prevent the occurrence of occasional difficulties among our more remote border tribes; who, from their position and other circumstances, have not, as yet, sufficiently felt the influence of the policy and measures of the Government for the civilization and improvement of our Indians, to be induced to give up their natural habits of war and the chase. From their disinclination for agricultural and other peaceful and more profitable pursuits of civilized life, they have ample time and opportunity for indulgence in those habits; and as it is in their hunting excursions—when they are beyond any supervision or control, and which bring them more or less into collisions—that difficulties most generally occur; there have been several cases of the kind, attended with bloodshed

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and loss of life, between some of the northwestern tribes, as will be seen from the reports of the agents in that quarter. As far as possible, measures have been adopted to compel the aggressors to make reparation for the injuries inflicted by them; those receiving annuities being required to make as satisfactory a compensation in money as the case admitted. And in order still further to teach them and others that the Government will not overlook such acts of outrage, but will interpose to punish and put a stop to them, the more reckless and daring individuals concerned in, and who should in a great measure be held responsible for them, have been arrested, in cases where they could be identified, and will be held in confinement at some of the military posts, until a salutary impression is made upon them and their brethren, of the enormity of their conduct, and the displeasure it has given to the Government.

So far as I am aware, it has not been the practice to interfere in cases of difficulty between different tribes, further than to interpose by military force or otherwise to put a stop to them; and even the practice of compelling satisfaction for outrages to be made out of annuities, is one of recent adoption. The punishment of the guilty parties, by arrest and confinement, may therefore be regarded as an extreme measure, but there is ample authority and justification for it arising out of the nature of the relations between the Government and the Indians as guardian and wards.

It is to tribal and intestine wars and difficulties, as much if not more than to any other causes, that the decline and misery of the Indian race are justly to be attributed. Enmity between them is hereditary and implacable; and no occasion is omitted to indulge it by the destruction of life and other outrages. The retaliatory law of blood, which universally prevails among the uncivilized tribes, causes it to remain unappeased and unappeasable. Whether existing between different tribes, or between members of the same tribe. It is therefore no less the dictate of humanity than it is a high moral duty on the part of the Government, to interpose its strong arm in the most effectual manner possible, to put a stop to its lamentable and dreadful consequences, if the feeling itself cannot be eradicated. Compelling compensation to be made out of annuities, and the mere imprisonment of offenders, are not sufficient for the accomplishment of this great object; while, by the former, the innocent are made to pay for the acts of the guilty, whose distributive shares of the annuities alone ought to be taken for such a purpose, unless the tribe generally should fail properly to exert themselves to prevent the commission of such outrages. But the only effectual remedy, and one which is loudly called for by humanity, as well as by sound policy, will be for Congress to make provision for the trial of the offenders in such cases in some appropriate manner, and for their punishment by death, hard labor at the military posts, or otherwise, according to the nature and aggravated character of the offence. And I would go further, and recommend that authority also be given for taking cognizance of cases of theft or robbery, and of habitual or repeated intemperance among the members of a tribe, and to inflict some suitable kind of punishment as a corrective of these two evils, where they are taken notice of and properly punished by the tribe itself. They are among the greatest drawbacks to the civilization and improvement of our Indians. A well disposed Indian, desirous of improving the condition, and to provide more permanently for the comfort of himself and family by resorting to agricultural pursuits, raising stock, or acquiring other species of property, is, in most instances, among the less civilized

tribes, deterred from doing so, because of the disposition, especially among the idle and dissolute, to consider almost all kinds of property as common, and to which any one having the power to take it, has as good a right as its possessor.

The baleful and lamentable effects of indulgence in ardent spirits by the Indians have been so often and so vividly portrayed in former reports as to render unnecessary any extended remarks upon the subject on this occasion. All the laws passed by Congress, and the most strenuous efforts of the Indian agents, and the military stationed in the Indian country, to put a stop to the inhuman traffic in this article, have in a great measure failed to effect that end. In consequence of the extent of the Indian frontier, and the impossibility of guarding it at every point, the fiend-like and mercenary wretches who engage in it, in defiance of all law, human and divine, find ample opportunities for introducing liquor into the Indian country, and to vend it to the Indians at profits so enormous as to stimulate them to encounter a considerable degree of risk in doing so. If, in addition to some proper and salutary punishment in cases of continued or repeated intoxication, means were provided for suitably rewarding those Indians who might distinguish themselves by their zeal and efforts to prevent the introduction and use of ardent spirits among their brethren, it is confidently believed that in a few years an effectual check would be given to this great curse of the tribes on our borders.

If the foregoing suggestions be carried out, a stop will in a great measure be put to tribal wars and intestine broils and difficulties; the idea of individual property and its security will be promoted, which will lead to industry and, thrift; intemperance, which paralyzes the benevolent efforts of the Government, of christian associations, and of individuals, will be banished from the Indian country, and, under the effects of the other beneficial measures of policy now in operation, there would be manifest in the condition and circumstances of another generation of many of our less civilized Indians, evidences of moral and social improvement, and of advancement in all the substantial elements of tribal and individual prosperity and happiness, similar to those which, to the gratification and encouragement of the philanthropist and the christian, are conspicuously evident among some of the semi-civilized tribes, such as the Cherokees, Choctaws, Chickasaws, and others. These people have regular forms of government, good and wholesome laws, with proper officers for their administration, and their affairs are conducted with a degree of wisdom, vigor, and impartiality, by which the vicious are restrained, crime punished, and justice dispensed, in a manner that would be creditable to many civilized communities. Among this class of our Indians, the exercise of such powers as those suggested would not, therefore, be necessary.

There is a portion of the Seminole tribe of Indians, who did not emigrate with, and have never joined, their brethren west of the Mississippi river, they having been permitted to remain in Florida under an arrangement made in 1842 by General Worth, then commanding the troops employed to subdue and remove the tribe, which had for some time been in a state of hostility. This arrangement was intended to be, and was, of a temporary character only, and could not have been otherwise, as the removal of the Indians was required by positive treaty stipulations, which it was the duty of the Executive to see carried into effect. They could not be induced to remove voluntarily, and, being limited in number, it was

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easy for them, from the nature of the country, to elude the troops; so that their forcible removal could probably have been effected only by the continued employment of a large amount of military force at great expense, and after considerable delay, during which they would have continued to keep the frontier citizens in a state of constant alarm and danger. To put an end to this unpleasant state of things, it seems to have been deemed best to enter into an amicable arrangement for their remaining for the time being, on condition of their retiring to, and residing within, a district of country designated for the purpose in the southern portion of the peninsula of Florida, on the Gulf side, and abstaining from hostilities or acts of annoyance against our citizens. The further to provide against collisions between them and the whites, a strip of land, twenty miles wide was laid off and reserved, upon which it was the intention that neither should settle. These arrangements were all made through the military, in whose charge the Indians have been ever since; this Department having had no agent over them, except for a short period during the present year, one having been appointed in consequence of an application from the proper quarter to relieve the military of the duty. Before, however, this agent could reach the country of the Indians and communicate with them, a small number, without any well ascertained cause, again broke out into hostilities and committed several murders and destroyed the property of some of our citizens. At the time of these unfortunate occurrences, this Department was engaged in maturing a plan for the emigration of these Indians, who had no right to remain permanently where they were, and could not much longer be permitted to do so without preventing the settlement of a valuable portion of the State of Florida, and incurring the risk of a collision between them and the whites who were settling in their neighborhood. And, considering their own future welfare and best interests, the sooner they were removed and permanently settled with their brethren in the west the better. With the view of convincing them of this fact, and of using all possible means to induce them to emigrate peaceably—and thus to avoid the expense and possible bloodshed of a resort to coercive measures—it was determined to offer a gratuity to each individual who would do so, and to send to them a delegation of the western Seminoles, who had manifested much and commendable interest on the subject of their removal, and offered the services of a suitable number of their most intelligent chiefs for the purpose, to satisfy them of the superiority of their position west, and the advantages of emigration. This plan was accordingly adopted, to be carried out under the supervision of the Indian agent and the military, as will be seen from the accompanying letter of instructions issued by yourself and the honorable Secretary of War jointly, marked A. On further consideration, however, it being believed that under the changed state of things, the service of the Indian agent could be of very little, if of any use, and that all the measures, of whatever character, necessary to effect the removal of the Indians, could best be conducted by the military alone, the appointment of the agent was revoked on the 28th of September last. The entire control having thus reverted back to the military, that department will, no doubt, report the result of the measures adopted for the removal of the Indians, so far as put in operation, as well as state what has been done towards punishing those concerned in the outrages referred to, and to prevent a repetition of such occurrences so long as the Indians may remain in Florida. I may add, however, that, according to the latest information, there seems to be a fair prospect of effecting their emigration peaceably at an early day, in which the services of the delegation of their western brethren, sent by this Department, will no doubt prove in no inconsiderable degree instrumental.

In the early part of the season, a serious outbreak took place on the part of some of the Indians in Texas, who, before they could be checked, ravaged an extensive frontier along the Rio Grande, nearly down to the Gulf coast, committing a number murders, making captive several women and children, and destroying and carrying off a considerable amount of property. This occurrence was wholly unexpected, and, so far as known, without any sufficient cause, other than the restless and predatory character of the Indians. Our only agent in that quarter had exerted himself with energy and success in settling slight difficulties, which had previously occurred, and in keeping them quiet and peaceable; and from his reports there was every reason to believe that they would continue so disposed. The proper measures were taken by the military, with their usual promptitude, to extend protection to the settlements, and to prevent a recurrence of the outrage. The Indians were soon driven back into their own country, and, under the salutary effect of chastisement inflicted on some portions of them, have since remained quiet and peaceable. The Camanches, who are the largest, and generally the most troublesome of the tribes, and who are supposed to have been principally concerned in the outbreak, have recently, on the occasion of filling the vacancy occasioned by the death of their principal chief, with the full concurrence of their new chief, manifested their sense of the folly and temerity of being guilty of acts that would bring them into collision with the Government as such a course was always followed by severe punishment, and would eventually terminate in their destruction. The new chief himself, and another individual, came in as delegates to the commanding officer of the troops in Texas, to inform him of their determination to abstain from hostilities, and, as far as possible, to prevent any members of their tribe from committing depredations upon our citizens; but from the character and peculiar situation of the Indians in Texas, the entire want on the part of the General Government of any jurisdiction or control over the country occupied by them, and from a proper supply of local agents to aid in the management of our Indian affairs in that State not having been authorized, this condition of things cannot, with any degree of certainty, be expected to continue for any length of time; and this Department should not be held accountable for any disturbances or difficulties that may occur, unless new and more effective arrangements be soon made. The anomalous position of these Indians, and the necessity of our relations with them being placed upon a different footing, have been referred to, and fully explained in preceding annual reports from this office; and I would earnestly, but respectfully, again invoke attention to the subject.

Texas, on coming into the Union, retained control and jurisdiction over all her public domain, so that none of the laws or regulations of our Indian system are in force in her limits. The Department has, therefore, no power to prevent intrusions into the country occupied by the Indians, or any trade or intercourse with them, of however improper a character they may be, or however likely to excite jealousy on the part of the Indians, and collisions and difficulties between them and our citizens. Nor is it authorized to encourage the Indians to settle down in any particular section or sections of country, with a view to civilizing them and improving their condition.

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Until a particular district or districts shall have been set apart for their permanent residence, within which the General Government will have the same power to prevent intrusions, and to regulate trade and intercourse with them, as it has in regard to our other Indians on territory of the United States; and until a suitable number and description of agents, shall have been authorized for them, the Department should not be held at all responsible for the proper and efficient management of our Indian affairs in Texas. Annexed, marked B and C, are copies of a report made, on the 7th of March last, by the special and only agent of this Department in Texas, to the late General Worth, then commanding the troops in that State, and of a communication addressed to this office on the 12th of May last, by Capt. H. B. Outlett, long a resident of Texas, and well acquainted with the Indians, which are respectfully submitted as containing the best information in the power of the Department to furnish on the subject of our Indian relations in that State, and the measures necessary to place them upon a better and more satisfactory footing.

So far as information has reached this office, the Indians of the prairies, who infest the two routes to our possessions west of the Rocky mountains, the one by the Platte, and the other by the Arkansas rivers, have been much less troublesome during the past season than heretofore. With the exception of one or two comparatively unimportant instances, they have abstained from attacks and depredations upon our emigrants; and in some cases, on the Arkansas route, have shown them acts of kindness. They have been influenced in their general good conduct, however, by the expectation of some reward from the Government, and not from fear; as they have not as yet felt our power, and know nothing of our greatness and resources.

These Indians, who have so long roamed free and uncontrolled over the immense prairies, extending westward to the Rocky mountains, and who consider the whole country as their own, have regarded with much jealousy the passing of so many of our people through it, without any recognition of their rights, or any compensation for the privilege. The great destruction of the buffalo by the emigrants has also caused much dissatisfaction among them, as it has more or less interfered with their success in the chase, and if continued, must, at no late day, so far diminish this chief resource of their subsistence and trade, as not only to entail upon them great suffering, but it will bring different tribes into competition in their hunting expeditions, and lead to bloody collisions and exterminating wars between them, in which some our of border Indians will become more or less involved, and the peace and security of our frontier may thus be seriously disturbed. It is also much to be feared, that the unfavorable feelings engendered by the circumstances named may, at an early period, break out into open hostilities on the part of the Indians, which would be attended with serious consequences to our emigrants, or compel the Government, at an enormous expense, to afford them protection by the employment of a large military force on both routes. Under these circumstances, it has been deemed expedient and advisable to take measures to bring about a proper understanding with the Indians, which will secure their good will, prevent collisions and war among them, by obligating each tribe to remain as much as possible within their respective districts of country, and providing that, where disputes or difficulties occur, they shall be submitted to the Government, and the Indians abide by its decision. Instructions have accordingly been given to hold a

treaty with the different tribes, making provision for the accomplishment of these objects, and stipulating that, for the unrestricted right of way through their country, for their good conduct towards our emigrants, and for the destruction of game unavoidably committed by them, they shall be allowed a reasonable compensation annually; to consist principally of presents of goods, stock, and agricultural implements, with assistance to instruct and aid them in cultivating the soil, and in other kindred pursuits, so that they may thus be enabled to sustain themselves when the buffalo and other game shall have so far disappeared as no longer to furnish them with an adequate means of subsistence. It is also intended to bring in a delegation from the different tribes, for the purpose of visiting some of the more populous portions of the country, in order that they may acquire some knowledge of our greatness and strength, which will make a salutary impression upon them, and through them upon their brethren; and which will no doubt tend, in no slight degree, to influence them to continue peaceful relations towards the Government and our citizens. It was at first supposed that the negotiations might be held this fall, and the delegation be brought in early next spring; but more recent and better information has led to the conclusion that the Indians cannot be assembled for the purpose until some time next season.

Since the establishment of the new Territory of Minesota, the attention of a large number of our enterprising citizens has been directed to that quarter, in consequence of the fine climate, and the richness and fertility of the lands on the Mississippi, and within a wide sweep on both sides of it; by the superabundant water-power afforded by that river and some of its tributaries, and by the superior advantages offered by the extensive forests of pine, convenient to water transportation, for a large and lucrative trade in lumber. There has consequently been considerable emigration there during the past year, and it will, no doubt, go on increasing annually, so that in a very few years the population will be sufficient to justify a demand for admission into the Union as a State.

The Indian title has been extinguished to but a comparatively small portion of the country within the limits of the territory, lying principally on the east side of the Mississippi; being bounded on the north by a line extending east, from opposite the mouth of the Crow-wing river, till it intersects the western boundary line of Wisconsin, at about 92° 15' west longitude; on the east by that boundary, from the above point to the head waters of the St. Croix river, and down it to the Mississippi; and on the west and southwest by the latter river. The country above the northern boundary belongs to the Chippewa Indians of Lake Superior and the Mississippi, though many of those Indians still remain, by sufferance, on the lands south of it, which they ceded to the United States by treaties made with them in 1837 and 1842. They are under obligations to remove from them whenever required by the President, which should be at an early day, as their longer residence there is incompatible with the tranquillity and interests of our citizens, who suffer annoyance and loss from their depredations. And in view of the rapid spread of our population in that direction, and of the permanent welfare of the Indians, it may be expedient, at an early period, to renew the effort unsuccessfully made in 1847, to purchase all their remaining lands east of the Mississippi, up to our northern boundary, and provide for their removal and concentration west of that river; where, confined within narrow limits, they will be compelled, as the game becomes scarce, to give up the chase, and their wild and unsettled mode of life, and to

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resort to agriculture and other civilized pursuits. In such a situation, too, the Government, aided by the zealous missionaries of our various religious denominations, would have a far better opportunity effectively to bring to bear upon them its policy and measures for the civilization of our Indian tribes, by means of manual labor schools, and instruction and aid in agricultural and mechanical arts.

The desirable portions of that part of Minesota, east of the Mississippi, to which the Indian title has been extinguished, were already so far occupied by a white population as to seem to render it absolutely necessary to obtain, without delay, a cession from the Indians on the west side of that river, for the accommodation of our citizens emigrating to that quarter; a large portion of whom would probably be compelled to precipitate themselves on that side of the Mississippi, and on the Indians' lands, which would inevitably lead to collisions and bloodshed, unless the Indians were purchased out and removed. These lands are owned by the Sioux, who are a wild and untamable people, and whom, after years of unremitted efforts, and the expenditure of large sums of money, the Government has not been able, to any beneficial extent, to induce to resort to agriculture, or to adopt any of the habits of civilized life. They are the most restless, reckless, and mischievous Indians of the northwest; their passion for war and the chase seems unlimited and unassuageable; and so long as they remain where they are, they must be a source of constant annoyance and danger to our citizens, as well as to the Indians of our northern colony; between some of whom (the Chippewas) and themselves, there exists a hereditary feud, frequently leading to collisions and bloodshed, which disturbs the peace and tranquillity of the frontier, and must greatly interfere with the welfare of the Indians of that colony, and with efforts of the Government to effect their civization. The game having become scarce in that portion of their country desired, many are leaving it and emigrating westward, where the toils of the chase are better rewarded. It is, therefore, comparatively valueless to them, though much of it on the Mississippi and Minesota or St. Peter's rivers, is rich and fertile, and capable of sustaining a dense civilized population; and, when open to settlement, will soon be occupied.

In view of the facts and circumstances thus briefly detailed, it was deemed advisable, as soon as possible after the Department became fully acquainted with them, to make an effort to obtain a cession of the lands referred to; and two commissioners were accordingly appointed for that purpose in August last—one of them, the excellent and efficient Governor of the territory, who is ex officio superintendent of Indian affairs, and the other a distinguished citizen of ability, peculiarly fitted for the discharge of such a duty, from his having held a similar position as Governor of the Territory of Iowa, and being consequently well acquainted with our Indian affairs in that quarter, and especially our relations with, and the character, habits, and disposition of, the Indians with whom the negotiations were to be held. A copy of the instructions given to the commissioners, which will more fully show the necessity and policy of the measure, is herewith submitted, marked [illegible].

On repairing to the Indian country, the commissioners found that most of the Indians had left for their fall hunt, in consequence of which, and other causes of difficulty, which may hereafter be obviated, they succeeded in effecting only a partial compliance with their instructions. Their efforts resulted in a treaty for the purchase, on reasonable terms, of a tract of country lying immediately on the west side of the Mississippi,

estimated to contain about three hundred and eighty-four thousand acres, which was set apart for the half-breeds of the tribe by the treaty of July 15, 1830. It is represented to be valuable for agricultural and other purposes, and will, no doubt, at once be occupied by a large influx of our hardy and enterprising emigrants. The necessity and importance of this purchase fully justify the expense that has been incurred, and the treaty will be laid before you at the proper time, to be submitted to the President and the Senate for their consideration.

The situation of some of the smaller border tribes, west of the Mississippi, requires the attention of the Government. Most, if not all of them, possess an extent of country, which, however, desirable originally, with reference to their maintaining themselves by the chase, now that game has become scarce, is not only of no use, but a positive disadvantage to them; as it has a tendency to keep them from concentrating and applying themselves with any regular or systematic effort to agriculture and other industrial pursuits. They are also thus thrown into detached and isolated positions, which renders them more liable to be attacked and plundered, as is too frequently the case, by larger and stronger tribes; and from which they would be safe if brought nearer together, so that they could aid and sustain one another, and protection could be more conveniently and promptly extended to them by the Government. Another good result of their being more concentrated would be, that the good example and more prosperous state of those more advanced in civilization, would exert a powerful influence upon those less so, and stimulate them to exert themselves to produce a like change in their condition and circumstances; while, at the same time, it would enable the Government, without any enlargement in its scale of operations, or any increase of expenditure, to extend to a greater number the benefits of its policy and measures for their civilization and improvement.

Some of the tribes referred to have themselves become impressed with the disadvantages of their present position, and have made known to the Government their desire to dispose of their surplus lands, and to unite themselves together; the amount to be allowed them for their lands to be held or used as a fund to be applied in various ways towards improving their condition; and a like arrangement could, no doubt, be made with most, if not all, the other tribes similarly situated. Some of them are very destitute, having no annuities or other means to encourage or enable them to endeavor to effect a change in their condition as hunters and vagabonds; and as the diminution of game within their reach has rendered the avails of the chase—the only means of sustaining themselves—very uncertain and precarious, they are frequently subjected to great hardship and suffering; while, both in their own country and in their hunting expeditions, they are exposed to much injury from attacks of other and larger tribes. In view of this state of things, I would respectfully recommend the adoption, at the earliest practicable period, of the proper measures for bringing them nearer together, in positions where they will be more safe, and which will afford greater inducements and facilities for effecting a radical and favorable change in their condition and circumstances. The dictates of humanity, and a wise and enlightened policy, alike call for the adoption of such a course; and I would, therefore, suggest that provision be made for the employment and expenses of commissioners to visit all the tribes so situated, with the view of entering into arrangements for the purpose.

A prominent feature in this course of policy should be the carrying out

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of an excellent suggestion in the annual report of my predecessor of last year, that the smaller tribes scattered along the frontier, above the Delawares and Kickapoos, embracing the Sacs and Foxes of the Missouri, the Iowas, the Omahas, the Ottoes and Missourias, the Poncas, and, if possible, the Pawnees, should be moved down among the tribes of our southern colony, where suitable situations may be found for them, in connection with other Indians of kindred stock. Such an arrangement, in connection with the change which must inevitably take place in the position of the Sioux, would, as remarked by my predecessor, open a wide sweep of country between our northern and southern Indian colonies, for the expansion and egress of our white population westward, and thus save our colonized tribes from being injuriously pressed upon, if not eventually overrun and exterminated, before they are sufficiently advanced in civilization, and in the attainment of its resources and advantages, to be able to maintain themselves in close proximity with, or in the midst of, a white population.

Appended, marked E, is a copy of the ratification, by the Stockbridge and Munsee Indians of Wisconsin, of the amendment made by the Senate to the treaty with them of November 24th, 1848, by which amendment they were allowed the additional sum of twenty-five thousand dollars, in consideration of old claims which they had for some years been urging upon the Government—five thousand of the amount to be paid down on the execution of the ratification, and the remainder in ten annual instalments, to commence when the Indians shall have selected and removed to their new homes. The five thousand has accordingly been paid, together with the sixteen thousand five hundred dollars, stipulated in the 5th article of the treaty, "to enable them to settle their affairs, obtain necessaries, and make provision for establishing themselves in a new home;" the fourteen thousand five hundred, in the sixth article, for the individual improvements on the lands ceded to the United States; and the three thousand, in the eleventh article, on account of the expenses incurred by the sachem and head men in attending to the business of the tribe since the year 1843.

By the amendment to the treaty, the President is required, within two years from the ratification of that instrument, to procure a quantity of land west of the Mississippi for a new home for those Indians—to embrace not less than seventy-two sections—the Indians to be consulted as to its location. A desire having been expressed by them to send an exploring party to examine the country west of the Mississippi, with reference to making a selection, the Department acceded to it, and sought to make them acquainted with its views as to the points which should be visited, and to furnish them with copies of instructions that were sent to the proper agents to aid and assist them in their explorations. Without waiting to learn the result of their application, or the views of the Government, they sent off a party, who went no further than the vicinity of Fort Snelling, and did not visit either of the points contemplated by the Government. The first information the Department had of this improper and unauthorized course was received from two of the party who came to this city to make known, in connection with other business, that the Indians preferred a location at one of the three points, all on the Mississippi river and in the neighborhood of Fort Snelling, or not far from that post. This alleged preference could not be acceded to, as the lands at the points designated belonged to the Sioux Indians, and, if purchased by the Government, they would be required for the white population emigrating to Minesota; lying, as they do, in what must soon be the

central, and probably the most populous, portion of that territory; and because, if located at either of those points, they would inevitably soon be surrounded and pressed upon by such a population, and thus have to encounter again the same troubles and difficulties to which they have for some years been subjected in their present position, and which finally and necessarily led to the treaty for the cession of their lands in Wisconsin, and their removal elsewhere, as the only practicable remedy for the disadvantages and evils under which they were suffering. In fact, they had nearly as well seek to remain where they are, which would be impracticable and contrary to their welfare and best interests To locate them at any point between the country of the Winnebagoes and Menomonees, on the Upper Mississippi, or its vicinity, and the Kickapoos and Delawares in the neighborhood of the Kansas river, south of the Missouri, would also be inconsistent with the policy of keeping open a wide space between the northern and southern Indian colonies, as an outlet for our white population. It is believed that a suitable and comfortable home can be procured for them in either of the sections named, and measures will be adopted to have them examined under proper circumstances, and a selection made as early next year as practicable.

The sums stipulated in the second, third, and ninth clauses of the 4th article of the treaty with the Menomonees, of October 18th, 1848, viz., thirty thousand dollars "to enable them (the chiefs) to arrange and settle the affairs of their tribe, preparatory to their removal to the country set apart for them" west of the Mississippi; forty thousand for distribution among the persons of mixed blood connected with the tribe; and five thousand as a compensation for the individual improvements on the lands ceded to the United States, have been remitted and properly paid.

The seventh article of the treaty permits the Menomonees, if they so desire, to remain on the ceded lands for two years from its date; but as an inducement to their early removal, the sixth article provides for the sending of an exploring party, at the expense of the United States, to examine their new country, with reference to determining in advance the best points for their permanent settlement and the making of other preliminary arrangements. Anxious for the removal of these Indians from amidst the unfavorable influences now surrounding and operating upon them, and for their early and comfortable settlement in the country selected for them, where a better opportunity will be afforded for their civilization and improvement, the Department earnestly sought to induce them to send the exploring party during the past season, in the hope that the Indians could be persuaded to emigrate in time for the agricultural portion of them to put in their next year's crops. But the efforts to effect this object failed, mainly, it is believed, in consequence of the improper interference of interested individuals, whose interest and purpose it is to detain the Indians as long as possible where they are, in order to continue to obtain as much as they can of the moneys annually payable to them by the Government.

Similar interference in regard to the disposition to be made by the Indians of the thirty thousand dollars, to enable them to arrange their affairs preparatory to removal, caused much difficulty and perplexity in regard to the payment of that fund. The unfavorable effects thus produced on the minds of the Indians, tended to dispose them to act contrary to their treaty obligations, and caused much excitement, which it was apprehended might lead to difficulties between them and some of our citizens, who had im-

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properly gone into their territory, or were disposed to do so, in anticipation of their removal. It was therefore deemed proper to send a military force there to prevent any such results, and to convince all parties of the determination of the Government to cause the stipulations of the treaty, especially in regard to the removal of the Indians, to be properly and promptly carried out. This measure has been attended with excellent effects, and the Indians have promised to act in good faith, and to send off the exploring party early in the spring.

The emigration of the Menomonees and Stockbridges, and the removal of the Chippewas in Wisconsin, to their own country north, will substantially relieve that State of her Indian population; and if the Chippewas be purchased out east of the Mississippi, and concentrated beyond that river, there will remain but few Indians this side of it; and the great policy of transplanting the Indian tribes from the midst of our white population and within State limits, where they were fast declining, to new countries specially set apart for them; where they will have an opportunity to increase in numbers, and to improve in character and resources, will in effect then have been accomplished.

Within the last year, forty-four of the few Creek Indians remaining in Alabama, and five hundred and forty-seven Choctaws from the State of Mississippi, have removed to the country of their brethren west, leaving about two thousand five hundred of the latter people still east of the Mississippi river, notwithstanding the great exertions and the large expenditures that have been made for some years past in endeavoring to effect their emigration. These Indians were made citizens by the laws of the States where they are, and the effort to remove them was an obligation voluntarily assumed by the Government for their benefit and the advantage of those States. New arrangements have been adopted for a final effort to effect that object, which, it is hoped, will be attended with success. All that can be induced to go, will probably be removed within another year, at the end of which all further proceedings and expenses should be terminated, and those that shall then remain; be permitted to do so in the quiet enjoyment of their rights as citizens.

The Department has not yet succeeded in finding a suitable home west of the Mississippi for the Catawba Indians residing in North Carolina. They prefer a residence among the Chicksaws, to whom application was made to receive them, but to which there has been no final answer. Proper efforts will be made to carry out next season, if practicable, the law of July 29th, 1848, providing for their removal.

In consequence of circumstances of an adverse but temporary character, a portion of the Winnebagoes, who removed from Iowa to the upper Mississippi last year, became dissatisfied with their new country, and have endeavored to return to their old residence; which, however, has been prevented by the activity of the troops at Fort Snelling. When they shall have become more accustomed to their new position and circumstances, they will no doubt be satisfied and commence to improve, which is already the case with a considerable portion of them. Only about two-thirds of the tribe removed to their new country; the remainder having broke away about the time of starting, or on the route, and fled—some into Wisconsin, and the others into Iowa. The latter were joined by some renegade Sacs and Foxes and Pottawatomies—which tribes formerly resided in Iowa—and have been concerned with them in committing depredations upon our frontier citizens.

As soon as the fact became known, a military force, upon the application of this Department, was sent to disperse and drive them to their proper homes; and efforts will be made to induce or compel the Winnebagoes that fled to Wisconsin also to join their brethren; and it is hoped that within the next year all will be permanently brought together, under comfortable and favorable circumstances, in their new country.

The Cherokees have just cause of complaint at the continued delay in concluding and carrying out the settlement with them required by the treaty of 1846. In consideration of the circumstances under which that treaty was made, and the important objects sought and accomplished by it—in allaying the feuds and difficulties which had for some years so deeply afflicted those Indians, and in providing for the arrangement of various important matters in controversy between them and the Government, and they having generally observed their obligations under it in good faith—a liberal spirit should be evinced towards them, and the settlement made, and the amount due to them paid over, with as little further delay as practicable. The whole subject was presented for the consideration and final action of Congress in a report from this office on the 10th of May, 1848.

A considerable amount will be due to that portion of the Cherokees, known as the old or original settlers west of the Mississippi, who, as a separate and distinct community, have incurred liabilities of various kinds, and, among others, for valuable and efficient services, rendered them in prosecuting their claims against the Government; and which, it is well known, were greatly instrumental in effecting the recognition of those claims, and the large allowances in consideration of them. In the treaty, as negotiated, a provision was inserted, setting apart a portion of the sum to be awarded them, to enable them to meet such liabilities; but, for some cause not known, it was struck out by the Senate; so that the whole amount is now liable, according to the naked terms of the treaty as it stands, to per capita distribution. Unless some change in this particular be in some way authorized, the just and honorable intentions of the Indians themselves will be defeated, and great injustice done to their creditors; which should by all means be avoided.

The usual exhibit of the funds held in trust for various tribes, and the manner in which they are invested or held, together with the annual income thereon, will be found in the accompanying statements F and G.

The expenditures during the last fiscal year, under the various appropriations made by Congress for this branch of the public service, cannot be stated until the accounts of the different superintendents and agents shall have been finally settled by the accounting officers. They will, however, be shown by the usual report of the appropriations and expenditures annually made to Congress by the Second Comptroller of the Treasury.

The interesting inquiries directed by the act of March 3d, 1847, respecting the history, and the numbers, and other statistics of the different tribes, continue to be prosecuted with as much vigor and rapidity as the nature of the subjects, and the limited facilities at the command of the Department, will admit. Results continue to be developed, not only of great interest to the historian, and to all who feel any concern for the condition and destiny of these singular and interesting people, but of much practical value to those whose duty it may hereafter become to take any part in the administration of their affairs and our policy towards them; thus demonstrating the wisdom of Congress in directing a measure which had been too long delayed.

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So full an exposition is given of the nature and object of the inquiries, in the annual report of last year, and in the original memorial of the various distinguished gentlemen who called the attention of Congress to the subject, and the report of this office to that thereon, as to render it unnecessary to enter into further particulars on this occasion.

Among the reports herewith submitted will be found an elaborate and able one from Governor Ramsey, ex officio superintendent of Indian Affairs for the Territory of Minesota, containing an interesting historical account of the Indians in that quarter—comprising some of our most noted and powerful tribes—and referring to a state of affairs, existing on our northern boundary, in the region of the Red river of the north, which has heretofore been presented to the notice of the Department, but not in so full and circumstantial a manner.

The agents of the Hudson's Bay Company, it is represented, carry on an extensive traffic with the Indians on our side of the line, contrary to our laws, and much to the detriment of our own citizens engaged in the Indian trade in that quarter; as the former enjoy superior advantages, from being protected at different points by military force; having no duties to pay on the articles of foreign manufacture which enter largely into that description of trade, and, from their making use, in their dealings, of that malign but effective agent with the Indians, ardent spirits, the introduction of which into the Indian country is prohibited by severe penal enactments. In their operations, the services of a numerous class of persons, known as Bois Brulés, or half-breeds, living principally on the British side of the line, are extensively brought into requisition; and they are in this way, no doubt, enabled to communicate more freely and advantageously with our Indians, of whom those persons are generally, in part, descendants and relatives. These people are also guilty of destroying, annually, immense quantities of buffalo and other game on our side of the line, for their own purposes and those of the company, which gives great dissatisfaction to our Indians, and must eventually prove of serious injury to them, by the extermination, in a few years, of this their chief source of subsistence. If permitted to continue, it must ere long lead to collisions with our Indians and bloodshed. Measures ought to be promptly adopted to put an end to it, and the other evils referred to, connected with the operations of the Hudson's Bay Company, along and within our borders.

Considerable and increasing intercourse and trade are annually carried on, through the Indian country, by residents on the British side of the line, with our settlements on the upper Mississippi, which requires some governmental supervision to prevent any infraction of the laws regulating trade and intercourse with our Indians. No person should be permitted to enter our territory for the purpose, without a written permission from some proper officer, and a reasonable guarantee for good conduct, and a due observance of our laws and regulations, while travelling in the Indian country.

On representations from this Department, a military expedition was sent during the past season to the Red river region, to inquire into all these matters, the result of which is not yet known, as it has but recently returned, and no report has yet been received at this office in relation to it.

No provision having been made by Congress for the appointment of agents to reside among the Indians of Oregon, four sub-agents were last year appointed for that purpose, under the authority of the fifth section of the act of June 30th, 1834, providing "for the organization of the Department

of Indian affairs," to whom, as well as the Governor and ex officio superintendent of Indian affairs for the territory, instructions were given to report fully in relation to the numbers, location, character, and habits of the Indians, and all other particulars necessary to enable the Department to understand what should be the nature of our relations with, and to frame some definite course of policy to be pursued towards them. The only information received is contained in the accompanying extract, from a communication of the 9th of April last, from the Governor to the Secretary of State, marked H.

A similar course had necessarily to be adopted this year, with reference to the Indians in New Mexico and California; no agents for which having been provided by Congress, the Department was entirely without the means of obtaining any information respecting, or of managing our relations with, those Indians. Three sub-agents were therefore appointed under the same authority; and by virtue of a provision in the fourth section of that act, empowering the President, "whenever he may judge it expedient, to discontinue any Indian agency, or transfer the same from the place or tribe designated by law, to such other place or tribe as the public service may require," two agencies were transferred from the upper Missouri river, to positions of greater importance in New Mexico and California. These arrangements were rendered the more necessary in consequence of the obligation imposed by the late treaty with Mexico, to exercise such a supervision over the tribes within our borders, as to prevent them from going into her territory and committing depredations, and inflicting other injuries upon her citizens. They are, however, wholly inadequate to the object, and it is considered very important that provision be made by Congress, at the earliest practicable period, for the appointment of a suitable number of full agents in the three territories mentioned; to meet the expenses of conducting our relations with the Indians within them, and for the extension of the laws regulating trade and intercourse with the Indian tribes, to California and New Mexico, where they are not considered to be in force, having been passed prior to their acquisition.

I would respectfully call attention to the present defective and inefficient organization of this branch of the public service. However well adapted to the condition of things in 1834, when it was prescribed, it is incompatible with the present state of affairs, and altogether inadequate to enable the Department to discharge, in a proper manner, the enlarged and more complicated trusts and duties now devolving upon it. The positions of many of the tribes have been materially changed; the number west of the Mississippi greatly increased by emigration from east of that river; our intercourse and relations with those in that quarter much enlarged by extension to other and more distant tribes; and our transactions with many of them multiplied, and rendered more important, by stipulations in new treaties; while a large number have been added to our jurisdiction in Texas, Oregon, California, and New Mexico.

One of the most serious defects in the present system is the want of a sufficient number of superintendents to have charge of particular districts of country, and to exercise a general supervision over the Indians and the agents within them. The operations of the Department are carried on at so great a distance, that it is essential to have such a class of officers as the depositories of more or less discretionary authority to meet cases of emer-

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gency, requiring attention before the Department can be communicated with, and its decision or instructions received; and they can be of great assistance in the local application of the general measures and policy of the Government with respect to our Indian tribes. As inspectors and supervisors of the conduct and acts of the agents, they can aid greatly in preventing abuses, and infusing energy and promptitude in the execution of their duties; while, having no immediate connection with any particular tribe, they can be relied on as the sources of more impartial and correct information in regard to all, than can generally be expected from the agents themselves; influenced as they are more or less likely to be, by feelings of partiality for the Indians with which they are immediately connected, and for whose good conduct and welfare they are to a considerable extent responsible.

There are, nominally, five superintendents of Indian affairs; but two of these are local agents for particular tribes, and are required, without any increase of compensation, to perform the duties of superintendents in addition to those of agents, and are therefore called acting superintendents. Two others, the Governors of Oregon and Minesota, are ex-officio superintendents; having the duties of an officer of that grade to perform for the Indians of those territories, for which they are allowed—the one fifteen hundred, and the other one thousand dollars per annum—in addition to their salaries as governors. There is but one full and independent superintendent, who is located at St. Louis.

The duties of agent and superintendent are not only entirely incompatible in themselves, but the former, if duly attended to, leave too little time and opportunity for the proper performance of the latter; while it is unequal and unjust to impose upon an agent, having, as such, the same duties and responsibilities as other agents, and no more compensation, the additional, onerous, and responsible functions of superintendent. The impropriety of such an arrangement, and the advantages of having separate and independent superintendencies, are so clearly and forcibly stated in a report made by my predecessor on the 30th of December, 1846, that I am induced to quote his remarks upon the subject, which are as follows: "However great the zeal and ability at the seat of Government, and however strong the desire here, to administer the affairs of this Department in a prompt, efficient, and economical manner, a proper number of intelligent, upright, firm, and able superintendents would, in consequence of the great distance of many of the operations of the Department, greatly contribute to this desirable end. The agents and sub-agents are insensibly partial in their representations respecting the condition and affairs of the tribes in their charge; they naturally wish to show as favorable a state of things as possible, in order that they may appear as well or better than those in other agencies. The superintendents, acting as inspectors for all the tribes within their jurisdiction, are the sources of impartial and well arranged and digested information, upon which the Department could rely and base many of its most important measures. They are also safer and better depositories for the discretionary authority which has sometimes to be conferred, in matters respecting which the Department cannot give precise and specific instructions, because all the circumstances and contingencies cannot be foreseen and provided for at the seat of Government. An immediate and rigid supervision also tends to make the agents and sub-agents careful, prompt, and exact in the performance of their duties. An agent of a tribe acting as superintendent is too much confined by his local duties as agent to do justice to the higher and

more important duties of superintendent. The independent and superior position of superintendent is requisite, in order that he may have that standing, authority, and influence which will cause his directions to be cheerfully, promptly, and properly obeyed. With a sufficient number of superintendents, they could make the greater part of the heavy disbursements themselves, or immediately superintend their being made by the agents, and thus the superintendents and agents would be checks upon each other." See Doc. No. 70, House of Representatives, 2d Sess., 29th Congress.

Concurring in these views, and being fully impressed with the entire inadequacy of the existing arrangement as to superintendencies, to secure that degree of efficiency and promptitude important in all branches of the public service, but essentially requisite in this, I would respectfully recommend in lieu of it, that authority be given for the establishment of seven full and independent superintendencies; four for the Indians east of the rocky mountains, including those of Texas—to be located at such points, and to embrace such districts of country and tribes, as the President may find to be expedient and proper—and one for each of the Territories of Oregon, California, and New Mexico. This would supersede the necessity of governors of territories acting as superintendents, to which there are to some extent objections similar to those against agents acting in that capacity, as well as others that might be mentioned; besides the fact that the location of the executive of a territory is not always the proper one for the superintendent, and that that arrangement is but a temporary one at best—terminating when the territory becomes a State without any equivalent provision being made, and always producing changes inconvenient, embarrassing, and injurious.

The present arrangement, as to agents, is also defective, and an additional number is required for the large bodies of Indians added to our jurisdiction in Texas, New Mexico, California, and Oregon. As already stated, no reports have been received from the sub-agents appointed more than a year ago for Oregon, and time sufficient has not elapsed to enable those sent during the present season to California and New Mexico to inform themselves, and to report fully, in relation to the numbers and distribution of the Indians in those territories. The Department cannot therefore, at present, designate the number of agents required in that quarter, but hopes to be able to do so before the close of the ensuing session of Congress. Four for each territory have heretofore been recommended, and it is believed would not be too many; and as it is of the utmost importance that we have an adequate number of active and efficient men among their Indians, especially in New Mexico and California, I would respectfully repeat that recommendation. If authorized, and they prove too many, those not required would be promptly discharged on that fact being ascertained; and if too few, the number can hereafter be increased on the Department being able to lay before Congress such information as will show it to be necessary. There should be at least two full agents for the Indians in Texas, and authority should be given for the employment there, and in the territories mentioned, of the necessary interpreters, and blacksmiths to do such smith work as the Indians require, for those who, by their good conduct, may entitle themselves to this favor; the conferring of which tends to create a sense of dependence upon the Government, and to show its kind and liberal disposition towards the Indians, and thus to inspire them with respect and good will towards it and our citizens.

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For the Indians on the frontier and elsewhere, under our more immediate supervision, and with whom we have numerous and complex treaty stipulations, there are now employed nine agents and twelve sub-agents; the former receiving salaries of fifteen hundred dollars, and the latter of seven hundred and fifty, per annum. The whole number of agents authorized by law is eleven, which includes the two transferred to New Mexico and California; the law providing for the appointmen of sub-agents is unrestricted in its provisions, and authorizes as many as the President may deem proper to meet the wants and exigencies of the service. The number of full agents being limited by law, when changes have taken place in the positions of tribes, or otherwise rendering the services of an additional agent necessary, the only alternative was the appointment of a sub-agent, however important and responsible the position, so that there is now a disproportion between the two classes; and in some cases there are sub-agents performing duties equal, if not greater, in extent and responsibility, than those of some of the agents, while they receive only half the amount of compensation. The propriety of employing sub-agents was much greater when the act of 1834 was passed than now; many of the smaller tribes being then much more scattered, and occupying isolated positions; whereas, they are now so situated, that in many cases two or more can be grouped together, and be included in the same agency. Sub-agencies then generally embraced fewer Indians, and less responsible duties, while the locations were pleasanter and more desirable, being in the vicinity of or nearer a civilized population, and affording advantages of schools and social intercourse, and opportunities of deriving benefit from other pursuits when not occupied by official duties. They are now differently situated, and there is far less reason for any discrimination either in title or compensation. On a proper classification of the Indians, and arrangement of the agencies for them, there would, in most instances, be none. Sub-agencies should, therefore, generally be dispensed with; and where the number of Indians is limited, and the duties less in extent, importance, and responsibility, such cases, with but one or two exceptions, should constitute minor agencies, with a less grade of salary, proportioned to the relative difference between them and what should properly be full agencies. In reference to this point, I would respectfully refer to the pertinent and forcible remarks contained in the accompanying annual report of the Superintendent at St. Louis, in regard to the importance of a re-arrangement of the agencies within his district. Nor, in justice to him, can I omit calling attention to his observations respecting the inadequacy of the compensation allowed the superintendent at that place, compared with the extent of his duties, and that allowed to other agents of the Government, having no greater, if as much, labor and responsibility. The situation is, in fact, less desirable on many accounts, than that of an agent who receives the same annual allowance, and has a house furnished him, with the privilege of cultivating as much land as he chooses; by which he can in a great measure sustain himself and family, without any other cost than labor; while the duties of superintendent are far more onerous and responsible, and he has to provide his own house, and to purchase all the necessaries of life in an expensive market. An officer of this class, therefore, would under any circumstances be clearly entitled to an allowance of at least five hundred dollars more per annum than an agent; and at St. Louis the sum named in the report of the superintendent would not be greater than a fair

and just compensation for the heavy, important, and responsible duties imposed upon him.

Adopting generally the mode of classifying the different tribes within our more immediate supervision, which the Superintendent at St. Louis recommends for those within his superintendency, and which is believed to be the best and most appropriate that can be resorted to under present circumstances; and having in view the removal of the Menomonees and Stockbridges from Wisconsin, west of the Mississippi; the concentration of the Lake Superior Chippewas on that river; and the buying out of the Sioux upon it and their removal further west; all of which will make new and different arrangements as to agencies necessary; there would be required, exclusive of Texas, New Mexico, California, and Oregon, about twelve full agencies, five minor agencies, and from two to three sub-agencies for small and isolated tribes. If a sufficient number of agents be provided for those territories, so that the two transferred last spring to New Mexico and California, can be transferred back, there would therefore be only one required, in addition to the number now in service, for our frontier Indians; and this would in any event be necessary, either with reference to the contemplated change in the position of the Mississippi Sioux, or in that of the Chippewas of Lake Superior; while instead of the twelve sub-agents now in service, three with five minor agents would suffice. Allowing the agents of this class the rate of compensation recommended by the Superintendent at St. Louis, and which I agree with him would be necessary to secure the services of competent and efficient persons for those situations, the arrangement thus suggested would lead to a reduction in the present expenditure for salaries of agents and sub-agents; while the service would be benefitted by a much more suitable and effective organization. I cannot, therefore, too strongly recommend that some such measure be adopted.

Among the more interesting and important duties of this office are those which relate to the civilization of our Indian tribes. During a long period, considerable efforts were made, and large sums of money expended, towards effecting this great purpose, but without any commensurate effect. The causes of failure heretofore, the nature of the obstacles to be encountered, and the best means of overcoming them, having however become better known and understood, and other and more appropriate measures having been adopted for accomplishing this object, a new impulse has been given to it, attended with results of the most gratifying character. The dark clouds of ignorance and superstition, in which these people have so long been enveloped, seem at length, in the case of many of them, to be breaking away, and the light of christianity and general knowledge to be dawning upon their moral and intellectual darkness. The measures to which we are principally indebted for the great and favorable change that has taken place, are the concentration of the Indians within smaller districts of country, where the game soon becomes scarce, and they are compelled to abandon the pursuit of the chase, and to resort to agriculture and other civilized pursuits; and the introduction of manual labor schools among them, for the education of their children in letters, agriculture, the mechanic arts, and domestic economy. These institutions being in charge of missionary societies of various religious denominations, and conducted by intelligent and faithful persons of both sexes, selected with the concurrence of the Department, the Indian youth are also carefully instructed in the best of all knowledge, religious truth, their duty towards God and their fellow beings.

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In the annual report of my predecessor last year, he stated that there were, in successful operation among different tribes, sixteen manual labor institutions, with eight hundred and nine scholars, and eighty-seven boarding and other schools, with two thousand eight hundred and seventy-three scholars, including both the sexes; and that provision had been made for the establishment of ten more institutions on the manual labor principle. The returns for the past year are not entirely complete; but it is believed that there has been a considerable increase in the number of youth under instruction.

Nearly the whole of the large amount required for the support and maintenance of the schools now in operation is furnished by the Indians themselves out of their national funds; and so deeply are some of the tribes becoming impressed with the advantages of educating their children, that they are making every effort in their power to provide means for the increase of the manual labor institutions; and where this cannot be done, neighborhood schools are being multiplied at individual expense. So anxious are the Choctaws upon the subject, that they have adopted the arrangement, that those having children at the manual labor institutions will furnish their clothing, instead of the expense being defrayed from the general fund, in order to economize their means for a wider diffusion of the benefits of such establishments.

A great moral and social revolution is thus now in progress among a number of the tribes, which, by the adoption of similar measures in other cases, might be rapidly extended to most, if not all, of those located on our western borders; so that, in a few years, it is believed that in intelligence and resources they would compare favorably with many portions of our white population; and instead of drooping and declining as heretofore, they would be fully able to maintain themselves in prosperity and happiness under any circumstances of contact or connection with our people.

Most of the tribes are, however, poor, and without the ability to provide themselves with schools and other necessary means of improvement; while the amount annually appropriated for the civilization of the Indians —ten thousand dollars—is wholly inadequate to enable the Government to accomplish much for their benefit. As has heretofore been strongly done, I would, therefore, urgently recommend the increase of that sum to at least fifty thousand dollars; as an act of liberality and humanity towards a helpless and destitute people, whom we have displaced, and whose former possessions we enjoy; and who, unless the fostering care of the Government be extended to them, must continue to decline and soon disappear, leaving us as a legacy, a constant source of regret, if not of self reproach, in our having done too little to avert their melancholy fate.

In conclusion, I would beg leave to say, that there is an encouraging ground for the belief that a large share of success will, in the end, crown the philanthropic efforts of the Government and of individuals to civilize and to christianize the Indian tribes. With some, it is true, all efforts have hitherto proved unavailing, and unfortunate tribes have hurried on almost to utter extinction before their downward tendency could be arrested. With others, however, the fostering and parental care of the Government has accomplished the main design of substituting the pursuits of civilized life in the room of those of the savage, and infusing among them juster modes of thought, and a proper appreciation of moral responsibility. Having effected this, the future of the Indian is, in all respects, promising, and it is now no longer a

problem whether they are capable of self-government or not. They have proved their capacity for social happiness, by adopting written constitutions upon the model of our own, by establishing and sustaining schools, by successfully devoting themselves to agricultural pursuits, by respectable attainments in the learned professions and mechanic arts, and by adopting the manners and customs of our people so far as they are applicable to their own condition. To insure such gratifying results with tribes but recently brought within the jurisdiction of the United States, we have but to avail ourselves of the experience of the past. This experience has taught us that there can be no civilization without a rigid exclusion of ardent spirits, and no laws can be too stringent to effect that object. It has further taught us that the payment of large annuities in money is virtually a provision in favor of traders and not of the Indian; for the money almost instantly finds its way into the coffers of the former, having, in many instances, been obtained for the most paltry considerations; while the latter, after a few days of riotous living, awakes from his debauch the miserable victim of a cupidity that has first brutalized, and then sent him forth to starve. It is true that there are many of our traders who are in all respects honorable and high-minded men; but a few of a contrary character can render fruitless the best efforts of the philanthropist. I would therefore recommend, that in all treaties hereafter to be made with the Indians, the policy of giving goods, farming utensils, provisions, &c., in lieu of money, be insisted on as far as the same may be found to be practicable; and that wherever tribes, with whom we have existing treaties, and whose annuities are payable chiefly in money, can be induced to consent to a substitution of such commodities as experience has taught us administer most to their comfort and happiness, proper measures be taken to bring about so desirable a change.

There will necessarily arise, out of the improved condition of the Indian tribes, new relations between them and our Government and people. That some are now, and that others soon will be, qualified to participate in the national legislation, there can be no doubt; and I would therefore respectfully, but earnestly, suggest that the attention of Congress should be invited to the subject, so that the initiatory steps may be taken to bring about an event so complimentary to the wisdom and justice of the American people, and so consoling to the hearts of those who have for years been struggling almost against hope itself. Such a result would be a triumph both of christian benevolence and of political justice.

Respectfully submitted,

ORLANDO BROWN,
Commissioner of Indian Affairs.

Hon. THOMAS EWING,
Secretary of the Interior.

REF0060011

Schedule of papers accompanying Annual Report of Commissioner of Indian Affairs for the year 1849.

A. Instructions of Secretaries of War and of the Interior, to Brigadier General Twiggs and S. Spencer, sub-Indian agent, respecting removal of Seminole Indians remaining in Florida, dated September, 17, 1849.
B. Report of R. S. Neighbors, to Brigadier General Worth, commanding the troops in Texas, in relation to Indians and Indian affairs in that State, dated March 7, 1849.
C. Captain H. G. Catlett's communication of May 12, 1849, on same subjects, to Commissioner of Indian affairs, and report of that officer thereon to Hon. Secretary of the Interior, of June 4, 1849.
D. Instructions to commissioners appointed to negotiate with Dacotah or Sioux Indians, for a portion of their lands in Minesota, dated August 25, 1849.
E. Ratification by Stockbridge Indians of amendment made by the Senate to the treaty with them of November 24, 1848.
F. & G. Statements of funds held in trust for various Indian tribes, and annual income thereon.
H. Extract from a report from Governor and ex officio superintendent of Indian affairs in Oregon, to Hon. Secretary of State, dated April 9, 1849, in relation to Indian affairs in that Territory.
I. Report of J. S. Calhoun, Indian agent at Santa Fé, in relation to Indian affairs in New Mexico, dated October 1, 1849.
K. Report of John Wilson, Indian agent at Salt Lake, California.

REPORTS OF SUPERINTENDENTS OF INDIAN AFFAIRS, INDIAN AGENTS AND SUB-AGENTS, SUPERINTENDENTS, AND TEACHERS OF SCHOOLS, IN THE INDIAN COUNTRY, &c.

Minesota Superintendency.

No. 1. Alexander Ramsey, Governor and ex officio superintendent.
No. 2. J. E. Fletcher, agent for the Winnebagoes and Chippewas of the Mississippi; and missionary and school reports for that agency.
No. 3. R. G. Murphy, sub-agent for the Sioux of the Mississippi; and missionary and school reports for that sub-agency.

St. Louis Superintendency.

No. 1. D. D. Mitchell, superintendent.
No. 2. Wm. Hatton, sub-agent for the Indians on the Upper Missouri, viz: Poncas, Sioux, Arickarees, Minatarees, Mandans, Cheyennes, Arapahoes, and other wandering tribes.
No. 3. John E. Barrow, sub-agent for the Pawnees, Omahas, and the Ottoes and Missourias; and missionary and school reports for that sub agency.
No. 4. A. J. Vaughan, sub-agent for the Ioways, and the Sacs and Foxes of the Missouri; and missionary and school reports for that sub-agency.
No. 5. Thomas Mosely, jr., sub-agent for the Wyandots.
No. 6. Missionary and school reports for the Fort Leavenworth agency, embracing the Shawnees, Pottawatomies, Delawares, Stockbridges, Munsees, Kickapoos, and the Christian Indians.
No. 7. Chas. N. Handy, agent for the Kanzas, Sacs and Foxes of the Mississippi, Ottowas, Chippewas, Peorias, Kaskaskias, Weas, Piankeshaws, and the Miamies; and missionary and school reports for that agency.

Southwestern Superintendency.

No. 1. John Drennen, acting superintendent and agent for the Choctaws; and missionary and school reports for that agency.
No. 2. A. J. Dorn, sub-agent for the Quapaws, Senecas, and Senecas and Shawnees; and missionary and school reports for that sub-agency.
No. 3. P. H. Raiford, agent for the Creeks; and missionary and school reports for that agency.
No. 4. M. Duval, sub-agent for the Seminoles; and missionary report for that sub-agency.
No. 5. A. M. M. Upshaw, agent for the Chickasaws; and missionary and school reports for that agency.

Michigan Superintendency.

No. 1. C. P. Babcock, acting superintendent and agent for the Ottowas and Chippewas, Chippewas of Saginaw, Chippewas of Swan creek and Black river, and the Pottawatomies of Huron; and missionary and school reports for that agency.
No. 2. James Ord, sub-agent Sault Ste. Marie; and missionary and school reports in that sub-agency.

Independent Agencies.

No. 1. J. S. Livermore, sub-agent for the Chippewas of Lake Superior; and missionary and school reports for that sub-agency.
No. 2. W. H. Bruce, sub agent for the Menomonees, Stockbridges, and Munsees, and Oneidas in Wisconsin; and missionary and school reports for that sub-agency.
No. 3. S. P. Mead, sub-agent for the Senecas and other Indians in the State of New York; and missionary and school reports for that sub-agency.

Miscellaneous.

No. 1. James P. Wilson, President of Delaware College, relative to the Choctaw and Chickasaw youths at that institution.
No. 2. Alvan Bond, relative to the Chickasaw boys at Plainfield Academy, &c.

REF0060012

A.

DEPARTMENT OF THE INTERIOR.

WASHINGTON CITY,

September 17, 1849.

GENTLEMEN: In view of the concurrent action of yourselves, as officers of the Departments of the Interior and War, the heads of these Departments deem it proper to address a joint communication to you in relation to Indian affairs in Florida, expecting and directing you to co-operate in carrying out the views of the Administration.

In every aspect of the condition of the Indian, so long as he remains in Florida, his speedy removal to the West appears desirable and necessary. The Administration being thus impressed, have concluded that their removal, voluntary or forcible, is to be effected; and this purpose, apart from other considerations, should be regarded as more binding on the Government, because of an obligation arising under a treaty, the execution of which does not admit of further postponement.

The most obvious policy demands the employment of peaceable measures where there is a reasonable probability that they will effect the desired end. Such a course harmonizes with the general tone of humanity heretofore pursued towards that unfortunate and perishing race, and is congenial with the sense of justice which their pupilage to the Government naturally awakens.

Accordingly, after reminding them on all occasions of friendly conference which may be allowed by them, of the feebleness of their merely nominal strength, as compared with the overwhelming force which will be brought to act against them; of their insecure and unhappy condition in a dense neighborhood of the whites, who every day advance upon them and restrict them to narrower limits; of the interminable strifes which that neighborhood (as all past experience has proven) will certainly and fatally entail upon them, and from which there can be no escape, unless by a removal from such destructive influences as degrade their morals, and would ultimately destroy their race. Strengthening these suggestions by reminding them of the peace, and comfort, and security which a re-union with their brethren of the West, from whom they have been so long separated, would ensure, you will propose, in behalf of the Government, to pay to each Indian in Florida, (without regard to sex or age,) and to every negro or mixed blood attached to the nation, one hundred dollars, and to furnish transportation to the country of their tribe, west of the Mississippi, and subsistence for twelve months after reaching their new homes.

The *essence of this proposition* is in its application to their *voluntarily* emigrating. To any number that may accept it, be they few or many, you can give the assurance that all its terms will be observed with fidelity on the part of the Government.

You have been heretofore informed that, auxiliary to this scheme, the Government has accepted the services of a delegation of their tribe from the West, who are to visit their brethren in Florida, and exert their influence on the latter to procure their peaceable removal. The plan appeared feasible, and was consistent with the long entertained and ultimate purposes of the Administration. It is desired and expected that a fair trial may be made of their agency. Nothing will be lost by any seeming delay arising from this

effort, when it is considered that the country and the climate would not admit of earlier and more decisive action, if compulsory measures must at last be resorted to.

The delegation from the West must be suitably provided for and treated with kindness. To them you are authorized to propose the same inducements as above stated for each Indian, mixed blood, or negro, who may, through their influence, be brought in and emigrated to the West. In each case no greater equivalent will be allowed to the emigrant or the delegation, or to both, than if the former had consented to emigrate peaceably. That is to say, that in whatever manner the *emigrating* may be brought about, the Government is only to pay the one hundred dollars, transportation and subsistence, as hereinbefore proposed.

If, notwithstanding the desire and the exertions of the Government to effect a peaceable removal, it should become necessary to resort to force to effect the object, you are authorized to employ the delegation, or any part of them, in the service of the United States, with the promise of such compensation as you may deem reasonable.

In your first interview with this delegation, you will give them the assurance that compensation will be allowed them for their services—dependent, in some degree, upon the value of those services in conducing to the speedy and voluntary emigration of their Florida brethren to the West.

When convinced that the means suggested or applied will be or are unavailable, you will report the matter immediately to our respective Departments. In the mean time, orders will be issued to the army to meet such contingencies as may arise.

Respectfully, your obedient servants,

T. EWING,
Secretary of the Interior.
G. W. CRAWFORD,
Secretary of War.

SAM'L SPENCER, ESQ.,
Indian sub-agent, Tampa bay, Florida.
BRIG. GEN'L. D. E. TWIGGS,
U. S. A., Tampa bay, Florida.

B.

UNITED STATES SPECIAL INDIAN AGENCY,

TORREY'S TRADING HOUSE,

March 7, 1849.

SIR: In accordance with your request of the 25th February, I submit the following table, showing the supposed number of Indians residing on our immediate borders. This estimate is made from the best information that could be obtained from the Indians by frequent inquiry on the subject. Viz:

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	No. of souls.	No. of warriors.
Comanches	20,000	4,000
Kiowas	1,500	300
Lipans	500	100
Caddoes, Ionies, An a-dah-kas, associates	1,400	280
Keechies	300	60
Wichitas, Wacos, Tah-wac-carros, associates	1,000	200
Tonkahirns	650	130
Delawares, Shawnees, associates	650	130
Creeks	50	10
Cherokees	25	5
Euquatops, Mus-ka-leros, Apache bands	2,000 1,500	400 300
Total supposed number	29,575	5,915

These Indians range promiscuously across our frontier, from Red river to the Rio Grande, during the greater portion of the year; and seek shelter during the winter in the upper cross timbers of Texas, between the head waters of the Colorado river and the Wichita mountains. They have, for the last two years, shown a disposition to establish friendly relations with the Government and citizens of the United States.

With several of the bands our intercourse has been extremely limited for the want of proper means, and a sufficient number of agents, or men, calculated to cultivate friendly intercourse. This has been particularly the case with the Kiowas, the Apaches, and the upper bands of Comanches.

The only serious misunderstanding that exists with any of the tribes is that growing out of the attacks on the Wichitas and Lipans last summer. All intercourse with them has ceased for some months passed; and it will be impossible to adjust those differences satisfactorily without money or presents, to give them as indemnity, they claiming to be the aggrieved party.

Most of the tribes are disposed to cultivate the soil, and by proper encouragement could be induced, in a short period, to settle down and turn their attention to farming. By the laws of this State, the right of soil is denied the Indians; consequently they have made but small progress in farming. The advance of the white settlements, since the annexation of Texas, has been so rapid, that the Indians were led to believe they would ultimately be driven out of the country; and nothing but the assurance given by the United States Indian commissioners, Messrs. Butler & Lewis, in 1846, renewed by the President of the United States to the Indian delegation, July, 1846, at Washington, and since reiterated by myself under the instructions of the Commissioner of Indian affairs, "that all matters appertaining to that subject should be adjusted by the Government of the United States at

a proper time, and to their *entire satisfaction*," has induced them to submit quietly to the advance of settlements, previous to the settlement of this question.

In granting their consent to the location of posts, trading-houses, &c., it is done with the express understanding that they do not relinquish any of their claims to the territory so occupied.

I would therefore respectfully suggest that the General Government, at as early a period as practicable, make suitable provision for carrying out the following measures, which I am fully convinced would in a short time do away with all probability of hostility with the Indians of Texas:

1st. The establishment of a treaty of boundaries, by which the General Government should extinguish the Indian title or claim to as much territas the State requires for immediate use, which, from the best estimate that I have seen, would be from where the hundredth parallel of longitude ("by De Cordova's map") intersects Red river to some point on the Rio Grande.

2d. That the General Government should acquire from the State a sufficiency of territory for the permanent location and settlement of the Indians; said land to be divided among the several bands and tribes, according to their numbers, and the usual inducements offered them to encourage settlement.

3d. That the General Government extend its intercourse laws over the Indians of Texas, for the better regulation of trade and intercourse with the Indians.

4th. That the Government make suitable provision for the establishment of one general agency, with at least three sub-agents and interpreters to reside with the Indians. They are extended over so large an extent of country that it is impossible for less than three or four agents, or sub-agents, to give them the attention they require.

5th. The establishment of the necessary military posts in the Indian country, and a full co-operation with the Indian agent in carrying into effect all laws or treaty stipulations.

Should a treaty, embracing the above suggestions, be concluded by the General Government, in all probability they will grant a considerable annuity to the Indians; in which case, provision should be made for the employment of suitable mechanics—such as carpenters, blacksmiths, &c.—and a large portion appropriated for the purchase of cattle, farming utensils, and the employment of suitable persons to instruct them in agriculture.

Among the civilized portion of our Indians can already be found some who are in favor of educating their children. It has heretofore been the policy of our Government to encourage education in the Indian tribes, and I presume that subject will engage their early attention.

Under the present treaty, in addition to having no laws or fixed policy, a sufficiency of means has not been provided for the purchase of necessary presents, tobacco, &c., required to carry on and maintain friendly intercourse with the Indians. I would respectfully suggest, if the present system is to continue, that provision be made to assemble the several tribes and bands in general council, at least once a year, as all matters appertaining to their affairs can there be discussed, and all adjustment made, more to the satisfaction of the parties concerned, at a council, than by private negotiation.

The subjects touched upon in this report have been heretofore called to

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the notice of the Commissioner of Indian affairs; but I believe the representations made by him to Congress have not led to the settlement of our Indian matters in Texas on a firm and permanent basis. I have therefore deemed it proper not to enter into detail, or argument, in favor of the within suggestions, and have the honor to submit them to your better judgment; with the hope that, so far as you approve, you will use your influence with the General Government to have them carried into effect, as the Indians are more favorable to such measures now than they will be hereafter, from the certainty of coming into contact with the citizens of the State, should the State authorities encourage the location and survey of lands, now occupied by Indians, previous to the establishment of a treaty of boundaries.

A large majority of the principal Indian chiefs have expressed much anxiety to have a general council some time this year. They have not met in council since 1847. I believe if the council could be held the result would be decidedly beneficial, as, in addition to the adjustment of present differences, they could be prepared for any new measures the Government may desire to carry into effect, I would recommend the subject to your consideration.

I have the honor to be, very respectfully, your obedient servant,

(Signed) ROB'T S. NEIGHBORS,
U. S. Special Indian Agent.

To Maj. Gen. Wm. J. Worth,
San Antonio, Texas.

C.

WASHINGTON, D. C., *May* 12, 1849.

SIR: Herewith enclosed you will find a letter received a few days since by me from Col. M. T. Johnson, of Texas. I beg leave to call your attention to that part of said letter which relates to the state of Indian affairs upon that frontier.

And apprehending that the Department may not have been as fully informed as to the true state of Indian affairs in Texas as was necessary to a proper understanding of the matter, and being firmly convinced that, if measures are not speedily adopted to remedy the evils that now exists, that disastrous consequences will be the result, I beg leave to add such information as I possess, hoping that it may enable the Department to correct those evils, and to save the Government, the people of Texas, and the Indians themselves, from the consequences of a protracted and bloody war, which if once begun will cost millions of money and hundreds of lives.

I shall confine my statements to those Indians living and hunting south of Red river, and will divide them into two classes: the first comprising those who *belong properly to Texas*, and the second those who have migrated from tribes residing beyond the limits of Texas, and have *intruded* themselves upon her soil.

The several bands of Comanches, the Tonkaways, the Lipans, Wacoes, and Tawacanies, and about fifty Karankaways, who live among the Mexican settlements on the Rio Grande, and 75 or 100 Bedies, who live

in the settlements around Houston and on the lower Trinity, are the only aborigines of the country, and compose the first class.

The Lipans, numbering about 300 souls, have formerly lived within the settlements on the western frontier, ranging from Austin to Corpus Christi. They have many guns among them, and are, perhaps, the bravest and most daring of the several bands above named. They have been in the habit of visiting the Mexican settlements on and beyond the Rio Grande for the sake of plunder, and have frequently been found entirely beyond the frontier settlements of Texas, among the wild tribes, with whom they kept up a constant traffic; and have always been suspected of doing much mischief, both in stealing and killing upon the credit of the wild Indians; and for which their intimate knowledge of the whereabouts of every settler, and their constant intercourse with the wild bands afford them every facility. Finally, after many acts of outrage both upon Americans and Mexicans passing to and from San Antonio to the Rio Grande, they came in contact with one of the ranging companies, upon which occasion both parties had several killed. The Lipans immediately removed to a point high up on the Brazos river, and declared open hostilities, and have ever since continued to do much mischief in the neighborhood of San Antonio, Corpus Christi, and upon the line of the Rio Grande; and this has all grown out of their being permitted to remain upon the immediate frontier, ranging sometimes low down into the settlements, and then passing into the country of the wild tribes beyond. The temptation to steal has been too great—more than should have been expected of them to resist. They should have been required to remain either on one side of the line or the other. Had this been done, much property and many lives would have been saved, and the chances of a general war with the Indians been lessened.

The Tonkaways number 600 or 700 souls; they are the most worthless and degraded vagabonds living. They are inferior to the Lipans in daring and energy, but are not more honest or less wily. All the other remarks upon the Lipans are equally applicable to them.

They have lived at different points among the frontier settlements until January last, when it was ascertained that they had stolen a number of horses and mules, and killed several citizens during the preceding fall and winter, which had been laid to the wild Indians.

A demand was made upon the chief for the restoration of the property and a surrender of the guilty parties; but, instead of complying with either demand, the whole tribe left, and took up their residence high up on the Brazos, among the wild tribes.

Like the Lipans, they will encourage depredations upon the frontier settlements, and act as guides, availing themselves of the advantages of having so recently ranged upon the very ground which they now visit for plunder.

The Wacoes and Tawacanies, although under separate chiefs, live close together, and act in concert—the two bands numbering perhaps a thousand souls. Their number of warriors in proportion is small, from the fact that they have been at war with the whites for the last fifteen years. They live upon the Brazos river, some 250 miles above the upper settlements on that stream, and about 200 miles from the city of Austin. They alone, of all the Texas bands, have stated homes, and raise corn, peas, beans, and pumpkins. They are better armed, and are much more daring than any of the other bands, except the Lipans, and have ever been most troublesome neighbors to the frontiermen of Texas.

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The Comanches, though acting under the direction of a head chief and general council, are divided into many small bands, each having its separate chief. Their numbers amount in the aggregate, I think, to not exceeding 12,000 souls, though they have generally been estimated at some two or three thousand more. In winter they live upon the Brazos, in the neighborhood of the Wacoes and Tawaconies, upon the the head waters of the Trinity, upon Red river, and in the Wichita mountains, 80 or 100 miles north of that stream. In summer they live in the grand prairies upon the Canadian and Arkansas rivers. Their warriors take a wide range, extending from the Arkansas on the north, to the Gulf in the neighborhood of Corpus Christi and the Rio Grande on the south; and from their winter quarters west to Paso del Norte; and not unfrequently extending their peregrinations to Sonora, Chihuahua, Monterey, Saltillo, and sometimes to Sinaloa and Durango.

The Comanches, when brought into contact with Americans, are cowardly, and are not formidable enemies except to Mexicans; but they have become (and justly so, too,) as noted for their duplicity, treachery, and faithless disregard of all pledges or treaties as the Mexicans themselves, from whom they have taken their lessons of intrigue and perfidy, and for which, at first, they sometimes paid dearly; but being decidedly more brave than the Mexicans, and almost as hard to catch as a wild eagle, they have become more bold and daring in the perpetration of their deeds of massacre, rapine, and theft. They are always willing to make treaties when there is any thing to be gained by them; but never hesitate to break them when it suits their inclinations or convenience. They have always been accustomed to do so with the Mexicans; and have followed it up with almost as much impunity in their intercourse with the Texans; for, on account of the great difficulty of catching them, and the want of the necessary means to keep a force in pursuit for any length of time, they have never received that kind of a lesson (a good *drubbing*) which alone will make them respect their treaties and keep the peace. At present their thieving parties come down and steal. The chiefs, following the example of the Mexican Government, disavow it as the act of the nation, and profess to do all in their power to restrain their people; but when called upon to surrender or punish the perpetrators, they decline doing so, nor will ever compel them to restore the stolen property. True, they have, in one or two instances, returned a few of the most indifferent animals, but evidently as a mere blind to hide their duplicity; for, if they could recover a portion, why not the whole?

These people can only be restrained by holding their chiefs and head men responsible. Although it is almost impossible to catch them in summer, they would easily be reached and severely punished in their winter quarters; for to be drawn out of them would be disastrous in the extreme, and this they could be easily taught.

It will be seen that the number of Indians *properly belonging to Texas* is small, and that portion who have stated homes and cultivate the soil is very small in proportion to the whole number. An extent of country 100 miles wide and 200 miles long will embrace the winter quarters of all the above named tribes and bands; and if the influences which have heretofore been brought to bear upon these people to produce the difficulties which have heretofore existed were corrected and guarded against in future, and they were taught that they must respect the authority of the United States, there would be no further trouble with them.

The *second class* are those who have intruded themselves upon the soil of Texas. They are much more formidable, and have done more damage, and given more trouble and alarm, than those *properly belonging to Texas*. They are the Wichitas, Tow-ash, Keechies, Caddoes, Anna-darcoes, Ionies, Delawares, Shawnees, Baluxies, Cooshates, Creeks, Cherokees, Iowanes, Alabamas, Utaitaguas, Quapaws, Tohookatokies, Seminoles, Osages, Chickasaws, and Choctaws, and occasionally a few Pottawatomies, Ottowas, Pawnees, Mahas, Arapahoes, Cheyennes, and other tribes living in the far northwest. The aggregate number of these tribes in Texas will probably average about seven or eight thousand souls. They are constantly going to and from their own homes, and at times their numbers in Texas will probably amount to 12,000 souls, and is, I believe, hardly ever less than 7,000.

The fact that they are *intruders* very naturally causes more hostility towards them on the part of the settlers; and should they not speedily be removed, and measures taken to prevent their return, conflicts will take place which must result in disaster and war, the extent of which, and the length of time it may continue, cannot be foretold, but which the Department will be able more fully to apprehend when it is taken into consideration who those people are, the extent of their numbers, and the position which the several nations and tribes to which they belong occupy upon the northwestern frontier.

I will now proceed to show the position, &c., of those people in Texas. The Wichitas, Towash, and Keechies, numbering in all about 600 souls, live near together upon the Brazos, head of the Trinity, and upon the Big Wichita (the main southern branch of Red river.) They are about 180 miles above the upper white settlements on the last named river, and about two hundred miles above the settlements upon the Brazos. They are all of the Wichita tribe, and their proper homes are in the Wichita mountains, north of Red river, and within the United States Indian territory. They live in *wigwams*, and raise corn, pumpkins, &c., &c. The Caddoes, Annadarcoes, and Ionies, although having each their separate chief or head man, and living in separate villages, are associated together under the government of one principal chief. The Caddoes and Ionies live upon the Brazos and its northern tributaries in the upper Cross Timbers, about 140 miles above the settlements on Red river, 120 miles from those on the Trinity, and about 160 miles from those of the Brazos. The Annadarcoes have their village on the Brazos, about 40 miles above the settlements, but spend most of their time some 100 miles within the settlements between the Brazos and Trinity rivers, where they have been permitted to go at their pleasure in violation of the laws of the State, greatly against the will and much to the annoyance of the citizens, and greatly jeopardizing the peace and safety of the frontier, which was several times, during the last year, on account of this very tribe, and the fact that they were permitted to go into the settlements, near being involved in a general war with all the border tribes and bands; and if not stopped, must inevitably, and within the next six months, bring about that much to be deplored and fatal result.

The three last named bands migrated from Louisiana; small parties of them have been in Texas for a number of years, and have been gradually increasing in strength by migrating parties of their own people, who have followed them, until they now number about 1,200 souls. They live in wigwams and tents, and raise some corn, pumpkins, &c. These, with the

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W chitas, Towash, and Keechies, are the only bands amongst those intruders who have stated homes and cultivate the soil.

The other bands, numbering in all upon an average about 4,000 souls, have no stated homes. They move about from place to place, following the game, and finding fresh range for their stock.

They occupy the intermediate ground, and are constantly intruding upon both the white settlements and the wild tribes, reaching from Red river to the Colorado.

Thus posted, they are a constant source of annoyance to the settlers, and completely thwart and render unavailing every effort on the part of either citizens or military to pursue and capture the thieving parties who have been stealing in the settlements; and it is a known fact, which can be sustained by positive and unequivocal evidence, that they are constantly in the habit of trading with the wild tribes contrary to the laws of the State, and in this they have been encouraged and assisted by the traders both at Torrey's trading-house as well as that of Warren; nor has this trade been confined to articles authorized by law, but arms and ammunition to a large amount have been furnished through them, as well as directly through the above named traders. It is also a fact equally susceptible of proof, that some of these people have introduced whiskey in considerable quantities at various times into the villages upon the Brazos and Trinity, and amongst the wild Indians, and that they have instigated the wild tribes to hostilities, as well as stolen horses, robbed houses, and murdered citizens upon the credit of the wild Indians.

One of the most unprovoked, cruel, and bloody murders—having scarce a parallel in vengeful savage warfare—was committed last year, within the frontier settlements upon the Trinity river, by the Kickapoos. This act was the partial cause of the killing of a Caddo a few days afterwards by a party of rangers. The Caddoes immediately flew to arms. The whole of these renegade bands were in commotion, and threatened an immediate attack upon the ranging company, and an annihilation of the whole frontier settlements, unless the man who had killed one of their people was delivered up to them for execution. This of course could not be done. The citizens declared that the rangers had only half done their duty because they had not killed more, or driven off a set of bullying intruders who had forced themselves into the country. In a few days after the perpetration of this horrid butchery, between two and three hundred citizens had met and organized to make an attack upon those Indians, and drive them out of the country; but through the influence of Col. Johnson they were induced upon to desist, and await the action of the Government; but another such an outrage, and no influence, no consideration, will stop them.

Much ado was made about the killing of the Caddo by the Indians and traders, and those who had killed them were demanded, but nothing was said about giving up the Indians who had butchered the citizens. It is alleged that the Texians were surveying upon the Indian territory. They were within the settlements upon the Trinity river, nearly 200 miles south of Red river. The home of the Kickapoos assigned to them by the United States is on the Missouri river opposite St. Joseph's, nearly 1,000 miles distant. Who, then, were the intruders—the citizens of Texas or the Kickapoos?

Many things were said and done, by both the Indians and the traders, calculated to aggravate and exasperate the citizens and rangers, and for two

months it was expected almost daily that active hostilities would be commenced; and being upon the ground myself, I know that nothing prevented it but the great prudence and indefatigable exertions of Captains Johnson and Ross, of the ranging service. Had another blow been struck upon either side, the slaughter on both sides would have been great, and the United States would now be involved in a general war with all these tribes and bands. And for what is so great a risk to be run? Are a lot of renegade Indians, and a set of traders, who have contributed no little to bring about the present state of things upon that frontier, to be indulged at the risk of such consequences to the frontier settlers of Texas and the Government?

It has been asserted that the difficulty which has occurred has grown out of the imprudence of the rangers and the aggressive spirit of the citizens. An investigation of the facts will show the contrary. A citizen upon that frontier would ask, are those Indians upon their own territory? No. Are they intruders upon the territory of Texas? They are. Having homes assigned them elsewhere, what right have they on a soil upon which they have intruded themselves? Certainly none. What right have they then, by their own acts, or through the agency of the Government, to say that the citizens of Texas shall not settle upon and cultivate lands which were deeded to them fifteen years since?

It will be seen, on inquiry, that instead of the whites having gone into the Indian country and created disturbances by acts of aggression upon the Indians, that all the collisions which have taken place within the last two years, have taken place upon the immediate edge of the white settlements, and have grown out of acts committed on the part of the Indians. But even admitting that the whites have been the aggressors in individual cases, why permit those Indians to force themselves upon the citizens of Texas; and thus endanger, not only the peace of that frontier, but also that of the whole northwest? Even if it is admitted that Texas has not the right to demand of the General Government that those renegade intruders be compelled to quit her soil, or that the Government is not bound in all good faith to do so, I say, admitting these propositions to be true, would it not be better for the Government to cause them to return to their homes and remain there, whilst it can yet be done in peace. All experience has proven that Indian wars, it matters not how insignificant, or of how short duration, are very expensive. And that a war will be the consequence if they are permitted to remain, and the traders continue unrestrained in the course heretofore pursued by them, there is not the slightest doubt.

The question may be, how are those intruding bands to be removed by the Government without heavy expense? Having no title to the lands to be cancelled, that expense, generally incurred in removing Indians, will not in this case be incurred. Those belonging to the largest and most influential tribes may be reached through their annuities, and by simply notifying the balance that they must return to their own homes in the country alloted to them.

And instead of keeping her gallant and enterprising officers of dragoons cant up in barricades, send them out to scour and explore the country. The order from the United States, and the appearance of 200 dragoons in the country, would cause them to leave, unless dishonest and interested men are permitted to go among them, and persuade them to set at defiance the authority of the Government; and I believe that if energetic measures are

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adopted by the Government, and the Indian agent gives his *hearty co-operation*, that this need not be feared.

It may be asked, how those Indians, if once out of the country, are to be kept out. I answer, by the establishment of a military post near Red river, on the south side, at the upper edge of the upper Cross Timbers, and about 100 miles above Fort Washita. This post would be near the great crossing on Red river, used by those bands in passing from the south of Red river to their homes, and to the Wichita and Kiechee villages, situated in the Wichita mountains, some 80 miles north of Red river. Those villages have for years past been the places of rendezvous for all the predatory and thieving bands that have so much disturbed and plundered the Texas frontier, to which they resort for the purpose of exchanging and disposing of a portion of their plunder to the Indians living farther to the north and east. One company of infantry and two companies of dragoons, under active and experienced officers, would break up this trade, and hold in check those troublesome renegades. I have given much attention to this subject for several years, and look upon the point above suggested as the most important one upon the Texas frontier, and am satisfied that a post established there would do more to hold in check the Indians than any thing else that could be done. It may be thought that it would be difficult and expensive to furnish a post so far out, but such is not the case. The surrounding country not only abounds in every material required for erecting the necessary buildings, but the lands are of a superior quality for agricultural purposes, and there is fine water power near at hand, and it is now only 60 miles in advance of the settlements on Red river. In twelve months after the establishment of the post any article required could be furnished on the spot at less than it has cost the Government to put the same articles at San Antonio. It would be nearly due north from the city of Austin, and distant about 200 miles therefrom.

The distance from Lavacca to Austin is about 130 miles, making in all but 330 miles from Lavacca, and there is nothing in the way of a first rate road. But by the time a post can be built the Colorado river will be cleared out, and made navigable for steamboats to Austin, leaving but 200 miles land carriage. From this post it would be about 400 miles to *Paso del Norte*, over a country where there would be no trouble in making a good road; a caravan of wagons have already passed it. And if another post should be established on the Brazos, about 100 miles further on the line towards the Paso, and another on the Colorado, about 90 miles on, a continued line would be open by this route from Fort Washita to the Paso; the last named point would fall upon the road now travelled from Austin and San Antonio to Paso del Norte, and also on the best route from the Gulf of Mexico to Santa Fé.

The country on and south of this line is not surpassed by any in Texas for purposes of agriculture and for water power, and is destined at no distant day to support a dense population.

The second post proposed would also be about 200 miles from Austin, and easily reached from that place; and the last proposed point would be about 80 miles from the upper settlements on the Colorado, and about 180 from Austin, from which place there is already a good wagon road; and it is about 220 miles from the Paso del Norte, and about 400 from Santa Fé, over the best road by which that place can be reached from any portion of the United States. Here might be made a *depôt* and resting place for car-

vans bound either to Paso or to Santa Fé; and a post at this point would completely command the country below, and prevent the passage of migrating bands of Indians from the north of Red river to their usual ranging grounds west of San Antonio.

If the renegade Indians were required to return to their homes north of Red river, and this line of posts was established, the country would settle with great rapidity, extending up Red river and the Trinity through the Cross Timbers, and along the line to the most westwardly post; and a like result would be seen upon the western section of the line. Thus hemmed in on the north and west, and pressed on the south and east by a rapidly extending population, the few remaining Indians would not dare to commit an outrage, but soon becoming tired of restraint within such narrow limits, would voluntarily and willingly remove to the north of Red river, relieving the frontier settlements from apprehension of danger, and opening to settlement one of the finest and most desirable sections of the State; whilst to the Government would be saved the large annual expenditure incurred under the present plan, which does not and cannot give protection to the settler or peace to the Indians. The three points suggested would, I believe, if occupied as posts, hold the Indians more in check, and give better protection to the frontiers, than a dozen posts scattered round the present extended line of frontier; for where troops are stationed immediately in the neighborhoods of the settlements, the Indians will slip in and steal, and be out of reach before the troops can receive notice of the act; but Indians will not steal where troops are in their rear, and who may intercept them in their return.

But supposing my humble opinions may be disregarded, and the removal of the renegade Indians who have intruded themselves upon Texas, and the establishment of the line of posts proposed, may be neglected or deferred, until the Government has bought, at the cost of several millions of dollars and hundreds of valuable lives, the knowledge of the country and its Indians, which I have acquired by a residence of twelve years upon that frontier, during which time I have explored the country from the Gulf of Mexico to the Arkansas, and from the Sabine to the Rio Grande, and have lost no opportunity to acquire correct information relating to the Indians, and the country over which they range. I say, if nothing is to be done towards removing the Indians, the Department should be in possession of facts relating to the trade and intercourse with the Indians, which have contributed in a very great degree to bring about the state of things which now exists upon that frontier, and which, if permitted to be continued, must produce conflict between the settlers and the Indians in spite of every thing that the Government can do to prevent it.

A law of Texas, passed 14th January, 1843, provides for the establishment of a line of trading posts which were intended to mark the temporary line between the whites and the Indians. The points designated were as follows:

No. 1. On or near the south fork of the Trinity, somewhere between the upper and and lower Cross Timbers.
No. 2. At or near the Comanche Peak.
No. 3. At or near the old San Saba fort or mission.
No. 4. At or near the Porto Vanders.
No. 5. At or near the junction of the Moras and Rio Grande.

The same law provides that no trader shall furnish any warlike stores to

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the Indians. It is also forbidden for Indians to come into the settlements, or below the line established. There was but one trading-house established under this law, that of the Messrs. Torreys on the Brazos, and this was placed 100 miles below where the law required it to be. It was established in 1843, and has remained to the present time at the place where it was first established. In 1845 the settlements commenced extending beyond it, and have been twenty-five miles in advance of it on the west, and fifty miles on the east side of the Brazos, for the last three years. The law requiring that the trading-house should be kept in advance of the settlements has been violated; the Indians, at their pleasure, have been permitted to pass the settlements and the military posts, and come to the trading-house. In July last it was understood that Colonel Bell, commanding the frontier, had ordered the commanders of the several ranging companies not to permit the Indians to come below the stations, when Major Neighbors, the Indian agent, resident at the trading-house, declared that if it was attempted to stop the Indians from coming down, that he would not be able to control them, and that war would be the consequence in three days.

The order of Colonel Bell was, that the Indians should not pass into the settlements without first presenting themselves at some one of the military posts, and informing the commandant of their wish. But Colonel Bell was absolutely driven from his position, and the Indians persisted not only in passing the line at the posts without calling upon the commander, and visiting their friends at the trading-house, but went scouring through the country at pleasure, to the distance of 100 miles within the settlements. Thus the Indians were constantly coming in contact with the rangers and citizens; and nothing but the prudence of the commanders of the one, and a spirit of forbearance on the part of the others, has thus far prevented hostilities. The citizens forebore, hoping that they would find relief with the coming of the regular troops; but in this they have been sorely disappointed. From bad protection they now have none. How long they may pursue their present course of forbearance under these circumstances is uncertain. I should not be surprised if even now the whole frontier, from the Colorado to Red river, is involved in a bloody conflict.

The law prohibits the introduction of warlike stores, yet these traders have furnished wagon loads to the Indians.

There is also another trading-house, to which I beg leave to call the attention of the Department. It is known as Warren's, and is situated on the north side of Red river, about 60 miles above Fort Washita. It is most admirably situated for carrying on all sorts of nefarious transactions, and I am informed by those who live near, that those having it under management are not at all backward or slow to avail themselves of the results; and I know enough myself to satisfy me that the accusations against them are just.

I have now, in accordance with your request, stated such facts in relation to Indian affairs upon the frontier of Texas, and the feeling which exists among the citizens on the one side, and the Indians and traders on the other, as I hope will enable the Department to come to correct conclusions.

I have the honor to be, very respectfully, your ob't servt.

H. G. CATLETT,

Late Ass't Q. M. U. S. A., stationed upon the Northern Frontier of Texas.

Hon. W. Medill,
Com. of Indian Affairs,
Washington, D. C.

C—1.

DEPARTMENT OF THE INTERIOR.
OFFICE OF INDIAN AFFAIRS.

June 4, 1849.

Sir: I have the honor to submit for your consideration, and for such action thereon as you may judge proper, a copy of a communication (marked A,) from Capt. H. G. Catlett, on the subject of the present state of Indian affairs in Texas.

Capt. Catlett, who has for some time been employed in the Quartermaster's department in Texas, has long been a resident of that State, and appears to be well acquainted with her frontier country and the settlements thereon, as well as with the Indian tribes within her limits, and their general localities, numbers, character and habits. The object of his communication is a highly commendable one—that of putting this Department in possession of information upon the subject, to enable it to place our Indian relations in Texas upon a safer and more satisfactory footing than they have been heretofore.

An examination of the annual reports from this office for the last three years will show you the perplexing and unsatisfactory position in which those relations have been, since it became the duty of this office to take charge of them; and that, though the attention of Congress has urgently been called to the subject, nothing has been done to give to the Department the power, means, and facilities requisite for their proper and efficient management.

The trade and intercourse and other laws of our Indian system do not extend within the limits of Texas nor can they be made so to do without the consent of that State—she having retained supreme jurisdiction and control over her whole territory, notwithstanding which it appears to be expected that the General Government is to incur all the expense and responsibility of managing the relations with the Indians, and keeping them quiet and peaceable. The Department has therefore none of that power of control, whether as to whites or Indians, which it is able to exercise elsewhere under existing laws, and which is essentially necessary to keep white persons of improper character out of the Indian country; to prevent improper and corrupting traffic being carried on between the Indians and whites; or to guard against any of those influences and evils, which so abundantly prevail on a common white and Indian frontier; and which, if left unchecked, are so fruitful of dissensions, wrongs, pillage, collisions, and bloodshed. Nor have we the means of doing all that might be effected even under this adverse state of things in Texas—only one agent having been temporarily provided for, from year to year, when, no doubt, several are necessary, as well as means and facilities to reclaim the Indians from their migratory and thievish habits, and to induce them, at least to some extent, to adopt the habits and practise the arts of civilization.

As the subject is probably new to you from your not having yet had an opportunity of looking into it in consequence of your other pressing duties, and the limited time you have been at the head of the Department, I have deemed it proper, before proceeding particularly to consider the communication of Capt. Catlett, to make these preliminary observations, in order that you may see the perplexing position in which the Department has been and

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continues to be placed, and the difficulties it must have had to contend with in preserving the degree of peace and order that has prevailed. Under this state of things, it is not a matter of wonder that some outrages, such as those referred to by Capt. Catlett, not only by Indians but by whites also, have been committed.

According to Capt. Catlett's views—expressed verbally as well as embodied in his communication—if I rightly understand them, the two main, if not the only, causes of the difficulties that have occurred in Texas, and of our Indian relations, these not being on so good a footing as they might be, are—

First. That considerable numbers from the tribes on the frontiers of Arkansas and Missouri have gone to reside in Texas, and others go periodically to traffic with the Indians there; that some, if not most, of the murders and robberies to which he refers have been committed by those Indians; and that, to carry on this traffic advantageously, the Texas Indians proper are stimulated by those referred to to steal and rob the frontier inhabitants of their horses and other property.

The Department has been advised that a few of the Indians from the tribes on our western frontier have wandered off and gone to Texas; but that any considerable number had, or that there were any such trading expeditions as those mentioned, it has not been apprised; though, as you will have perceived, from the preliminary statement that has been given, the Department has not enjoyed the means for extended and detailed information, much less for efficient action. If the statements of Capt. Catlett on those points be correct—and I am not in the least disposed to question them—then measures ought to be promptly adopted to drive out of Texas and send to their proper homes, with their own tribes, on the western frontier, all the Indians referred to, and put a stop to the traffic in question. And both ought to be done, for reasons affecting the welfare of themselves and the tribes to which they belong, whether their residence in Texas, and trade there, cause or are attended with such serious results as those spoken of or not. But this can be done, and a renewal of the residence and trade be prevented, only by the military branch of the service. Capt. Catlett expresses the opinion that, if the Government were to order them to leave the country, and two hundred dragoons appeared to enforce that order, and the Indian agent gave his hearty co-operation, they would leave without difficulty. He further expresses the opinion, that they could easily be kept out by the establishment, in co-operation with other measures, of a military post garrisoned by one company of infantry, and two of dragoons—"near Red river, on the south side, at the upper edge of the upper Cross Timbers, and about 100 miles above fort Washita," (see map herewith.) I infer from what he states, that as a post at this point would be near the great crossing place of the Indians on the Red river, it would intercept them in attempts to pass back into Texas, and prevent their doing so. These points, however, the driving of the Indians in question out of Texas, and the establishment of a post at the point named to keep them from returning—are all matters for consideration and execution by the military department of the Government. All that this Department could do, would be to require the hearty co-operation of the only agent it has in Texas. I have already expressed the opinion that all Indians in that State, belonging to tribes on the western frontier, north of Red river, should be driven out and not permitted to return. How this can best be done is for other and higher authority to determine; though in justice to Capt. Catlett I must say, that his statements and views on these points seem entitled to particular consideration.

Second. It will be seen from that gentleman's communication, that there appears to be a question as to the proper frontier line, or southern boundary, of the Indian country; that recognised by the Indian agent and the military being much more extended and further south than that fixed and recognised by Texas as the proper boundary; in consequence of which, the Indians are permitted to come nearer than they should to the settlements, if not in fact among them; and the line being so extended, it is impossible for the military to guard it, because being widely separated, the Indians pass between at pleasure; and commit depredations and outrages upon the citizens, and get back to their hiding places before they can be intercepted. The green line on the accompanying map is that recognised by the Indian agent and military, and the red line is that alleged to have been fixed by Texas, according to the points given by Capt. Catlett. The law to which he refers as establishing it was passed by Texas on the 14th January, 1843, before her admission into the Union, but he states that it is now in force as a law of the State. A copy of it, and one amendatory of it, approved February 3d, 1845, are herewith enclosed, marked B and C. If Texas came into the Union with this line as the southern boundary of her Indian country, it seems to me that it ought, as far as possible, to be respected as such by the United States, in endeavoring to keep the Indians within some proper limits, and to prevent their committing depredations and hostilities upon our frontier citizens. Capt. C. states that all the Indians properly belonging to Texas actually live above, and the greater part of them far above, this line, and that it is only renegade Indians, who do not belong to the State, and who should be driven out of it, that reside or stay below it. If these Indians were driven out of the country, he is of the opinion that the Indian frontier could be effectually guarded by a line of posts, to be garrisoned by the proper description of troops, commencing with that recommended to be established on Red river, it being one, across the country towards the Rio Grande. See the blue line on the accompanying map, on which is marked the location of the posts he recommends. This line is shorter, by about 950 miles, than that upon which the troops have been and are now stationed, but which is now represented to be only partially occupied. Such is the character of the country, which can be passed only at a few points, he thinks that three posts would be amply sufficient, as these posts, if properly located, would command all the practicable routes, and prevent the Indians from descending by them upon the settlements. The practicability of establishing and maintaining such a line of posts, and the propriety of doing so are questions for the military department of the Government to decide; though, if the statements of Capt. C. be well founded, there would seem to be not much if any doubt upon the subject. The effect of the measure in holding the Indians in check, and preserving peace on the frontier, would no doubt be very great, and this is all that this office can with propriety say upon the subject.

With reference to that part of Capt. Catlett's communication which relates to the improper location of trading-houses, and improper traffic being carried on with the Indians in Texas, our laws, as already stated, provide no remedy, being inoperative in that State. The State laws, of which copies are enclosed, if they are operative, and the military, the Indian agent, and the State authorities combined, were to see to their being properly en-

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forced against those violating them, would, however, it seems to me, do much to remedy the evils complained of.

With this general outline of the main points and objects of Capt. Catlett's communication, the whole subject is respectfully submitted for your consideration, with the remark that the recent appalling ravages of the Indians on the lower Rio Grande, of which we have intelligence in the newspapers, would seem to show very clearly the necessity for promptly adopting some different and more effectual measures to hold the Indians in check, and to prevent their descent upon the frontier, than those heretofore pursued. Capt. Catlett confidently expresses the opinion, that those recommended by him would effectually have prevented such occurrences.

Extracts of so much of the communication as refers to Indians of the tribes on the Missouri and Arkansas frontier going into Texas, will be sent to the proper agents and sub-agents, with instructions to exert themselves efficiently to put a stop to it.

Very respectfully, your obedient servant,

W. MEDILL.

HON. T. EWING,
Secretary of the Interior.

D.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
August 25, 1849.

GENTLEMEN: I have the honor to transmit, herewith, a copy of a report of the 5th of June last, from this office to the honorable Secretary of the Interior, recommending negotiations with the Dacotah or Sioux tribe of Indians, for the purpose of purchasing their title to a large tract of country west of the Mississippi river, in order to make room for the emigrants now going in large numbers to the new Territory of Minesota, the Indian title having been extinguished to but a comparatively small extent of the territory within its limits. This report has received the approval of the honorable Secretary, and he has selected you to conduct the negotiations, and directed me to give to you such instructions as seem necessary in relation thereto. These may be in less detail than would otherwise be required, because, from the present position of one of you, and the command it gives to him of all of the best sources of correct information on the spot; and from the other having held a similar position in the same region, and acquired much experience in Indian affairs in that quarter, embracing a knowledge of the character and disposition of the Indians to be negotiated with, the Department is fully justified in relying much on your discretion and good judgment in regard to minor points. I will therefore confine myself to a general view of the objects sought to be accomplished; with a brief statement of some of the reasons therefor, so that you may understand the policy of the Government in the contemplated measure. In order, however, that there may be no misake respecting boundaries, the following particulars are given:

The Sioux ceded all their lands east of the Mississippi, and all the islands in that river owned by them, by the treaty made with them in this city on

the 29th of September, 1837. The northern end of the eastern line of this cession strikes the Mississippi opposite the mouth of the Watab river. This line was established as one of boundary by the treaty made with the Sioux and other Indians at Prairie du Chien, on the 19th August, 1825. It was extended west of the Mississippi—where it was the boundary between the Sioux and Chippewas—as follows, viz., up the Watab river and to the western end of the lake at the head of Long Prairie river; thence north to the upper end of Ottertail lake; thence northwest to Buffalo river, where it forks, and down it and the Red river of the north, to Goose river. The whole of this line you will find laid down on the accompanying map, which also exhibits the boundaries of the country now desired to be purchased; the northern, being so much of the above described line as extends to the western end of the lake at the head of Long Prairie river, and the eastern, being of course the Mississippi. Its southern boundary—being that of the Sioux country in that direction—is the lower irregular red line on the map, extending from the Mississippi to the Big Sioux or Calumet river; from which you will perceive that their country extends, at two different points, a considerable distance into Iowa. That portion of this line of boundary, between the Mississippi to the Des Moines, was established by the 3d article of the treaty with the Sioux and other Indians, of July 15, 1830—also made at Prairie du Chien—by which they and the Sacs and Foxes each ceded a tract twenty miles wide between the two rivers above mentioned, which cessions have since been known as "the neutral ground." The lines of these cessions on the map are not exactly correctly laid down, but the northern one of the Sioux cession is believed to be as nearly so as possible. The remainder of this line to the Calumet was established by the first article of the same treaty. There is some doubt whether, after leaving "Spirit lake," it was not intended to run so as to strike Rock river, or the "river of the Rock," which empties into the "Big Sioux;" but as the treaty specifies that it is to run so as to strike "the first creek which falls into the Big Sioux or Camulet," and "thence down said creek and Camulet," &c.; and as, according to Nicollet's map (the one which accompanies this)—though not by others—there appears to be a small stream called the "Chetah" answering this description, it has been deemed advisable, to avoid any dispute or difficulty, to make the line strike and run down it. The proposed western line of the desired purchase will be from the mouth of this stream, up the "Big Sioux," to its intersection by the parallel of forty-three and a half degrees north latitude—which is the northwest corner of Iowa—and thence, in a direct line, till it intersects the northern boundary of the Sioux, at the western end of the lake at the head of Long Prairie river. These particulars may also be useful to you in case of the possible loss or injury of the map. In the treaty—should you succeed in making one—it will be sufficient simply to express that the Indians cede all the land owned or claimed by them east of the last mentioned line.

The most, if not the whole, of this country was purchased in 1841, but the treaties—three in number—were not ratified by the Senate. Copies of them, and sundry documents connected with and relating to them, are herewith sent for your general information, and to serve as some guide in ascertaining the manner in which the country is owned or claimed by different bands of the Sioux, it not all being owned by them in common. But though this be the case, and different treaties had to be, or were, made for it in 1841, it is very desirable that there should now be but one; and that so

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made as hereafter to unite and equalize the interests of all the Indians parties to it, and as well under it as under former treaties. This, it is supposed, may easily be effected through a compromise of any disproportions in existing interests—whether arising from the fact that some of the bands own more of the lands than others, or that some are entitled to benefits under existing treaties that others are not, by graduating the payments to be paid down when the treaty is ratified, according to the relative value of any such different interests. By such an arrangement our relations with them would be much simplified, and better understood, while they could be managed far more easily and with less expense. The Indians themselves would also be much better satisfied; for one cannot be made to understand why he gets less, or even more, than another, as all consider that they stand, or should stand, in the same position with respect to what they receive from the Government. If not fully practicable, it should be attained as nearly as possible.

Though the proposed purchase is estimated to contain some twenty millions of acres, and some of it, no doubt, lands of excellent quality; I think my predecessor gives sound reasons why it is comparatively valueless to the Indians, and a large price should not be paid for it. With respect to its being valuable to the United States, it is more so for the purpose of making room for our emigrating citizens than for any other; and only a small part of it is now actually necessary for that object. From its nature, so far as known here, a great part of it can never be of more than very trifling, if of any, value to the Government.

Ten cents per acre has been found to be a large price for the best lands purchased of Indians, situated so that they could be brought into market and sold at a comparatively early day—because of the heavy expense of doing this, and of the large annual expenditure growing out of the execution of the treaties by which they were procured, and the management of our relations with the Indians with whom those treaties were made. For much of those of the Sioux, that are of any material value, it must be a considerable time before any very large amount can be realized; while for much more the Government will probably never be indemnified for the expense of their purchase and survey. It is evident, therefore, for these and other reasons that might be mentioned, that the extent of the proposed cession should be no criterion of the amount that should be paid for it. On a full consideration of the whole matter, it is the opinion of this office that from 2 to 2½ cents per acre would be an ample equivalent for it. On this point, however, the Department will not undertake to judge conclusively; and should the Indians not be satisfied with the amount—say from four to five hundred thousand dollars; and if on full inquiry and consideration, you should be of opinion that a larger price should be allowed, no objection will be interposed to a reasonable increase. But any enlargement of the amount should be based on such evidence and information as will fully satisfy the President and the Senate of its propriety.

In all purchases of lands from Indians of late years, the Government has been embarrassed, on the one hand, by its desire to give them a fair equivalent for their possessions, and on the other, by the well ascertained fact, that no greater curse can be inflicted on a tribe so little civilized as the Sioux, than for them to have large sums of money at their disposal, especially when coming to them in the shape of annuities; which, indisposed as they naturally are to any thing like labor for a subsistence, gives them

the incentive and the means to live in idleness and debauchery, and more than any thing else tends to debase them, and to hasten their decline and extinction. And while the uncivilized Indians, who are entitled to large amounts, are always the most degraded; they are at the same time always the poorest, for their means are squandered principally for what corrupts and debases them, and gives them credit with traders for articles sold at enormous profits; and they are thus always in debt. But this sad and discouraging feature in our Indian system has been so often and so fully stated, and is so well known, that it need not be enlarged upon. It loudly calls upon us, as a matter of humanity and of duty towards this hapless race, to make every exertion in our power not to place much money at their discretion, but so to dispose of their means for them as will best tend to promote their moral and intellectual elevation and improvement. As large amounts of the consideration to be paid to the Sioux, as can be so arranged, should therefore be set apart for education, and the means for improving them in agriculture and the mechanic arts; and instead of their having the funds to purchase for themselves subsistence and clothing, and but too generally worthless trinkets and gew-gaws, sold to them at unreasonable profits, we should endeavor to furnish them, as far as practicable, with what is requisite and necessary for their comfort and welfare. It is hoped you will be able to carry out the foregoing views, and to make them prominent features in any treaty you may be able to effect.

No reservations of land can be allowed, and no stipulations can be inserted in the treaty, for the payment of the Indians' debts, both being expressly prohibited by a resolution of the Senate, passed on the 3d of March, 1843, and which, it is known, that body has refused to rescind.

In most of the late treaties there has been a stipulation to pay the Indians down larger or smaller sums, according to circumstances, to enable them to arrange their affairs and prepare for emigration, out of which it is believed they have themselves, in all cases, honorably discharged their debts. What amount should be stipulated to be paid down to the Sioux must be left to your judgment and discretion, exercised with a view to their welfare and best interests. Enclosed, for your information, are some of the recent treaties with other tribes, from which you will perceive the amounts stipulated in those cases, and the manner in which the stipulation is worded. You will find, also, that sums are provided to be paid to the Indians to enable them to defray the expenses of their removal, and to aid them in subsisting themselves for a time after that is accomplished, until they can settle down and make arrangements for that purpose themselves; the latter to be paid only after removal, and the Indians to remove themselves. Similar stipulations may be introduced into any treaty with the Sioux. Other provisions in these treaties, to which your attention is respectfully invited, exhibit the present policy of the Government in relation to the mode of compensating Indians for lands purchased of them; by which they are allowed, in various ways, a certain sum for a serious of years, instead of permanent annuities—which are objectionable on many accounts; and that sum so arranged, if practicable, that in case of a diminution in the number of a tribe, it shall bear the same proportion to numbers as at first.

It may be that the Sioux cannot be induced to leave the ceded territory entirely for some years, though this would be desirable; for the sooner they settle down in permanent locations, where lands can be broken up, and agricultural means, mechanics, schools, &c., provided for them, the better;

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and a strong effort should be made to effect this object. If this be found impracticable, they should be obligated to leave a considerable portion of the ceded territory as soon after the ratification of the treaty as possible—say within one year—and the remainder whenever required to do so by the President of the United States. In the event of the latter arrangement, the part they should leave at once should be designated by some distinct and well defined line; and they should be bound not to return within it upon pain of the severe displeasure of their Great Father, the President. In this case, also, but one-half of the amount for the expense of removal and subsistence should be paid to them, the other half being reserved to be paid when they remove from the ceded territory altogether; which would operate as an inducement to hasten their doing so.

As wide a space should be kept between them and our citizens as possible, as thereby the lives and property of the latter will be rendered more secure; peace and tranquillity more easily preserved, and the Indians themselves be benefited by being kept out of the reach, to some extent at least, of the whiskey seller, and of those influences arising out of a contact with a border population, which has always proved so injurious to our red race. In fact, this is one of the reasons why so large a cession is now desired; though another, and a prominent one, is, that probably, as stated by my predecessor, a larger can be obtained for a consideration but little, if any greater, than a smaller one; while, if a less extent of territory be now purchased, the result will be, that in a few years the Government will again be put to the expense and trouble of another negotiation, and, in the end be compelled to pay an unnecessarily large amount for the same land, and this without any substantial or lasting benefit to the Indians. Indeed, it would be preferable to obtain a still larger cession, by extending the western line up the big Sioux river to its sources, thence across to the head of Wild Rice river, and down it and the Red river of the north, till it intersects the present Sioux line at the mouth of Buffalo river, as indicated by the dotted red line on the map. This extension of the western line of the purchase would be attended with two important advantages; it would cause a separation, to a considerable distance, between the Sioux and Chippewas, who are hereditary enemies, and are engaged in frequent and bloody contests; while it would render much more safe the route for the considerable trade which is carried on periodically every year between the British population on the Red river of the north, and ours in the region of the upper Mississippi. You are therefore authorized to make an effort to purchase this additional extent of territory, if it can be done without increasing the consideration to be paid by the United States to a degree disproportionate to the advantages which would be secured by it.

It may be, however, that you will be unable to induce the Indians to consent to cede so large an extent of country; in which event you are authorized to make a treaty with them for a smaller cession—sufficient for the accommodations of our emigrating citizens for some years to come. Leaving it to you—after a full consideration of the circumstances which should be taken into view—to determine as to quantity and location, I would remark, however, that it is desirable to extinguish the title of the Sioux to all their lands in Iowa, and to all south of the St. Peter's, or Minesota river. With regard to consideration and the disposition which should be provided in the treaty to be made of it, you will please be governed, as far as practicable, by the views already expressed on those points.

Within the tract proposed to be purchased, there is one known as "the Sioux half-breed reservation on Lake Pepin," bounded as follows, viz: Beginning at a place called the Barn, below and near the village of the Red Wing chief, and running back fifteen miles; thence, in a parallel line with Lake Pepin and the Mississippi, about thirty-two miles, to a point opposite Beef or O'Bœuf river; thence fifteen miles to the grand encampment opposite the river aforesaid."

According to the 9th article of the treaty of Prairie du Chien of July 15, 1830, to which reference has already been made, the Sioux bands in council requested permission to bestow this tract upon the half-breeds of the nation. Instead of acceding to this request, however, the United States only consented "to suffer said half-breeds to occupy said tract of country; they holding, by the same title and in the same manner as other Indian titles are held;" but it was agreed that the President of the United States might thereafter "assign to any of said half-breeds, to be held by him or them in fee simple, any portion of said tract, not exceeding a section of six hundred and forty acres to each individual." Several attempts have been made to have such an assignment made to the half-breeds, but this has invariably been refused, for various reasons that still and must continue to exist; and among them two of much strength, viz., that the half-breeds, or the most of them, would be speculated upon by designing persons, and cheated out of their reservations, and that it would be difficult to make any assignment that would place them upon any thing like a fair equality; as some would necessarily have much better reservations than others, on account of the quality of the lands, convenience of location, and other particulars rendering some much more desirable than others, which would engender dissatisfaction and heart-burning among themselves, as well as against the United States. Were such an assignment made, the half-breeds would have no longer any claim, of any description, to the portion of the tract remaining after all had been accommodated, which it is believed would amount to a considerable quantity. The only title they now have to the tract, therefore, is that by which other Indians hold their lands, viz., the occupant or usufruct right; and this they enjoy by permission of the United States. Such being the case, and as the Government would probably never find it expedient and advisable to make the assignment referred to, the tract, whatever may be the character of the land—must be, and would continue, comparatively valueless to them.

You will perceive that one of three treaties, made in 1841, was with the half-breeds for the cession of their title to this tract, and that by that instrument they were to be allowed $200,000 for it, and to be paid for the value of such improvements as they had made upon it besides. This consideration—which would be about one dollar and forty-two cents per acre (the contents of the tract being estimated at about three hundred and eighty-four thousand acres,) it seems to this office is far more than the title of the half-breeds, under the circumstances stated, is worth. You are, however, authorized to allow them whatever sum you may, after a careful consideration of all the facts, deem it to be fairly worth; but under no circumstances to exceed the amount stipulated in 1841; which sum, in the event of their refusing to come in under the general provisions of the treaty, or of the full-bloods not permitting them to do so, you may arrange to be paid to the half-breeds in such manner as you may judge most expedient and advisable, out of the general consideration to be allowed for the whole tract pro-

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posed to be purchased. Or, should you find it the best or most feasible course, you are authorized to make a separate treaty with the half-breeds, as was done in 1841, for their title to this tract. Whatever amount you may in that case conclude to allow them, will of course by so much diminish the consideration to be allowed the Sioux for the remainder of the lands to be negotiated for.

There is another half-breed tract between the mouth of the Great and Little Nemaha rivers, held in precisely the same manner as that on Lake Pepin, the title to which it is also desirable to extinguish. This tract was set apart by the 10th article of the same treaty for the half-breeds of the Omahas, Ioways, Ottoes, and those of the Yancton and Santie bands of Sioux. It is bounded as follows, viz: "Beginning at the mouth of the Little Nemahaw river, and running up the main channel of said river, to a point which will be ten miles from its mouth, in a direct line; from thence, in a direct line, to strike the Grand Nemahaw ten miles above its month, in a direct line, (the distance between the two Nemahaws being about twenty miles;) thence down said river to its mouth; thence up and with the meanders of the Missouri river, to the point of beginning." This tract is estimated to contain about one hundred and forty-three thousand acres; but, from its position and other circumstances, is presumed to be of much less value than that on Lake Pepin. Whether it is occupied by any of the half-breeds of the several tribes mentioned is not known, though it is believed not to be by any of those of the Sioux. The interest of the latter in it, must be of very little value to them; and no doubt can be purchased without difficulty, which, in your negotiations with the Sioux, you will please endeavor to effect. The amount to be allowed for it, and the mode in which it shall be arranged to be paid, are left to your discretion and best judgment. Other arrangements will be made at the proper time for purchasing the interests of the half-breeds of the Omahas, Ioways, and Ottoes.

In connection with that portion of these instructions which relates to compromising differences in existing interests of different portions of the Sioux, I enclose for your information a statement showing those who are in the receipt of benefits under existing treaties with the Government, in what the same consist, their amount annually, and the length of time they are to continue.

An appropriation to defray the expenses of a negotiation with the Sioux was recommended in the last annual report from this office, but Congress failed to make it. To wait till one could be obtained at the next session would defer the negotiations till after this time next year, so that it would be at least two years before a treaty could be acted on, and any of the Indians removed out of the way of our emigrants that are crowding into the new territory; and before the expiration of that time, it is believed there would inevitably be collisions between them and the Indians, which would lead to serious difficulties, and possibly to a sanguinary Indian war in the northwest.

It is under these circumstances, constituting a pressing necessity for the negotiations, that they have been determined upon at this time, and we have consequently to rely on such of our small current appropriations of a general character, that may legally be so used for the expenditures connected with the negotiations. Under these circumstances the strictest economy in all those expenditures will be necessary.

Presents of such articles as will be agreeable to the Indians, including

tobacco, will, as usual in such cases, be required. But of the appropriations under this head, not to exceed six thousand dollars can be spared.

Provision, at the councils, will also be necessary. Those of a salt character, and flour, can be obtained from the commissary's department of the army at Fort Snelling, for furnishing which the proper arrangements have been made. For those of a fresh kind there can be applied of the appropriation for "Provisions for Indians" not more than the same sum as above. These amounts, or so much of them as may be necessary, you are authorized to draw for on this office, as this will probably be the most convenient arrangement.

Should the supplies, which you will thus be enabled to obtain, unfortunately prove inadequate, no doubt arrangements can be made by you to procure additional quantities, to be paid for after an appropriation shall have been made therefor by Congress, which will be asked for at the next session, if required; though it is hoped, that through the judiciousness of the arrangements you will be able to make, and the economy you will practise, no such application to Congress will be necessary.

The point for holding the negotiations must be left to your judgment, as you will be most able to determine, upon consultation, where they can best and most suitably take place. It should of course, however, be on the west side of the Mississippi, where there can be no question as to the operation of the trade and intercourse law; and should you conclude that it would be advisable to proceed any distance into the interior—say to the head of easy navigation on the St. Peter's—it is presumed that, through the facilities you will be able to obtain from the military at Fort Snelling, you will be able to make convenient and comfortable arrangements of all kinds for the purpose.

Very respectfully, your obedient servant,

ORLANDO BROWN,
Commissioner.

Hon. JOHN CHAMBERS, and
His Excy. ALEX. RAMSEY.

P. S.—Since the foregoing was prepared, I have learned from the Subsistence department of the army, that the following supplies were, on the 8th instant, ordered to Fort Snelling for your use, viz., 15,000 rations of flour, 10,000 of pork, 10,000 of salt, 10,000 of beans, and 5,000 of soap. And it was omitted to be said that for the general expenses of the commission—those for any necessary employees, and connected with its comfortable accommodation during the negotiations—you are also authorized to draw on this Department. It is hoped, however, that these will be confined to a small sum, as the means applicable are limited, and application will be made to have you supplied with what is requisite for your convenience, as far as practicable, by the military at Fort Snelling.

O. B.

E.

The treaty made and concluded at Stockbridge, in the State of Wisconsin, November 24, 1848, between the United States of America, by their commissioners, Morgan L. Martin and Albert G. Ellis, of the one part, and

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the Stockbridge tribe of Indians, by the sachems, councillors, and head men of said tribe, on the other part, having been submitted to the Senate of the United States for its constitutional action, that body did, by a resolution of March 1st, 1849, advise and consent to said treaty, with the following amendments as "supplemental articles," and, in pursuance thereof, the President, by his proclamation of the ensuing day, did accept, ratify, and confirm the same:

"*Amendment.* Add the following as supplemental articles: 'Whereas the Stockbridge and Munsee Indians consider that they have a claim against the United States for indemnity for certain lands on White river, in the State of Indiana, and for certain other lands in the State of Wisconsin, which they allege they have been deprived of by treaties entered into with the Miamies and Delawares, or to the lands claimed by them in Indiana, and with the Menomonies and Winnebagoes, or to the lands in Wisconsin, without their consent; and whereas, the said Stockbridge and Munsee Indians, by their chiefs and agents, have continued to prosecute their said claims during the last twenty years at their own expense, except the sum of three thousand dollars paid them in 1821; and whereas it is desirable that all ground of discontent on the part of said Indians shall be removed, the United States do further stipulate, in consideration of the relinquishment by them of said claims and all others, except as provided in this treaty, to pay to the sachems or chiefs of said Indians, on the ratification of this article by them, with the assent of their people, the sum of five thousand dollars, and the further sum of twenty thousand dollars, to be paid in ten annual instalments, to commence when the said Indians shall have selected and removed to their new homes, as contemplated by the 7th article of this treaty.

"'The President of the United States, within two years from the ratification of this treaty, shall procure for the use of said Stockbridge Indians a quantity of land west of the Mississippi river, upon which they shall reside, not less than seventy-two sections; said Indians to be consulted as to the location of the said land, and to be holden by the same tenure as other Indian lands."

And the said amendment or supplemental articles having been read and fully explained to the said Stockbridge and Munsee tribes of Indians, and to their sachems, councillors, and head men in council assembled, by William H. Bruce, sub-Indian agent of the United States, for the Green Bay sub-agency, they, on full consideration, do approve, assent to, accept, ratify, and confirm the same and every part thereof. And they, the said Stockbridge and Munsee tribes of Indians, in consideration of the liberal allowance made to them in the said amendment, or supplemental articles, do hereby forever fully and entirely acquit and release the United States of and from the claims referred to and recited in the said amendment or supplemental articles, and all and every other manner of claim or claims, of whatsoever name or nature, on the part of them, the said Stockbridge and Munsee tribes of Indians, or either of them, whether the same has heretofore been presented or not, except as provided in the afore mentioned treaty.

In witness whereof the said sub Indian agent of the United States for the Green Bay sub-agency, and the sachem, councillors, and head men of said tribe, have hereunto set their hands and seals at Stockbridge, in the State of Wisconsin, on the sixth day of June, in the year of our Lord one thousand eight hundred and forty-nine.

W. H. BRUCE, U. S. sub-Indian agent, [Seal.]
John W. Quinney, sachem, [Seal.]

Ziba T. Peters,	councillors,	[Seal.]
Jonh P. Quinney,		[Seal.]
Abrah Pye, his x mark		[Seal.]
Peter D. Littleman,		[Seal.]
Simon S. Metoxen,		[Seal.]
Austin E. Quinney,		[Seal.]
John Metoxen,		[Seal.]
Joseph M. Quinney,		[Seal.]
Samuel Stephens,		[Seal.]
Jeremiah Slingerland,		[Seal.]
Moses Charles,	his x mark,	[Seal.]
Benjamin Pye, 2d,	his x mark,	[Seal.]
Daniel Metoxen,		[Seal.]
David Palmer,	his x mark,	[Seal.]
Ezekiel Robinson,		[Seal.]
James Joshua,		[Seal.]
Garret Thompson,	his x mark,	[Seal.]
Jonas Thompson,	his x mark,	[Seal.]
Thomas Schanandoah		[Seal.]
Samuel Miller,		[Seal.]
John Yoccum,	his x mark,	[Seal.]
Jacob Konkapot,	his x mark,	[Seal.]
Doctor Bigdeer,	his x mark,	[Seal.]
Thos. S. Branch,	Munsee chiefs	[Seal.]
Thomas Snake, his x mark,		[Seal.]
Benjamin Pye, 3d,	his x mark,	[Seal.]
Benjamin Doxtater,	his x mark,	[Seal.]
Aaron Turkey,	his x mark,	[Seal.]
Paul Pye,	his x mark,	[Seal.]
Lawrens Yorrow,	his x mark,	[Seal.]

EDWARD OATHWAITE, *Secretary.* [Seal.]

In presence of—

DANIEL H. WHITNEY,
LUTHER HOGEBOON.

REF0060025

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Statement exhibiting the annual interest appropriated by Congress to pay the following tribes of Indians, in lieu of investing the sum of money provided by treaties and laws in stocks.

NAMES OF TRIBES.	Amount provided by treaty for investment.	Rate per cent.	Amount of interest ann'ally appropriated.	Authority by which made.
Delawares	$46,080	5	$2,304	Treaty, September 29, 1829.
Chippewas and Ottowas	200,000	6	12,000	Resolution of the Senate, May 27, 1836.
Sioux of Mississippi	300,000	5	15,000	Treaty, September 29, 1837.
Sacs and Foxes of Missouri	175,400	5	8,770	Treaty, October 21, 1837.
Winnebagoes	1,185,000	5	59,250	Treaties, November 1, 1837, and October 13, 1846.
Sacs and Foxes, Mississippi	1,000,000	5	50,000	Treaties, October 21, 1837, and October 11, 1842.
Iowas	157,500	5	7,875	Resolution of the Senate, January 19, 1838.
Osages	69,120	5	3,456	Do. do. do.
Creeks	350,000	5	17,500	Treaty, November 23, 1838.
Senecas of New York	75,000	5	3,750	Treaty, May 20, 1842, and law of Congress, June 27, 1846.
Kanzas	200,000	5	10,000	Treaty, January 14, 1846.
Pottawatomies	643,000	5	32,150	Treaty, June 5, 1846.
Choctaws	872,000	5	43,600	Treaty, September 27, 1830, and laws of 1842 and 1845.
	$5,273,100		$265,655	

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs, September 30, 1849.

STATEMENT G.

Statement exhibiting the amount of Investments for Indian account in State Stocks, &c.

Names of the Tribes for whose account stock is held in trust.	Names of the States which issued the bonds.	Rate per cent.	Amount of each lot of bonds.	Aggregate am't of the bonds for each tribe.	Amount of the annual interest on each.
Cherokees	Kentucky	5	$94,000 00		$4,700 00
	Tennessee	5	250,000 00		12,500 00
	Alabama	5	300,000 00		15,000 00
	Maryland	6	761 39		45 68
	Michigan	6	64,000 00		3,840 00
	Maryland	5	41,138 00		2,056 90
	Missouri	5	10,000 00		550 00
				$759,899 39	
Chippewas, Ottawas, and Pottawatomies (Mills)	Maryland	6	130,850 43		7,851 02
	Pennsylvania	5	28,300 00		1,415 00
	U. S. Loan, 1842	6	39,921 93		2,395 31
	U. S. Loan, 1843	5	157 60		7 88
				199,229 96	
Chippewas, Ottawas, and Pottawat's (Education)	Indiana	5	68,000 00		3,400 00
	Pennsylvania	5	8,500 00		425 00
	U. S. Loan, 1842	6	5,556 71		333 40
				82,056 71	
Incompetent Chickasaws	Indiana	5		2,000 00	
Chickasaw orphans	Arkansas	5	3,000 00		150 00
	Pennsylvania	5	1,050 00		52 50
	U. S. Loan, 1842	6	433 68		26 02
				4,483 68	
Shawnees	Maryland	6	29,341 50		1,760 49
	Kentucky	5	1,000 00		50 00
	U. S. Loan, 1842	6	1,734 71		104 08
				32,076 21	
Senecas	Kentucky	5		5,000 00	
Senecas and Shawnees	Kentucky	5	6,000 00		300 00
	Missouri	5	7,000 00		385 00
				13,000 00	
Kanzas schools	Missouri	5	18,000 00		990 00
	Pennsylvania	5	2,000 00		100 00
	U. S. Loan, 1843	5	2,700 00		135 00
	U. S. Loan, 1842	6	4,444 66		266 67
				27,144 66	
Menomonees	Kentucky	5	77,000 00		3,850 00
	Pennsylvania	5	12,000 00		600 00
	U. S. Loan, 1842	6	26,114 88		1,566 89
	U. S. Loan, 1847	6	12,900 00		774 00
				128,014 88	
Chippewas and Ottowas	Kentucky	5	77,000 00		3,850 00
	Michigan	6	3,000 00		180 00
	Pennsylvania	5	16,200 00		810 00
	U. S. Loan, 1843	5	5,387 87		269 39
	U. S. Loan, 1842	6	16,588 97		995 34
	U. S. Loan, 1847	6	1,900 00		114 00
				120,076 84	
Creek orphans	Alabama	5	82,000 00		4,100 00
	Missouri	5	28,000 00		1,540 00
	Pennsylvania	5	16,000 00		800 00
	U. S. Loan, 1843	5	13,700 00		685 00
	U. S. Loan, 1842	6	23,513 40		1,410 80
				163,913 40	
Choctaws under convention with Chickasaws	Alabama	5		500,000 00	
Delawares (Education)	U. S. Loan, 1842	6		7,806 28	
Osages (Education)	U. S. Loan, 1843	5	7,400 00		370 00
	U. S. Loan, 1842	6	24,679 56		1,480 00
				32,079 56	

ments for Indian account in State Stocks, &c.

Aggregate amount of the ann'al interest for each tribe.	Am't of the cost of each lot of bonds.	Aggregate cost of the bonds for each tribe.	When the interest is payable.	Where the interest is payable.	Where the inter'st is deposited until wanted.	Treaties, on reference to which it may be seen for what objects the interest is to be applied.
	$94,000 00		Semi-ann...	N. Y.	Treas. U. S.	Treaty, Dec., 1835.
	250,000 00					
	300,000 00					
	880 00		Quarterly.	Balt.		
	69,120 00		Semi-ann...	N. Y.		
	42,490 00		Quarterly.	Balt.		Treaty, Feb. 27, '19
	10,000 00		Semi-ann...	N. Y.		
$38,692 58		$766,490 00				
	$150,000 00		Quarterly.	Balt.		Treaty, Sept., 1833.
	24,259 50		Semi-ann...	Phila.		
	44,204 40			Wash.		
	156 00					
11,669 21		218,619 90				
	72,264 09			N. Y.		
	7,352 50			Phila.		
	6,016 05			Wash.		
4,158 40		85,632 64				
100 00		2,000 00		N. Y.		Treaty, May, 1834.
	3,000 00					
	908 25			Phila.		
	508 01			Wash.		
228 52		4,416 26				
	33,912 40		Quarterly.	Balt.		Treaty, Aug., 1831.
	980 00		Semi-ann...	N. Y.		
	2,032 03			Wash.		
1,914 57		36,924 43				
250 00		4,900 00		N. Y.		Treaty, Feb., 1831.
	5,880 00					
	7,121 87					
685 00		13,001 87				
	18,000 00					Treaty, June, 1825.
	1,730 00			Phila.		
	2,727 27			Wash.		
	5,026 30					
1,491 67		27,483 57				
	75,460 00			N. Y.		Treaty, Sept., 1836.
	10,235 00			Phila.		
	29,604 48			Wash.		
	13,480 50					
6,790 89		128,779 98				
	75,460 00			N. Y.		Treaty, Mar., 1836.
	3,000 00					
	13,912 50			Phila.		
	5,426 46			Wash.		
	18,183 30					
	1,985 50					
6,218 73		117,967 76				
	82,000 00			N. Y.		Treaty, June, 1832.
	28,487 48					
	13,840 00			Phila.		
	13,840 00			Wash.		
	26,656 04					
8,535 80		164,823 52				
25,000 00		500,000 00		N. O.		Treaty, Jan. 17, '37.
468 38		9,144 27		Wash.		Treaty, 1838.
	7,474 74					Treaty, 1835.
	27,656 76					
1,850 77		35,131 50				

REF0060027

Statement—

Names of the tribes for whose account stock is held in trust.	Names of the States which issued the bonds.	Rate per cent.	Amount of each lot of bonds.	Aggregate am't of the bonds for each tribe.	Amount of the annual interest on each.
Choctaw orphans.....	U. S. Loan, 1842..	6	$26,387 44	.....	$1,583 24
	U. S. Loan, 1843..	5	23,109 09	.....	1,155 45
	U. S. Loan, 1847..	6	6,200 00	.....	372 00
				$55,696 53	
Stockbridge and Munsees..	U. S. Loan, 1842..	6	.....	5,204 16	.....
Choctaws (Education)....	U. S. Loan, 1842..	6	60,893 62	.....	3,653 61
	U. S. Loan, 1843..	5	1,545 44	.....	77 27
	U. S. Loan, 1847..	6	9,550 00	.....	573 00
				71,989 06	
				$2,208,971 32	

Note. The States of Maryland and Pennsylvania retain an annual State tax out of the interest as above set forth, under acts of Assembly.

Continued.

Aggregate amount of the ann'al interest for each tribe.	Am't of the cost of each lot of bonds.	Aggregate cost of the bonds for each tribe.	When the interest is payable.	Where the interest is payable.	Where the inter'st is deposited until wanted.	Treaties, on reference to which it may be seen for what objects the interest is to be applied.
.....	$30,461 70	.....	.....	.....	.....	Treaty, Sept., 1830.
.....	23,312 16					
.....	6,479 00					
3,110 69		60,252 86				
312 25	.....	6,096 16	.....	.....	.....	Treaty, May, 1840.
.....	$68,236 73	.....	.....	.....	.....	Treaty, Sept., 1830.
.....	1,530 00					
.....	9,979 75					
4,303 88		79,746 48				
$115,781 34		$2,261,411 20				

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs,
September 30, 1849.

REF0060028

H.

[Extract from report of his excellency, Joseph Lane, governor of Oregon, and ex officio superintendent of Indian affairs, dated April 9, 1849, and addressed to the Hon. Secretary of State.]

"So far as I have been able to see and converse with the Indians, I find them friendly and well disposed. But many of them complain. They say the whites have settled their country, killed their game, brought among them sickness which has caused many deaths—that they are rapidly passing off, and will soon all be gone. That the white people have promised them from year to year, and from time to time, that the United States Government would send out a governor with presents for them, and commissioners to purchase their lands and pay for them. They are anxious to sell, and the people are exceedingly sensitive on the subject. The exposure of families and property in the absence of the male population makes it more desirable at this time, than at any other since the settlement of the territory that they should sell.

The necessity for locating them entirely out of the settlements, is obviously very great.

The troops engaged in the late Cayuse war, with the exception of one company, were disbanded in June last, the others in September. Since which time the Indians have made no hostile demonstration, and I am in hopes will not, before the troops destined for the Oregon service will have arrived, at which time the murderers of Dr. Whitman, lady and others, can be demanded and punished, and then a peace made with them."

I.

SANTA FE, NEW MEXICO.
October 1, 1849.

SIR: You were advised by note of the 15th of August last, that on the ensuing day we were to leave on an expedition against the Navajoes, with the intention of returning through the Utah country. Governor Washington was so obliging as to extend to me an invitation to accompany him, which was readily accepted. Our rendezvous was Jemez, an Indian pueblo, fifty-seven 47-100 miles from Santa Fé, as indicated by Major Kendrick's viameter, and in a direction nearly due west.

We marched from Jemez on the 22nd of August for the *Cañon of Cheille*, the capital *spot* of the Navajo tribe of Indians, and by them supposed, or rather reported, to be entirely impracticable of approach by an American army. Passing over an exceedingly rugged country, checkered, occasionally, by beautiful fertile and extensive valleys, and encamping sometimes where we could not obtain wood, water, or grass, we pitched our tents in a corn-field in the Cañon of Cheille on the morning of the 6th day of Septemper last, apparently to the utter amazement of several hundred Navajoes, who during the evening, and until a treaty was concluded with them, continued to occupy the surrounding heights, dashing with great speed from point to point, evidently in great perturbation.

It is proper here to mention an incident that occurred on the east side of the mountain range from Cheille.

On the afternoon of the 30th of August, we encamped near extensive corn-fields belonging to the Navajoes, in the valley of Tunicha, where we were met by several hundreds of their tribe. They asked for permission to confer with the Governor, which was conceded to the chiefs. The Governor frankly stated to them that his purpose was to chastise them for their bad conduct in committing murders and stealing horses, sheep, and everything else they could put their hands upon. The chiefs replied that lawless men were to be found everywhere; that such secreted themselves during the day, and prowled about at night; that their utmost vigilance had not rendered it possible for the chiefs and good men to apprehend the guilty or to restrain the wicked; but that they were ready to make every possible restitution by returning an equal number of animals stolen, returning certain captives, and delivering the murderer or murderers of Micente Garcia, to be dealt with as justice might decree. In short, they were ready to submit themselves and their interests to the authorities of the United States, as the best means of securing the prosperity and happiness of all concerned. A skeleton of a treaty, in substance the same as the treaty concluded at Cheille, was immediately submitted, and thoroughly discussed and agreed to; and certain chiefs named to accompany us to Cheille, the residence, so far as he has one, of the head chief, and the seat of the supreme power of the Navajo tribe of Indians. As an earnest of their intentions, they delivered to us one hundred and thirty sheep, and some four or five mules and horses. This accomplished, orders were given to prepare to resume our march. In the mean time the Indians were all permitted to descend from the heights, and to occupy a level space, commencing within fifty paces of the Governor's quarters. The actings and doings of the parties were duly explained to them by a long and noisy harangue from a Navajo. They were further informed that a certain horse, which was pointed out to them, was the property of a Pueblo Indian then present, and that the horse must be delivered to the proper owner at once. The fact of having stolen the horse was not denied, but a statute of limitation was suggested by the reply, that the horse had been rode back to the country from whence the animal was taken, and that that was the time to have claimed him, and ended by the inquiry why he was not then claimed. This conversation was reported to Governor Washington in the presence of several chiefs, who were distinctly notified by him, that he required the immediate delivery of the horse. The chiefs, among them the senior chief, on the east side of the before mentioned mountain range, left the Governor's tent, as was supposed, to instruct their people what they should do. The Governor having waited a sufficient length of time without the return of a single chief, or any report from them, ordered a small detachment of the guard to proceed to the crowd, with instructions to the officer of the guard, to demand the immediate surrender of the horse, and walked out, in person, to superintend the execution of the order. The demand not producing the desired effect, Lieut. Torez, the officer of the guard, was directed by the Governor to sieze the horse and his rider, and to bring them before him. The moment the guard was ordered forward, every Navajo Indian in the crowd, supposed to number from three to four hundred, all mounted and armed, and their arms in their hands, wheeled and put the spur to their horses; upon which, the Governor ordered the guard to fire. The senior chief Narbone, was left lifeless upon the ground, and several others were found dead in the vicinity. The Indians did not attempt to fire until their own and our forces were scattered, when feeble efforts to kill and

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cut off small parties were unsuccessfully made. Except the killing of a few horses, and the loss of a few mules, we sustained no injury.

The distance from Santa Fé to Tunicha, is one hundred and ninety eight 99-100 miles.

In pursuance of orders previously given, we marched during the afternoon of that day about six miles in the direction of Cheille, and encamped adjoining the corn-fields belonging to Narbone, the chief killed at Tunicha. During the same afternoon, and every day thereafter on our march to Cheille, Indians of the tribe would come within hallowing distance and by now expressions of their desire for peace, and of their intentions to comply with the terms which their chiefs had agreed to. On the evening that we entered the Cañon of Cheille, we were again spoken to from the heights, when it was announced they were ready to comply with the Governor's demands; and as the Governor did not order a halt, they said the Governor did not want peace, or why persist in going into the Cañon. The Governor ordered our Indians, who were talking to the Navajoes, to be silent, and we quietly entered the much talked of Cañon, two hundred and eighty-four 08-100 miles from Santa Fé, rich in its valleys, rich in its fields of grain, and rich in its vegetables and peach orchards. Water at this season of the year may be had in any desirable quantity by digging a few feet and wood in abundance, pine, juniper and cedar, a few miles off. The quantity of water that runs through and under the surface of Cañon is immense; and in many places above Cheille, there is a bold and continuous stream of pure water; but as it reaches the debouching point, the earth becomes quite porous, and the water sinks a few feet.

Early on the day after our arrival at Cheille, the head chief of the tribe having ascertained by what process he could approach the Governor, presented himself at head quarters, heard the demands of the Governor, and after a rather long talk, pledged himself to a compliance, and appointed the second day thereafter as the time to consummate the agreement. At the appointed time, the head chief, with the second, appeared and announced their readiness and their full authority to redeem the pledge of the head chief; at the same time, bringing forward one hundred and four sheep, four mules and horses, and delivering four captives.

Mexican Captives Delivered.

1. *Anto Josea*, about ten years old, taken from Jemez, where his parents now live, by the Navajo who delivered him. A flock of goats and sheep were stolen at the same time. He says he was well treated.
2. *Theodosia Gonzalez*, twelve years of age, was taken about six years ago from a corral near the Rio Grande, where he supposes his parents now live. He was stolen while herding goats, but no effort was made to take the goats. He was well treated.
3. *Marceito*, eighteen years of age, was taken from Socorro. He knows nothing of his parents, nor how long he has been a captive. He has evidently been a captive many years, as he has entirely forgotten his native tongue. The novelty of a home, as explained to him, seemed to excite him somewhat.

Josea Ignacio Anaña became prisoner seventeen years ago; taken, when quite a boy, by a roving band of Navajoes, at Tuckalotoe. His parents then lived at Santa Fé, where he supposes they now reside. He is the

fortunate possessor of two wives and three children, living at Mecina Gorde, (big oak) north of Cheille, two and a half days' travel. He was originally sold to an Indian named Waro, to whom he yet belongs. I do not think he is under many restraints, for he prefers most decidedly to remain with the Navajoes, notwithstanding his peonage.

Subsequently, at Zunia, the Navajoes brought to us *Manuel Lucira*, taken from Del Mansiña two years since, while herding sheep. The Indians took only such sheep as were needed at the moment. He is about fourteen years of age, and has been sold several times, and badly treated by flogging, &c. His parents are said to be living near the place where he was stolen from. At the same time, a brother of Manuel's was taken, but he was returned last year. These captives, except the one so fortunately married, have been placed in the hands of the friends and acquaintances of their parents.

The treaty, a copy of which I have already addressed to you, having been duly executed, on the 10th of September, we marched for Zunia—distance 106 $\frac{1}{100}$ miles, in a southeastern direction—instead of returning by way of the Utah country. Governor Washington, previous to marching from Santa Fé, ordered about three hundred mounted troops into the Utah country, for the purpose of repressing disturbances, checking depredations, and to recover lost and stolen property. Two of the companies were ordered, if practicable, to effect a junction with the troops under the Governor's immediate command, before they reached Cheille. It is matter of regret that this could not be done. The Governor having no reliable information as to what had been done against the Utahs, and hearing what was believed to be true, and which proved to be false, that the Apaches had entered Zunia, killed a number of its inhabitants, and drove off a great many horses, mules, and sheep, changed the route of his return march, as before stated.

The pueblo of Zunia contains, in my opinion, more than 500 Indians—a hardy, well fed, and well-clothed race; and their location being more than 200 miles from Santa Fé, and 130 miles from Albuquerque, on a good road in every respect, now growing in favor as the best route to California, are subjected to serious annoyances from Navajoes, north and northwest, and the Apaches, south and southeast. But what is shockingly discreditable to the American name, emigrants commit the grossest wrongs against these excellent Indians, by taking, in the name of the United States, such horses, mules, and sheep, and grain as they desire, carefully concealing their true names, but assuming official authority and bearing. A wrong of this kind had been perpetrated a few days previous to our arrival there.

About the same time, the Navajoes descended from the mountains, and made an unsuccessful attempt to drive off a number of sheep, &c. A battle ensued, and several Navajoes are said to have been wounded, and one, whose undried flesh was food for carrion crows as we passed his remains, was left dead on the field, within half a mile of the village. The inhabitants of this pueblo gave us a hearty reception, manifesting their gratification in the most uproarious, wild, and indescribable manner, offering to us large quantities of fruit and bread—all of which was becomingly received.

Passing over a distance of 88 $\frac{8}{100}$ miles, wild in its mountains and canons, beautiful and rich in its extensive valleys, highlands, and lowlands, affording superior grazing, the purest and most delightful water, excellent

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pine timber, and a superabundant supply of the finest rock, limestone, and plaister of Paris, for building purposes, we encamped in the valley of Laguna on the afternoon of the 19th inst., within view of the pueblo of that name, containing some 400 inhabitants. The outrages committed against these Indians by emigrants to California *and others*, are as frequent and as flagrant as those mentioned of Zuñi. Indeed, the last outrage was of an infinitely more aggravated character. Near the hour of 12 m., the day not remembered, the valley was entered, and sheep and other things demanded. To which the Governor of the village replied, no sheep could be furnished at that hour, as their flocks were regularly, every morning, sent off, that they might graze during the day. The emigrants, if such they were, assumed official importance; in their anger, threatened to lynch the alcalde; tied the Governor, and in that condition carried him from his home, Laguna, to Zuñia, the next pueblo west.

The distance between Laguna and Albuquerque is 46 miles. The road between the two places is good; water scarce and bad, with but little timber, and less grass; no settlements, and no cultivation, after passing east from Laguna six miles on the road to Albuquerque.

About ten miles northwest of Laguna there is a small Spanish village called ———.

At one of these points, I venture to say, our Government should establish a military post; and I understand Governor Washington will station, at an early day, two companies in that neighborhood. The Navajoes and Apaches are exceedingly troublesome in that neighborhood. At or near Sandia, an Indian pueblo, some 15 miles on the road from Albuquerque to Santa Fé, five Mexicans were killed by a straggling band of Navajoes, and some property taken off on the 24th of the preceding month, the second day after we passed, on our return to Santa Fé. Numerous bands of thieving Indians, principally Navajoes, Apaches, and Comanches, are straggling in every direction, busily employed in gathering their winter supplies where they have not sown. Not a day passes without hearing of some fresh outrage; and the utmost vigilance of the military force in the country is not sufficient to prevent murders and depredations, and there are but few so bold as to travel alone ten miles from Santa Fé.

How are these wrongs to be remedied? I answer, by a compulsory enlightenment and the imposition of just restraints—both to be enforced at the point of the bayonet.

You are already advised, if not before, by my letter of the 29th of July last, that there were wandering bands of Indians, who did not cultivate the soil, and lived *alone* by depredations. The language I used on the occasion alluded to, should have been so modified as to have excepted the sustenance which they derive from their *sometimes* successful hunting of buffaloes, the bear, deer, and other game. It is now stated, upon a more intimate knowledge of the various tribes of Indians in this region, that a vast majority of the Apaches and Comanches live chiefly by depredations; that they look upon the cultivators of the soil with contempt as inferior beings, the products of whose labor legitimately belongs to power—the strongest arm; and that labor, except in war, and in love, and in the chase, is degradation; and the man who has not stolen a horse or scalped an enemy, is not worthy of association with these lords of the woods.

The wild Indians of this country have been so much more successful in their robberies, since General Kearney took possession of the country, they do not believe we have the power to chastise them. Is it not time to enlighten them upon this subject, and to put an end to their ceaseless depredations? At this moment, above our *established* Indian country on the Arkansas, these people are committing every depredation within their power, as far up as Bent's fort. These, with the Navajoes and Kioways, are known to be in every section of the territory.

Indeed, we are in a state of war; and their disappointment in Mr. Fitzpatrick's promises is their excuse for their conduct. Concerning Mr. F's actings and doings, and his promises and authority to act, I am, as yet, wholly ignorant.

The Navajoes commit their wrongs from a pure love of rapine and plunder. They have extensive fields of corn and wheat, fine peach orchards, and grow quantities of melons, squashes, beans and peas, and have immense flocks of sheep, a great number of mules and horses of a superior breed; they have nothing of the cow kind. This statement, I know, is antagonistical to official reports made by others, but I report to you from personal knowledge obtained during Governor Washington's expedition against the Navajoes.

Distance and numbers, by red men, are matters of fact not to be comprehended and understood by Indians of this country, as it is elsewhere. Distance is measured by time, at their pace, which is never slow; and so far as their population is concerned, the Governor of the smallest pueblo cannot accurately, rarely approximately, give you the number of its inhabitants.

It is still a much more impracticable matter to ascertain the extent of the population of such a tribe as the Navajoes, the whereabouts of their local habitations depending solely upon the seasons of the year and their apprehensions of danger; not one of them having a permanent abiding place. Their only houses are mere lodges, square or circular, brought to a point about fifteen feet from the ground, and sometimes the outer covering is mud, one room only. The stone walls which are built and inhabited by them are in the shape, or nearly so, of a square, and sometimes have more than one room, from eight to twelve feet in height, and not one that I saw was covered in any way.

The number of Indians of this tribe I do not think can exceed five thousand, and they claim from about 35° to 38° north latitude, and 29° to 33° longitude west from Washington. The conflicting claims of the Utahs east and north, to some extent must indent their supposed borders; and they are barred on the southeast, south and west by special Spanish and Mexican grants to their Christian Indian allies, all of whom live in pueblos, hold lands in common, the boundaries of which they say are distinctly defined by original grants, now in existence. They complain of many encroachments upon their boundaries, and hope the U. S. Government will restore them their ancient rights. Wicked men, some Americans, but chiefly Mexicans, for their own mischievous purposes, have awakened the apprehensions of the Pueblos by declaring the Americans would take from them their lands and remove them to an unknown region. The fears of many on this point I think I have quieted, by the assurance that the President had no designs of that character; instead of which, if their population required it, he would add to their grants rather than narrow their limits.

But to return to the Navajoes. They derive their title to the country over which they roam from mere possession, not knowing from whence they came, or how they were planted upon its soil; and its soil is easy of

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cultivation, and capable of sustaining nearly as many millions of inhabitants as they have thousands. I respectfully suggest, these people should have their limits circumscribed and distinctly marked out, and their departure from said limits should be under certain prescribed rules, at least for some time to come. Even this arrangement would be utterly ineffective, unless enforced by the military arm of the country.

These Indians are hardy and intelligent, and it is as natural for them to war against all men, and to take the property of others, as it is for the sun to give light by day.

In reference to a majority of the Apaches and Comanches, they should be learned and made to cultivate the soil, and should have prescribed limits, under the rules and regulations, and to be enforced as suggested above.

The Pueblos by many are regarded as *a tribe*. A more decided error in reference to these Indians could not be suggested. The number of pueblos, each containing inhabitants from 3 to 600, is about twenty, not including the Indians west or south of the Moquies. Of these twenty pueblos, the languages of at least ten of them are altogether different, and it is said by some who claim to be judges, there is not the slightest analogy in language existing between any two of them; and they communicate with each other through the instrumentality of Mexican interpreters, or pantomimic action. The same may be said of the Apaches and Comanches, with the qualification which follows: I have seen but a few of either of these last named tribes, and I cannot say there is as much dissimilarity in their languages as exist with the various pueblos. As to the number of either of these tribes, I cannot even venture a guess; and in reference to the extent of territory claimed by them, no satisfactory information has yet been acquired; nor can it be, until a sufficient number of troops are sent here to afford escorts to those who may be charged with such investigations. It may be remarked, however, that the Comanches range, principally, between 32° and 36° W. latitude, and longitude west from Washington 22° and 27°. From thence west 2 or 300 miles, *across* the Rio Grande, the Apaches are found on both sides of the dividing line, between the United States and the United Mexican States; and this circumstance will be fruitful of some trouble, because those on either side of the line will charge upon the other the wrongs they themselves commit. I am not prepared to say, the evils alluded to would have no existence if the article (11th) of the late treaty was reciprocal.

The terms by which they hold the country over which they roam is a mere possessory title which the God of nature has permitted to them; and one-tenth of the country would be more than sufficient to satisfy all the wants of a much more consuming people. The disposition of the Utahs is rather equivocal. They have committed no wrongs, recently, against Americans proper. These Indians met Col. Beall, who had charge of the expedition ordered against them at the same time Gov. Washington marched upon the Navajoes, and agreed to all his demands, an impossibility almost them, as I have reason to believe, to wit, the restoration of *all* the property lost during the past winter. That was out of the question, a portion of it, as I am informed, has long since been consumed. This was seized upon by worthless Mexicans to frighten the Indians off; for they made the Indians believe, if *every* article was not restored, Col. Beall would cause every one within his reach to be put to death; therefore it was as I am informed by Col. Beall, the Utahs did not come up at the

pointed time to consummate the treaty agreed upon. From the facts herein stated, it must be evident to reflecting minds:

1st. That an additional mounted regiment, full and complete, should be in service in New Mexico. I repeat what I have said in a former communication, infantry are useful only in taking care of public stores and isolated places.

2d. Without an additional force, not a single interest of the country can be fully protected.

3d. Military stations ought to be established at Tunicha, and the cañon of Chellie, in the Navajo country, at or near Jemez, Zunia, and Lagunia, and perhaps in other places, in the direction of El Paso, and within the pueblo region.

4th. To every pueblo there ought to be sent at once an Indian agent, to protect the Indians, and to preserve the character of the United States. Such agents should be continued at each pueblo for the next year or two.

5th. Unless this is done, emigrants and others, claiming to be officers of the U. S., will disaffect those people by their lawless conduct.

6th. It is but fair to presume, that in a year or two, such improvements in public morals will take place, as to justify the discontinuance of most of the agencies that ought *now* to be in existence in each pueblo. Just at this moment the Pueblo Indians, in number 54, who accompanied Governor Washington in his expedition against the Navajoes, are complaining that they are not paid for their services. In New Mexico a better population than these Pueblo Indians cannot be found, and they must be treated with great delicacy. The slightest disappointment in their expectations, no matter how created, they regard as a deliberate deceit practised upon them. If properly cared for and instructed, in all Indian wars, these Pueblos would be very important auxiliaries. Even now, notwithstanding the discontent mentioned above, at least two hundred of them could be readily raised for mounted service; and if I had the military command of this territory, I should regard them as necessary adjuncts. In compliance with one of the stipulations of the treaty entered into by Governor Washington with the Navajoes, they are to deliver at Jemez, on the ninth of the next month, certain captives and stolen property. Although they have delivered to us sheep, horses, mules, and captives, as an earnest of their intentions, we do not feel confident that they will comply with the terms of the treaty. They may not be there. At the time, and on the occasion alluded to, the governors, captains, and alcaldes of most of the pueblos, east and north of the Moquies, it is supposed, will be at Jemez. It is my intention to be there too, and, if permitted, what shall then and there occur, shall be immediately thereafter reported to you.

The mail leaves on to-morrow morning, and I have not been able to-day to complete the labor that belongs to my position; nor have I been able to revise with care what I have caused to be recorded in the foregoing pages. It is sincerely hoped I may yet, and in due time, cure my omissions of to-day. No opportunity, for the transmission of intelligence, shall pass me by, without advising you of my actings and doings, and my whereabouts.

I am, with great respect, your obedient servant,

JAMES S. CALHOUN,
Indian Agent, Santa Fé, New Mexico.

COM'R OF INDIAN AFFAIRS,
Washington city, D. C.

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K.

FORT BRIDGER, ON BLACK'S FORK OF GREEN, OR COLORADO RIVER,
August 22, 1849.

SIR: We arrived here yesterday. Messrs. Vasques and Bridger are the proprietors, and have resided here and in these mountains for more than twenty-five years. They are engaged as traders, belonging to the American Fur Company. They are gentlemen of integrity and intelligence, and can be fully relied on in relation to any statement they make in regard to the different tribes, claims, boundaries, and other information in relation to the Utah and Sho-sho-nie tribes, and a small band of Pannacks, as they have, during all their residence, been engaged in trade with them.

Among the Sho-sho-nies there are only two bands, properly speaking. The principal or better portion are called Sho-sho-nies, or Snakes, who are rich enough to own horses; the others, the Sho-sho-coes, or Walkers, or those who cannot or do not own horses. The principal chiefs of the Sho-sho-nies are *Momo*, about forty-five years old, so called from a wound in his face or cheek, from a ball, that disfigures him; *Wiskin*, Cut-hair; *Washikick*, Gourd rattle, (with whom I have had an interview;) *Oapichi*, Big Man of the Sho-sho-coes. *Augastasipa* is the most noted.

Both bands number probably over one thousand lodges of four persons each; of the relative portion of each band no definite account can be given; for, so soon as a Sho-sho-nie becomes too poor to, or does not, own a horse, he is at once called a Sho-sho-coe; but as soon as a Sho-sho-coe can, or does, own a horse, he is again a riding Indian, and therefore a Sho-sho-nie. Their language, with the exception of some *Patois* differences, is said to be that of the Comanche tribe. Their claim of boundary is, to the east, from the Red Buttes, on the North Fork of the Platte, to its head in the Park, De-cay-a-que, or Buffalo Bull-pen, in the Rocky mountains; to the south, across the mountains, over to the Yan-pa-pa, till it enters Green or Colorado river, and then across to the back bone or ridge of mountains called the Bear River mountains, running nearly due west towards the Salt Lake, so as to take in most of the Salt Lake, and thence on to the Sinks of Mary's or Humboldt's river; thence north to the fisheries, on the Snake river, in Oregon; and thence south, (their northern boundary,) to the Red Buttes, including the source of Green river—a territory probably three hundred miles square, most of which has too high an elevation ever to be useful for cultivation of any sort. In most of these mountains and valleys it freezes every night in the year, and is, in summer, quite warm at noon, and to half-past three o'clock, p. m. Nothing whatever will grow, of grain or vegetables, but the most luxuriant and nutritious grasses grow with the greatest luxuriance, and the valleys are the richest of meadows.

The part of the Salt Lake valleys included in this boundary, the Cache valley, fifty by one hundred miles, and part of the valley near and beyond Fort Hall, down Snake river, can be cultivated, and with good results; but this forms a very small part of this country. How these people are to live, or even exist, for any great length of time, I cannot by any means determine. Their support has heretofore been mostly game and certain roots, which in their native state are rank poison, called Tobacco root; but when put in a hole in the ground, and a large fire burned over them, become wholesome

diet. The Mormon settlement in the Salt Lake valley has not only greatly diminished their formerly very great resource of obtaining fish out of the Utah lake and its sources, which to them was an important resource; but *their* settlement, with the great emigration there, and to California, has already nearly driven away all the game, and will unquestionably soon deprive them almost entirely of the only chances they have for food. This will, in a few years, produce a result not only disastrous to them, but must inevitably engage the sympathies of the nation. How this is to be avoided, is a question of much difficulty; but it is, nevertheless, the more imperative on the Government, not only to discuss, but to put in practice, some mode of relief for these unfortunate people—the outside barriers, or inclosing mountains, of whose whole country are not only covered, in constant sight, with perpetual snow, but in whose lodges, *every night in the year*, ice is made over the water left in a basin of near seven-eighths of an inch in thickness, except in three small places already named as exceptions; and two of these, the Salt Lake valley and the Snake river, are already taken from them by the whites, and there is but little doubt the *Cache* valley will soon be so occupied.

The *Utahs* probably amount to from two to three thousand lodges, and are divided into many bands—as the *Yuos*, three hundred lodges; *Yan-pa-pa* Utahs, five hundred lodges; *Ewinte*, fifty lodges; *Tenpenny Utahs*, fifty lodges, (this band are about all who reside in the Salt Lake valley;) *Parant Utahs*, not estimated; Pah or (Pey) metes Utahs, and the Sempiche Utahs; of these last bands numbers are not known. Their claim of boundaries are all south of that of the Sho-sho-nies, embracing the waters of the Colorado, going most probably to the Gulf of California. This is a much more fortunate location, and large portions of it are rich and fertile lands, and with a good climate. Their language is essentially Comanche, and although not technically, yet it is supposed to be substantially the same as that of the Sho-sho-nies; for, although on first meeting they do not fully understand each other, yet I am informed four or five days' association enables them to converse freely together. Some of these people are already engaged in the cultivation of the soil, and large tracts of the country afford ample rewards to those who thus expend the sweat of their brow. Portions of these bands have always been at war with the Mexicans, constantly making inroads into New Mexico and California to steal horses. Portions of them are at present at variance with the Sho-sho-nies; and, indeed, the manners and customs of the Yan-pa-pas, under an association on the part of the whites with them, are dangerous; for, should one be found amongst them when a sudden death, from either accident or common sickness, takes place amongst them, the relations of the dead man are at liberty, and are sure to exercise it, of killing any stranger who may happen to be amongst them. Thus, until this custom is abandoned, no safe intercourse can be carried on with them. Their country being more south, and out of the range of white settlements or emigrants, the game is not likely to be as scarce for many years to come as it is in the Sho-sho-nie country even now, for already it has nearly all left their boundaries, except a small corner in the northeast corner of their claim; and, as they are at war with the Utahs, near whose lines it is, they are afraid to go there to hunt.

Supposing the Government will be prepared next summer to take some decisive step towards a regular system of intercourse with them, and with a view of enabling the Government, as effectually as possible, to guard against

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the unfortunate results of the causes in operation for their entire starvation, a few only of which I have mentioned, (for want of time,) I have concluded so to arrange matters before I leave, that both these nations will be able to send large delegations, if not most of the principal bands of their tribes, to a great council to be held *here* next summer, being not only by far the most convenient place for such a council, but is also where the principal agency ought to be established; and here, also, ought to be established the leading military post of these mountains, for which, hereafter, I shall give my views more at large.

I have suggested the matter of the great council to Washikick, the only principal chief I have seen, and he highly approves of the plan. I have already made such arrangements, through the assistance of Major Vasquez, (Mr. Bridger not being at home,) that all of both tribes will be notified of my design to hold such a council; and as soon as I shall have your pleasure on the subject, which I hope will be at an early day after I get to San Francisco, in November, I will then fix a time which will best suit the views of the Department, (if it shall meet with your approbation, as I hope it will,) and will then cause them to be notified of the day, which must of necessity not be later than August, and not earlier than July, as any other months would not be convenient for them to attend. The Shó-sho-nies are reputed an honest and *sober* people, decidedly friendly to the whites; and, if proper agents are kept amongst them, they will be easily managed, if a fair support can be provided for them. Some of the objects which I have supposed might be gained by such council, you will easily perceive from what I have said above, and many others, of perhaps equal importance, may also be accomplished. It is of great importance that these Utahs should be laid under obligations to cease their accustomed depredations on the whites and their property; and it is of greater importance to adopt some mode or other to save the Snakes from utter destitution, which in a year or two must inevitably take place, if things remain as they now are.

I write this in great haste; and the shortness of my stay here must be my excuse for not writing more, but I have touched on all the subjects most important at the present moment. When I get to Salt Lake, I shall have more time, and will go more into detail. Till when, I remain your obedient servant,

JOHN WILSON.

Hon. T. Ewing,
Secretary of Department Interior.

No. 1.

MINESOTA SUPERINTENDENCY,
St. Paul's, *October 13th*, 1849.

Sir: In accordance with the regulations of the Indian department, I submit my first annual report, as *ex officio* superintendent of Indian affairs in this Territory.

The Indians are all included in the following distinct nations: The Dakotas, or Sioux, the Chippeways, and the Winnebagoes; each speaking a different language, and marked by customs and manners peculiar to themselves. The two first named are the most numerous and powerful; they

are the old possessors of the land, noted for their fierce wars with each other, and both equally brave and warlike. The Winnebagoes were removed into the Territory from Iowa, during the summer of 1848, and some of them last spring, and are considered an inferior race to the two first mentioned. The *Menominies*, of Wisconsin, are to remove into this superintendency next spring, and will be located north of the Winnebagoes, between them and the Chippewas. A portion of the *Assiniboines* are also understood to be in the Territory, at the extreme northwest; but they cannot be said to belong to this superintendency, no intercommunication existing, nor, I believe, any treaty ever having been made with them by the United States Government.

Upon the organization of a new superintendency of Indian affairs, like this, it may not be amiss, for the information of the department, to take a comprehensive view of the past history and early geographical position of the various tribes within its bounds, and of their numbers and actual location at the present time. In doing this, I desire as a preliminary to express my indebtedness to the assistance and information afforded me by an elaborate paper prepared by Dr. Thomas Foster, a citizen of Pennsylvania, who was on a visit to this region the past summer. At my suggestion he engaged in a laborious investigation, to throw light upon the early and somewhat obscure history of the aborigines of the territory; and endeavor, also, to reconcile the apparently conflicting accounts of the first explorers and travellers, by philological researches into the nomenclature of the different tribes, as bestowed upon themselves, and on one another. The results of these investigations I have deemed advisable to embody in this report, along with the more immediate business matters of the superintendency. And, first, in regard to

THE DACOTAH (OR SIOUX) NATION.

The Indians composing this powerful tribe, proudly call themselves *Da-ko-ta*, (pronounced Dah-ko-tah;) which term meaning, united, confederated, or almost literally, it is said, "*Many in one*," was probably, originally applied to characterize their power and strength as a nation; and it is worthy to be noted, that they seldom or never willingly acknowledge, even when they know it, the appellation of *Sioux*, first given to them by the French, and now by all white men. This latter name, indeed, would seem to have originated upon the upper Missouri amongst the early French traders, hunters, and trappers, they deriving it in all probability, from the name of a sub-band of the (Ti-t'-wawn,) (Tee-twawn,) Da-ko-tas, called *Sioune*, (See-oo-nay) who hunted over the plains of that river; and with whom consequently they came most frequently in contact.

In Lewis and Clark's travels, in 1803, they are called *Teton Saone;* and their villages are located on their map upon the Missouri, near Cannonball river.

At least we find the term *Sioux*, (Soo,) first used in the early maps, to designate a large tribe, with various subdivisions, upon the upper Missouri only. Another general name, formerly applied to the Da-ko-ta nation, or to those inhabiting the upper Mississippi, was that of "*Naudowessi;*" and this is the one used by the early French travellers and writers, Hennepin, Carapian, Charlevoix, and others, as far back as 1660.

It is argued by at least one writer, Bradford's notes of the Northwest, that

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this now obsolete name is probably nothing more than the Indian mode of pronouncing the French word of description, used by the missionaries and Mackinaw traders, to designate a great nation of Indians, living beyond them to the *northwest*, around the head waters of the "Great river," and whose from their supposed location they called "*Nord oüests.*" To this theory is opposed the alleged fact, that the general Chippewa designation for *enemies*, is *na-da-wessy*. It is much more likely, that the missionaries of Lake Superior, in their first imperfect knowledge of the language of the Chippewas, made the mistake of applying, as a distinctive appellative to one nation, in hostility to those informing of their existence and location, a word intended to convey the idea merely that they were *antagonists* and *enemies*.

The name thus originating in error, became naturalized among the French traders of the northwest, (and partly among the Indians,) and it was in this way that Hennepin and others came to use it. To this day, the Chippeways occasionally, but not often, apply the word *Na-da-wessy*, as a proper term for Sioux. The usual distinctive Chippewa term for the Da-ko-tas is *Bevan-acs*, (written by the French, *Boin-acs.*) In confirmation of this may be adduced the fact, that the *revolted* Da-ko-tas, who now form a distinct tribe to the extreme northwest, on the borders of the American territory, they call *Assine-boins*, pronounced as-se-nay-bwans, and ordinarily written Assineboines, from the word assine, stones or rocks, and bwan, the name of all the Da-ko-tas, and meaning Sioux of the rock, or stone Sioux; the name having been given to them after their secession from the parent tribe, when they lived among the rocky ledges around the Lake of the Woods, which is the *Assinepoulacs*, (Lake of the Assinepoins,) of the Jesuit maps of 1681.

The historical traditions of the Da-ko-tas are few, and extend back but a comparatively short period; those in regard to their origin and former residence are especially vague and obscure.

The Medewakantewans have one, that their fathers left the lakes around the head waters of the upper Mississippi, and removed to the region of the St. Peter's, "*because plenty of buffaloes were there;*" that they found the Ioways (called by them the Ho-wahs) occupying the land, and that they drove them from it.

In corroboration of this tradition—at least so much of it as asserts the former residence of all the Dakota bands upon the head waters of the Mississippi—there is considerable evidence, of a circumstantial nature, to be found in the earliest writers upon the Northwest. In the "relation" of the transactions of the Jesuit missions in New France, from the year 1639, quoted by Mr. Bancroft in the third volume of his History of the United States, it is stated that Father Charles Raynubault and Isaac Logues were the *first white men* who visited the Sault Ste. Marie, in October, 1641; that they found there "an assembly of two thousand souls" of "the Ontchibouse," as the Jesuits called the Chippeways; that "they made inquiries respecting many nations who had never known Europeans;" and that, among others, "they *heard of one* (the Naduwessi) *who dwelt eighteen days' journey to the west*, beyond the Great lake,"—(Superior), then without a name—"warlike tribes, with fixed abodes, cultivators of maize and tobacco, and of an *unknown race and language.*" In 1659, two French fur traders wintered at the Sault, being the first white men who had ever done so; and on their return to Canada in the summer of 1660, they gave glowing accounts of the great lakes to the west, the numerous

tribes that hovered around them, "and *of the powerful nation who dwelt beyond the Great lake.*" Father René Menard was now despatched, to establish a mission on the Great lake; but it is related, that, on making the portage between the bay of Keeweena and that of Che-goi-me-gon, August 4, 1661, "he was lost in the forest, and never again seen;" *but that long afterwards, his breviary and cassock were ascertained to be preserved as medicine charms," among the Indian nation known as the Na-da-wes-si.* It is also noted, that Menard's successor, Father Claude Allouëz, arrived at the great village of the Chippeways, on the bay of Che-goi-me-gon, on the 2d of September, 1665," *at a moment when a grand council was being held to determine upon lifting the hatchet against the warlike nation" of the Nadawessi;* a strife, it is said, upon which the young braves appeared to be bent. Allouëz at that time succeeded in influencing them to peace. He then founded the mission of the Holy Spirit (mission du St. Esprit,) and during his long sojourn was visited, it is said, by more than twenty different nations; and among others by the *Illuni*, "a hospitable race, unaccustomed to canoes, having no weapon but the bow and arrow, who told them how their ancient glory and their numbers had been diminished *by the Sious* (Bancroft's History of the United States) on the one side, and the Iroquois, armed with muskets, on the other;" that, living upon a great river flowing to the south, "they had no forests, but, instead of them, vast prairies, where herds of deer and buffalo, and other animals, grazed in the tall grasses." Then, too, the Father reports, that, at the very western extremity of the Great lake, "*he met the wild, impassioned warriors of the Nadawessi, who dwelt to the west, on the banks of the great river 'Messipi,'* in a land of prairies, with wild rice for food, and skins of beasts, instead of bark, for roofs to their cabins."

In addition to this evidence of the former residence, warlike propensities, and customs of the Da-ko-tas, or Nadawessi, we have a map attached to the "relations" of the Jesuits, dated 1671, which locates the "Klistinons" (Kisteneaux or Krees) around and to the north of the Grand portage and present Pigeon river, upon the north shore of "Lac Tracy, or *Superior*," with a note at the Grand portage, that the *Assinipoüalac*—

[Charlevoix speaks of this lake, as well as other writers of that time, who understood from the Indians that it was larger than Lake Superior. "The country of the Assinipois," he says, "is in the neighborhood of a lake which bears their name, with which we are but little acquainted. A Frenchman, whom I saw at Montreal, assured me he had been there, but had seen it only in a transient manner, as one sees the sea in a harbor. It is the common opinion that this lake is six hundred leagues in circumference; that its banks are delightful; that the climate is very temperate, though it lies to the northwest of Lake Superior, and it contains so many islands that it is called in that country the Lake of the Islands—some Indians call it Mitchinipi, (Great Water)—and it seems, in effect, to be the reservoir, or source of the greatest rivers, and all the great lakes of North America. All the following rivers are said to have their use from it: the Bourbon, which runs into Hudson's Bay, (Red river;) the St. Lawrence, which carries its waters to the ocean; the Mississippi, which falls into the Gulf of Mexico; the Missouri, which mixes with the last; and a fifth, which they say runs westward, and consequently discharges its waters into the South Sea. I do not, however, warrant all these facts, which are supported only by the accounts of travellers; and much less what the Indians have related, that

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in the neighborhood of the lake are men resembling the Europeans, who are settled in a country where gold and silver are so common that they are employed in the meanest uses." (Bradford's Notes on the Northwest.)]

(Lake of the Assiniboines, now Lake of the Woods) was 122 leagues towards the northwest; while another note placed, at the extremity of the lake, at the mouth of the present St. Louis river, says that the "*Nadoessi* were about sixty leagues towards the west," ("vers dès couchant;") and still another informs that the "Illenois were about one hundred and fifty leagues to the south" of *Mission du Esprit;* which directions are near enough to the actual distance to show, (as the whole map does in its highly correct outline of Lake Superior,) that, in 1671, the French Jesuits had attained some definite, though still imperfect, ideas of the geography of the land, and the locations of its inhabitants. Indeed, the distance between the Grand portage and the Lake of the Assiniboines is set down astonishingly accurate.

It is likewise relevant here to mention, that Father Hennepin, in 1680, having ascended above the Falls of St. Anthony "a few leagues further," to a river which he named, (and which still retains the name of St. Francis,) was there arrested in his progress, and captured by the Indians, whom he calls the "Issati" and Wadoüissians. He also, I believe, speaks of the "Tintonhas, or Prairie Indians," and the Hanctons (Ihanketwans) *as north, upon the upper Mississippi*. Baron La Hauton enumerates as among the tribes *north of the Mississippi*, in 1688, the Nandoessies, Assinipoils, Sankaskitons, Atrutons, Clintinos, Eskimos. In "Naydoessi" we have already recognised the Chippewa, (French name for Da-ko-tas;) the "Sankaskitons" were, perhaps, the Sinsitwans, or Sisetwans, a principal band of the Da-ko-tas; and the Tintinhos and Atintons are easily identified with Ti-twans, or Teetwans, another chief band, or council fire, of the same nation.

From the concurrent testimony thus presented, several conclusions may reasonably be deduced. That the Da-ko-tas, in their progress eastward, had early possessed themselves of the country about the head waters of the Mississippi, amidst the lakes abounding with fish and wild rice; that they there for a long time resided; and that as late as 1688, at any rate, and probably later, they still remained in that region; though it is evident a portion of them had moved down to about the Falls, and on the St. Peter's, (Minesota) river; being attracted thither by "plenty of buffalo," according to a tradition of the Mede-wakan-t'wans. But the removal of this last named band from their ancient seat at *Mille Lacs*, was accelerated, it is to be presumed, *by the migration of the Chippewas from the east*, and their occupancy of the southern shore of Lake Superior, which placed the villages of the Mede-wakan-t'wans, "people of the mysterious lakes" in too close proximity to those of the hostile Ra-ra-t'wans, "people of the Falls," (as the Sioux call the Chippewas;) especially after the latter had established a great fishing village as far west as Che-goi-me-gon bay.

This irruption of the Chippewas, an Al-gon-quin race, from the east or northeast, across the straits of Mackinaw, to the shore of Lake Superior, was the cause eventually of the removal of the Da-ko-tas from around the head springs of the Mississippi; and the discovery of America may be considered the immediate occasion of the movements, advance and retrograde, of both the hostile tribes. But to comprehend the operation of this great event upon the Indians of this territory, changing their geographical positions and creating their wars, it will be necessary to take a general glance at the re-

spective situations and character of all the Indian tribes at the close of the sixteenth and seventeenth centuries.

At this early period, the numerous tribes included by the French under the term *Al-gon-quins*, and by a modern American writer, (Mr. Schoolcraft,) characterized as the *Algic race*, occupied nearly entirely the whole region between the Atlantic and the Alleghanies, from North Carolina to beyond the Gulf of St. Lawrence; thence in a direct line to the great lakes, and northwest to Hudson's bay; while on the southern line, from Pimlico sound they reached to the Mississippi. The whole of these tribes, interior and Atlantic, were recognised as one race, descended from a common stock; chiefly because they all spoke branches of one radical language; though each had local peculiarities of dialect and history, and were scattered in their geographical positions.

The origin of this race has never been clearly determined; but Mr. Schoolcraft is of opinion that *they came from the southwest*, crossing the Mississippi low down towards its mouth.

The tradition of all these Algic tribes (says Mr. Schoolcraft in his "Researches") *point southwest*, as the place of their origin; and it was there that they located the residence of their God. The Ojibwas and Al-gon-quins proper, and their numerous progeny of tribes in the west and northwest, *date their origin in the east;* and to this day call the north and northwest winds, the *home* winds, [Kee-waydin,] indicating probably that it blows back on the track of their migration; and they were followed at *distinct eras* by the Ostic or Iroquois race, by the Muscogee or Mobillian race, and by the *Isallanic* or *Cherokee race*, all from the same direction.

By the hordes of the *Ostic* race, (embracing the Hurons and the Wyandots of Canada, the Five Nations of New York, and the Tuscaroras of North Carolina)—a fierce and war-loving people, who spoke a harsh and guttural generic language—the Algics were scattered and harassed, and several of their tribes conquered and exterminated.

The *Ostics* appear to have immigrated, says Mr. Schoolcraft, by the way of the valley of the Ohio, and taking up a most commanding and central position in western New York, on the lower great lakes and the St. Lawrence, thus interposed themselves between the Al-gon-quin tribes of the seaward, and those of the west and northwest, cutting off their communication *with each other*. *This was the state* of things east of the Mississippi.

To the west of the great river, other races held sway. The tribes of Da-ko-ta and *Aztec origin*, then possessed the land from the head waters of the Mississippi, almost uninterruptedly to the Arkansas, except that (according to Marquette's map of 1680) a portion of the Illinois nation occupied the Desmoine country, to a considerable distance up that river; and the *Kuhigans* are marked as dwelling on the Mississippi, in the region opposite the Wisconsin.

Early in the period following the year 1600, a disruption of these geographical relations of all the tribes took place; consequently upon the settlement of the seaboard by the whites, and the transference of the quarrels of England and France from the soil of Europe to that of the new continent, by the arbitrament of war.

The *Al-gon-quin* tribes all appear to have espoused the side of the French, with two exceptions, the Asaukees, (Sacs,) who resided originally near the mouth of the St. Lawrence, relatives, may be, of the Abenakies

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of Maine, and the *Musquakies*, called by the Chippewas Outagamies, (Foxes,) who lived at the head of Green Bay, in Wisconsin.

The entire *Ostic* race, on the other hand, allied with the British: but also with two exceptions, the Wyandotts living low down on the St. Lawrence, and the Hurons on the north side of the lake of that name.

Among the first fruits of these disturbing causes, we find the Osankies flying from their old homes on the St. Lawrence, to the west, and raising their wigwams again at Sankinong (Sagnaw) bay, in the Michigan peninsula, where they remained long enough to send off from their body the powerful scion of the Shawnees. Marquette, in 1673, reports having found "thirty-eight villages of Chuoanous" (Shawnees) on the river Wabash, subsequently so dreadfully famed in the early history of the "dark and bloody ground" of Kentucky, and from amongst whom Tecumseh sprung.

Removing again from this location, the Osankies were found by Father Hennepin, in 1680, about the bend of Wisconsin river, where they had united with the Outagamies, or Foxes, of Green bay; the bay *des Puans* of the first French maps.

Besides the Osankies, many other tribes were impelled westward by the pressure of war and the white settlements; and no doubt it was in yielding to this pressure that the *Chippewas* came to retire from the more eastern country of New France, and cross by the Falls of St. Mary, to the southern shore of Lake Superior; first residing at the Falls, (whence the Da-ko-ta name for them of *Ra-ra-t'wan*, people of the Falls;) and then pushing westward as far as Keeweena peninsula, where their village on Che-go-me-gen bay was first visited by the French missionaries in 1660.

It is easy to conceive that the tide of migration still continued to *flow in from the east*, and that the bloody strife existing between them and their western *nadowessi* (enemies) the Bwan-acs, when Father Claude Allouez visited them in 1665, was afterwards from time to time renewed until, in the course of years, it is probable the Da-ko-tas became wearied with the constant warfare, which, from the still growing numbers and power of the Chippewas, (who had the advantage besides in the early possession of fire arms,) promised to be unending, as long as both remained in such close neighborhood to each other.

To this pressure against them from the east was added the attractions for them in another direction, in the better regions below and beyond, to the west, where there was "*much buffalo*."

The joint operation of these causes, no doubt, at length influenced the Da-ko-tas to conclude *on abandoning entirely, as a residence, the country of the extreme Upper Mississippi*, and made them determine on proceeding to conquer new homes towards the setting sun.

The migration, or invasion, accordingly took place; but at what period exactly we have no means of knowing. While it is probable *Isan-a-ti*, or Mede-wakan-t'wans, (who would seem to have been the first to move southward from their lakes to avoid the troublesome Chippeways,) remained on their then location about the Falls of St. Anthony, on both sides of the river and for some distance up the St. Peter's, (from which they had driven the tribe of Ho-wah, Ioways;) and that the War-pe-kintes and War-pe-t'wans continued to occupy the country at the St. Peter's, just beyond them; the present nomadic bands of the plains of the Missouri; the *Si-si-t'wans*, the *Si-t'wans*, and the *Shan-ke-t'wans* moved westward, like so many bodies of destruction, sweeping all before them.

The Cheyenne (Shian) Indians, living on the Cheyenne river, a beautiful tributary of the Red river of the north, flowing through a fertile land, where these was "plenty of buffalo," were among those who experienced their power. The invading Sioux drove them from the land, compelling them to seek a refuge and a new home across the Missouri; and ultimately still farther westward; for Lewis and Clarke found them, in 1803, located in the Black mountains, at the head springs of the Cheyenne river of the Missouri; from which fastness, it is said, they periodically sallied forth, and in lieu of attempting revenge upon the Sioux, plundered horses from the Spanish settlements.

The Indian agents for the upper Missouri report them as now ranging "between the Arkansas and north fork of the Platte rivers;" and, singularly enough, as the staunch *allies* of the Sioux against the Pawnees. On page 108 of "Lewis and Clark's Expedition," is the following: On the 1st of October they passed a river corruptly rendered Dog river, as if from the French 'Chien;' its true appellation is Cheyenne, from the Indians of that name. The history of this tribe is a short and melancholy relation of the calamities of almost all the Indians: they were a numerous people, and lived on the Cheyenne, a branch of the Red river of Lake Winnipeg. The invasion of the Sioux drove them westward; in their progress they halted on the southern side of the Missouri, below the Warrecone, where their ancient fortifications still exist; but the same impulse again drove them to the head of the Cheyenne, where they now are, and occasionally visit the Ricaras. They are now reduced; but still number three hundred men."

Since this was written they appear to have thriven greatly. In 1847, the agent for the upper Missouri reported them to have 530 lodges, containing five thousand three hundred souls.

Diverging next in their career towards the south, the invading Da-ko-ta, probably once more drove the Ioways from their lands; but this time from around the head waters of the Desmoine and Sioux rivers, down to the south, upon the Missouri; on which latter river, near Council Bluffs, in July, 1803, Lewis and Clark mention that they "passed the spot where the Ayaway (Ioway) Indians, a branch of the Ottoes, once lived, and had emigrated from this place to the river Desmoines.

But it may be presumed this migration of Ioways did not occur until after the tribes of the Illinoies (whom Marquette's map of 1681 shows then occupied the lower Desmoine country on the Mississippi, and all the west bank to above the Wisconsin river,) had removed east of the Mississippi, and were nearly exterminated, first, by their wars with the Iroquois; next, by an inroad of the Sacs and Foxs, in 1752; and, finally, by the allied Algonquin tribes subsequent to 1767, in revenge for their murder of Pontiac.

The fine country from which the Ioways were probably thus ejected, was taken possession of by *Sissi-t'wan*, Da-ko-tas; and just beyond them *Shank-t'wans* pitched their tents; while the Ti-t'wans carried their arms and lodges across the Missouri: both these latter bands and their sub-divisions, from time to time, extending their conquests towards its head waters, compelling the *Ricaras*, the *Mandans*, the "Ahnahaways," and the Manetons (called by the French *Gros Ventres*, Big Bellies,) to recede before them. (See Lewis and Clark's Narrative, pages 147, 148, 149.)

When the Da-ko-ta bands, now in the West, had thus abandoned, or were driven from the upper Mississippi, a larger extent of country was left unoccupied, except by occasional hunting parties, of the Chippeways, or of the lower Da-ko-tas.

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It would seem that thereupon the indomitable *Osaukees*, with their allies, the *Musquakies*, (Sacs and Foxes,) whom Hennepin, in 1680, La Hontan, in 1688, and Carver, in 1766, found at the head of Green Bay, on the Fox river, and at the head of the Wisconsin, (including the Kickapoos, a sub-band of the Sacs, who afterwards seceded, and lived in the north of Illinois,) took the opportunity to extend themselves into the vacated region; and in this connection Mr. Schoolcrafts says of them: "While resident at Green Bay, they also occupied Lac du Humbeau, and extended themselves to Lake Superior, and southwest of its shores, to the Sauk and little Sauk rivers, above the Falls of St. Anthony."

They appear to have done this with the consent and alliance of the Da-cotahs; but the Chippeways forthwith renewed; with the new comers, the war for possession previously waged so successfully against the Bwan-acs, (Sioux.)

With the aid of the latter, "at first covertly given," the Saukies maintained possession of the "Rice lakes and midland hunting grounds;" but they were finally overthrown in a general and bloody action at the St. Croix Falls, by the combined bands of the Chippeways, led by *Wah-boo-jeog*, the White Fisher, who descended the St. Croix by the Nunakagin brauch. The Saukies made a resolute stand, but were overpowered, and fled, and did not afterwards re-appear in that region. *Among the slain several Sioux were found.*" Wah-boo-jeog, or the White Fisher, who was the leader on this occasion, "is said to have led out seven other expeditions against the same enemy; and died at Che-goi-me-gon, on Lake Superior, in 1793."

Comparing this last date with that when Carver found the Sauk villages at the bend of the Wisconsin, in 1766, and this again with the fact that at the commencement of the present century they were living south on the Rock river of Wisconsin, to which they came *about the period of our revolution*, (according to both Majors Long and Marston;) and also that the map of Lewis and Clark's expedition, in 1803, locates "three thousand Sacs" on the *west* bank of the Mississippi, between the lower Ioway and Tuckapo rivers; and we are enabled to draw the following conclusions: *First*, that the occupation of the "Rice lakes and midland hunting grounds" of the upper Mississippi, by the Osaukies, was of *but a few years duration* before they were expelled. *Second*, that the Chippeways continued the war until they *forced them to abandon also their old homes on the Wisconsin*, and remove to Rock river, a portion of them afterwards going west of the Mississippi. *Third*, that the duration of their temporary occupancy of the ancient northern residence of the Da-ko-tas, was but about *ten or twelve years*; in the interval between the year 1766, when Carver visited them on the Wisconsin, and the year 1776, when they were driven down upon Rock river.

Pursuing the same train of reasoning, and at length we can approximate to the *time when the Exodus of the Da-ko-tas* from the upper Mississippi occurred—which of course was subsequent to 1671—the date of the Jesuit map, before referred to, on which they are noted as then due west several leagues from *Fon du Lac* of Lake Superior; and was apparently prior to 1766 but a *short time*; for it is to be presumed that the Osaukies hastened to occupy the country as soon after the Dacotahs had left it as was possible.

About the year 1660, therefore, may be assigned as the date of the first location of the Sioux upon the plains of the West—just one hundred years after the two first white traders wintered on Lake Superior, and commenced the

trade by which the Chippewas obtained the superior arms that gave them so immensely the advantage in the wars of the two tribes.

In this hundred years, also, the Chippeway nation had doubtless greatly increased on Lake Superior; naturally, and from the retrogression of its eastern bands to the West.

Both north and south shores of the lake were occupied by them, or their sub-bands; and the Kistenéaux, (or Krees,) the Algonquin tribe, who in 1671, held the country around the Grand Portage on the north shore, were pressed several hundred miles further north-westward, bearing along with them in their progress, perhaps, the Assinib'wans, revolted Sioux of the Rocks, then inhabiting the rocky ledges around the Lake of the Woods, but who now roam the plains around the head of the White-earth river, the north-western boundary of this territory.

The present *Sioux of the Plains*, and their temporary successors, the *Osaukies*, having been finally expelled from around the head waters of the Mississippi, the Chippeways took permanent possession of the country, and have ever since retained it; pushing their conquests still westward into the Red River of the north, and transmitting from parent to child a hereditary warfare with the Bwanacs of the south-west.

It is a feature in this warfare to be noted, that in nearly all the battles between the two tribes which have happened within the memory of living whites, the Chippeways were almost invariably invincible when fighting in the woods and timbered country of the north; but that they quite as invariably suffered defeat by the Sioux, when they descend into the prairies and open country to fight with them.

But whatever their former appellations, locations, or wars, the Dakotas are now, as in early times, a powerful Indian people. Baron La Houlan speaks of a nation of Indians he found in 1688 inhabiting around the mouth of the St. Peter's, (or Long river,) as having "twelve villages and twenty thousand warriors," "and that they were much greater before their recent wars." This estimate was probably an unwitting exaggeration; but even at this day, persons not uninformed on the subject, speak of them as forty thousand in number. "Mr. Moore, the Agent for the Upper Missouri in Sept., 1846, estimated them at "five thousand lodges; averaging over ten souls to each lodge," while Mr. Matlock, the upper Missouri Agent in 1847, says, "The various bands of Sioux number two thousand five hundred and twenty lodges, containing nineteen thousand six hundred and sixty souls," and thinks that "the Indians, (of his agency,) have been extravagantly estimated by my (his) predecessor in office;" though by the best authorities, and counting them band by band, they cannot now exceed twenty thousand souls. Among these are thousands of stout, fierce, and hardy warriors, who are as yet unenervated by their intercourse with the whites; and who roam as fearlessly, without opposition, over the fertile plains of their vast territory, extending from the Mississippi towards the head waters of the Missouri, and a large moiety of them have likewise erected their lodges beyond that river.

The Dakotas are subdivided among themselves into

THE SEVEN GRAND COUNCIL FIRES.

These are in the nature of principal sub-tribes, each independent within itself.

In confirmation of this view of their organization, "Mr. Moore, the Indian Agent for the upper Missouri, in his report of September 21st, 1846, says,

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"In giving the Yanktons (Shank't'wans) a feast in reciprocation of their dog feast, I presented them salt, and they used it freely. As the Salt Lake is not very distant, and calculated to furnish salt for the whole nation of Sioux, I inquired why they did not procure it. They answered that the Yanctons (Shank't'wannons) claimed the exclusive use of it. I told them that it certainly belonged to the nation. They said they held the right of the several bands into which the nation was divided sacred. Each band claims the exclusive use of certain portions of their common territory, as each State with us claims exclusive jurisdiction of the soil of their own State;" and all of them without any apparent central authority or federal head; their only band of union, seemingly, a common origin, language, customs, and country; with a perpetual tacit alliance for offence and defence against all other nations.

These *Sub-Tribes* or *Council Fires*, are again divided into patriarchates, or *Bands*, governed by petty chiefs, whose authority is partly hereditary, yet depending in no inconsiderable degree upon the good will and favor of the young braves, who generally choose a second or war chief, unless the hereditary chief should also be an approved and sagacious warrior.

The Council Fires are--*First*:

THE M'DE-WAKANT'WAN COUNCIL FIRE.

This is pronounced *Med-ay-wah-kawn-t'waron*, and is, I am informed, derived from the Dakota word *M'de* (Meday,) a lake; wakan (wah-kawn) spirit medicine, mysterious; and *t'waron*, a village, or people, or community; meaning therefore, literally, "Community of the Mysterious Lakes." This name was probably given when they resided one hundred and fifty miles north of the Falls of St. Anthony, in the vicinity of what the French have called *Mille Lacs* (thousand lakes,) but which is the *M'de-wakan* of the Dakotas. A part of this band at the time had their village at Knife lake in this region, and hence was called by their nation "*Isanati*, people on or of the knife," (pronounced *Es-sah'-ah-ter*,) or *Esson*, meaning a knife. Another portion were known as the *Mat'-an-tonwan*, (pronounced *Mawtahan-t'waron*,) meaning "Village or community on the Matah:" but where the Matah was, and whether lake or river, is at present unknown. Both of these distinctions or sub-divisions are lost since their change of residence, and one equally comprehended in the designation of *M'de-wakan-towwans*, or People of the Mysterious Lake. The more western Dakotas on the Missouri still preserve the first designation in the word "Santie," which they apply to their Mississippi brethren.

At what time the *Me-de-wakan-t'wans* left their residence near *Mille Lacs*, (now called by the Chippeways Mini-saigon-ing, the "place where there are all sorts of lakes,") on the country immediately west of the Upper Mississippi, is uncertain. Father Hennepin speaks of the "*Issati*" as residing about the Falls of St. Anthony, (the *Irard*, laughing water of the Sioux, and the Kikilikah, severed rock of the Chippeways,) when he was there in 1680, one hundred and sixty-nine years ago. Lahenton mentions among the Indians living on the St. Peter's (his "Long river") in 1688, the *Es-san-a-pis*, which is nearly the pronunciation of "Isanati," except the change of the letter *t* into p, an easy mistake for a stranger to the words to make when hearing it spoken quickly; and Carver in 1766, using the French term for the Sioux, applies the name *Naudowessies* to the people

he found inhabiting the region of the St. Peter's and Falls of St. Anthony.

Thus, as far back as the period of the first explorations of the Upper Mississippi, the Me-de-wakan-t'wan band of Dakotas held the region of country on both sides of the river, and for a short distance above the Falls of St. Anthony, in this territory, until the treaty of September, 1837, when they ceded all their lands on the east side of the Mississippi to the United States, and removed entirely west of the river.

On that side their present territory extends from the Iowa line, including the half-breed reservation north, to some ten or twenty miles above the St. Peter's. And being the only Da-ko-tas that receive annuities, their population has been readily and accurately ascertained to be about two thousand two hundred souls.

The entire annuities of which this band is entitled being but ten thousand dollars in money, was two small, when divided among so many, to justify bringing them twice a year, with their families, often from great distances, in order to comply with the generally excellent regulation of the Department, that annuities shall be paid half yearly.

The Indians themselves first nullified the rule by declining nearly unanimously to come into the agency to be paid oftener than once a year; and on my recommendation the Department promptly made an order rescinding the rule in this case.

This has had a good effect upon the Indians, convincing them that the authorities are mindful of their complaints when well founded, and that attention is paid to all their reasonable requests.

Besides this annuity money, the band receives every year ten thousand dollars in goods; five thousand five hundred expended in the purchase of provisions for them; and eight thousand two hundred and fifty "in the purchase of medicines, agricultural implements, and stock, and for the support of a physician, farmers, and blacksmiths, and for other beneficial objects;" and all these sums are to be expended annually for twenty years from the date of the treaty.

A stipulation in the first article of this treaty, providing that a "portion of the interest" on the whole sum invested, "not exceeding one-third," being five thousand dollars annually, is "to be applied in such manner as the President may direct," has undesignedly been the occasion of much evil.

To this five thousand dollars reservation, more than to any other one cause, the *missionaries* among them ascribe chiefly, and justly, their want of success in their efforts to christianize, civilize, and educate this portion of the Indian race.

Successive Presidents, it is understood, have acted under the treaty, and "directed" the money "to be applied" to *educational* purposes; but thus far no use has been made of it, and it has accumulated from year to year, until, at the present time, it amounts to fifty thousand dollars.

At an early day the Indians were made to understand, by evil disposed or interested white persons, that this money was paid to the missionaries (who had schools among them maintained at the expense of the American board of missions,) as compensation for their teaching.

The belief in this tale, and it was believed, was a death-blow to their influence—an almost insurmountable barrier to success in their benevolent and devoted labors.

The Indian mind formerly craved more lands, (but for hunting purposes,)

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and he, by wars and invasions, sought to make conquests of regions where there was "much buffalo." This is all changed. Game is everywhere fast disappearing—the settlements are closing around them—and the Indian thinks only now of *annuities* and *goods* instead of war and plunder. An amusing instance of this is contained in the reply of Keok-uk, chief of the Sauks and Foxes, when asked if he had ever been at the Red Pike Stone Quarry in the Sioux country. He answered: "No, I have never seen it; it is in our enemies country—I wish it was in ours—I would sell it to the whites for *a good many boxes of money*." He gloats over and counts over the amount of each he is to receive like a miser does over his hoards; with the difference, that an Indian, when he obtains all that he is entitled to, is often careless and improvident in using it. But he exacts jealously, nevertheless, the letter of the bond; and whoever he should esteem the cause of one dollar being withheld from him, incurs his suspicion and hatred.

The deception practised upon them in regard to the missionaries and the school fund is now understood by the more intelligent; nevertheless the missionaries are anxious that this cloud between them and the Indians should be wholly dissipated, by finally disposing of the fund in such a manner as to give satisfaction to the latter.

This it is not easy to do, unless the Government shall direct a different mode of applying it from that adopted heretofore. The difficulty has increased progressively with the amount. It is now so tempting a bait, that it is vain to expect Indian assent to its disposition in any other way than by a *per capita* distribution.

It is alleged by the Me-de-wakan-t'wans that at the time of the treaty they were assured that the fund was to be used in some other way than for education; and it is not unlikely they were imbued with such hopes by some one to induce them to sign it—of course by no one in authority or having a right to bind the Government by their declarations. But Indians do not always discriminate as to the weight to be attached to what is said to them by different persons on such occasions. Nor are their own representations in such matters entitled to implicit credence; Indian veracity not being beyond question, excepting only when a warrior relates his feats of peril in hunting or battles, and then, though he boasts, he always tells the truth.

This question has become a sore one to dispose of; and as Government has so long declined acting upon its first decision, and thus probably encouraged false hopes in the Indian breast, it might be as well to comply with them, by distributing a portion of the fund *per capita*, and thus at once investing the balance in sustaining a manual labor school in the midst.

Education efforts among the Sioux by missionary societies have thus far been attended with but little success, and a change of system is much needed.

I say this with much regret; for the devoted and exemplary men and women, who, with a holy zeal, have been spending the flower of their days amid savage society, certainly deserved to be rewarded by the most encouraging success in their benevolent enterprise. I have not, any where among the Christian ministers of our land, met with more intelligent or sincerely pious gentlemen, than I have found here in the missionaries to the Dakotas. Many of them have been laboring upon this stoney soil for fifteen years. I do most sincerely sympathize with them in their deep regrets at the unpro-

pitious results, especially in view of the fact, that the pleasure a contrary effect would have afforded them is all the compensation for their arduous labors that they derive.

Experience thus far confirms the opinion of most practical men in the Indian country, that education and agricultural efforts can only hope for useful results, when Indians are removed in pursuance of treaties, and congregated upon a more confined space; and when manual labor schools, that will withdraw their children nearly entirely from their domestic influence, are exclusively established, under economical management, amongst them, to educate their rising generation in the arts, circumstances, and habits of civilization.

The present farming operations among the Mede-wakan-t'wans, also, seem to be badly arranged. Only two thousand two hundred in number, they yet have maintained among them no less than seven farms and farmers. I have no doubt that one good farm, if in a central situation, would answer a better purpose as a school of agriculture; and as it would require but one head farmer, could be much better and more economically conducted.

The principal sub-bands of the Mede-wakan-t'wans, or those with which the whites are most familiar, are the Ki-yu-ksa, "those who break in two in the centre," a name given them from the custom of intermarrying with near relations. This is Wabashaw's band, living below Lake Pepin. Next Red Wing's band at Lake Pepin—the Ki-mmi-can, or those who live about the "tree on the mountain near the water;" and the Ka-po-sias, those who carry "light" burdens, of Little Crow's village, about six miles below St. Paul's. These bands, though for a long period in communication with the whites, have deteriorated in morals in a much less degree than many other tribes.

The country occupied by this council fire is among the best in the northwest. It has a silicious limestone soil, with a clay sub-soil; abounding with beautiful lakes and rivers; well timbered, and capable of producing large crops of the cerealia. It is anticipated that but a short time must elapse before a treaty with its occupants will throw it open to the plough and the scythe of the white man; while the Indian will also be benefitted by being removed to the interior, from the influence of the whiskey trader, his greatest curse.

In addition to the treaty of September, 1837, at Washington, by which the Mede-wakan-t'wans obtained their annuities, the same council fire participated, along with the *Warpekute*, *Warpet'wan*, and *Sissit'wan* bands of Sioux, in the treaty of July, 1830, at Prairie du Chien, by which they and other tribes ceded to the United States the "neutral ground;" the four sub-tribes of Dakotas receiving therefor an annuity of two thousand dollars for ten years; besides an additional present of four hundred dollars' worth of goods to Wabashaw's *sub-band* of Mede-wakan-t'wans, made to them in pursuance of a "convention" held with them in September, 1836, by the now President of the United States, Z. Taylor, then "Colonel of the U. S. Army, and acting Indian agent." By a subsequent "convention," in November, 1836, held at St. Peter's, by Lawrence Taliaferro, Indian agent there, other presents of goods, to the amount of five hundred and fifty dollars, were made to the Warpekute, Warpet'wan, Sissit'wan, and upper Mede-wakan-t'wan bands, on their also ratifying the said treaty.

It was in this same treaty of 1830 that the Sioux half-breed reservation on Lake Pepin, and the west side of the Mississippi, was set off; "begin-

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ping at a place called the Barn, below and near the village of the Red Wing chief, and running back fifteen miles; thence in a parallel line with Lake Pepin and the Mississippi, about thirty-two miles, to a point opposite Beef or O'Bœuf river; thence fifteen miles to the grand encampment, opposite the river aforesaid."

In a treaty made at Mendota early in the present month, by ex-Gov. Chambers and myself, as commissioners on the part of the United States, this reservation was ceded to the Government in consideration of the sum of two hundred thousand dollars, to be paid to the Sioux half-breeds pro rata.

If the treaty should receive the sanction of the Senate, the ceded tract of country will settle with great rapidity; possessing, as it does, from its situation, considerable prospective commercial as well as agricultural advantages.

SECOND. THE WAR-PE-KU-TE COUNCIL FIRE.

The people of this band or council fire occupy the country below and west of the Mede-wakan-t'wans, to the south of the St. Peter's, and around the heads of the Cannon and Blue Earth rivers.

Their name is pronounced *Wark*-pay-ku-tay, and is said to be derived from *warpe*, leaf, and *kute*, shoot; literally the *Leaf Shooters*. The origin of the appellation is obscure; some supposing it to have been conferred from the fact that they live in a somewhat wooded country, and obtain their game, consequently, by *shooting among the leaves;* others because they hunt buffalo and other game in the summer, the *season of leaves*, (when the skins of the buffalo killed are useless for robes,) as well as in the fall; but this is too common an Indian improvidence to have been made by themselves the peculiar designation of any one band.

Living on the frontiers of the Sioux country on the south, this band has had to bear the brunt of the enemies of their nation in that direction—of the Sauks and Foxes, the Winnebagoes, the Ioways, and the Pottawatomies.

This constant warfare, arising from their exposed situation, has reduced their numbers to six or eight hundred souls.

A small portion of this same band, it is understood, have for some time past made their homes on the Missouri.

Shortly after assuming the duties of this superintendency, I was called upon to go through with the form of recognising the new hereditary chief of the band, and of investing him with the emblems of his authority. He had brothers older than himself; but for some reason they were set aside by the braves, who had chosen the younger son for chief. Having none of the usual badges, or appropriate medals, as yet furnished me by the Department, I substituted a soldier's medal, and a sword kindly furnished me by the Hon. H. H. Sibley, and investing him with these, completed the ceremony of recognising, on behalf of the United States Government, *Wa-mun-du-y-ah-cah-pee*, (Wa-mun-di-ya-kapi,) or "the War Eagle that will be seen," son of the "Cane," as chief of the *Warpekute* Dakotas.

I allude thus particularly to this my almost first official act on arriving in the Territory, because the after-fate of the chief has thrown around the circumstance a melancholy interest.

He was a young, fine looking, intelligent Indian; and after he departed for his residence with his people, a hundred miles inland, I heard nothing further respecting him, until the latter part of July, when I was startled by the horrible intelligence that he and seventeen others of his band, men, women, and children, had *been massacred* by a party of outlawed savages whom

they encountered when out on a hunting expedition, near the head of the Desmoine, in their own country, and of course not expecting any hostile attack.

The hostile band is supposed to have consisted of Winnebagoes, Sauks and Foxes, and Pottawatomies; numbers of which Indians, renegades from their respective tribes, are still wandering in the northwest of Iowa, and constantly committing depredations upon whites and Indians.

Government should take measures to remove this band of marauders at once, before their numbers are increased through others of a similar stamp, from different tribes, being attracted to unite with them; when, growing bolder with impunity and greater power, they may commit outrages of a more serious and alarming character.

The Warpekutes occupy a fine country—pastoral, agricultural, and mining; and one immensely too large for them since their decrease in numbers. It forms a portion of the tract expressly ceded by the Sioux of the Mississippi and the St. Peter's, in the treaty that is in contemplation.

THIRD. THE WAR-PE-TON-WAN COUNCIL FIRE.

This band live north and west of the War-pe-kutes, and their villages extend far up the St. Peter's river towards its sources. Their name is said to be derived from *warpe*, leaf, and *tonwan*, community or people; literally *people of the leaf;* and is generally written *War-pet'wans*, and pronounced Wark pey-t'wawn. Its origin is involved in doubt and obscurity.

These people are numerous about the head waters of the St. Peter's; in which vicinity the Sisit'wans and Ihank-te'wans also have residences. The Warpe-t'wans have a large village at *Lac que Parle*, (Echo lake,) two hundred miles above Fort Snelling.

Here the missionaries first established themselves in 1835, and here their schools and other efforts to civilize the Sioux apparently met with the most success; the favorable difference being no doubt attributable to the remoteness of the station from the white settlements, and the consequent greater difficulty of procuring whiskey at that point; and because the pecuniary jealousies which destroyed the schools among the Mede-wakan-t'wans, did not operate to any great extent among the Warpet'wans.

At this station in 1838, a small spelling and reading book, and a translation of the Gospel of Mark, with extracts from some other parts of the Bible, all in the Dakota language, were prepared for the press, and early in the following year printed in Cincinnati, at the expense of the American Board of Foreign Missions. The printing of these works was superintended by one of the missionaries, who, during the winter, travelled to Cincinnati for the purpose.

The report of the school at Lac qui Parle, dated July 11th, 1839, and written about the time these books reached that station, shows that fifty-one Indians had already learned to read their own language, most of whom could also write it, and that ninety different individuals had attended the school, more than in the previous winter.

Being now furnished with the books in the Dakota language, the missionaries hoped to see education advancing rapidly among the War-pe-t'wans. At Lac qui Parle these hopes were, to a considerable extent, realized. The report of that station for the next year shows that the number of scholars had increased to one hundred and eleven; of readers to seventy; and that quite a number of the women were learning to *spin*, *knit*, and

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weave, four of whom had spun and wove woollen short gowns for themselves."

The school and mission continued to do good, until the hostility of the lower Sioux mission schools, arising from a mistake about the reserved school fund, so influenced the Warpet'wans, that the school and mission barely escaped being broken up, and have since been greatly impeded in their operations.

The Warpet'wans have perhaps done more farming for themselves than any other band, and have raised fair crops of corn, (maize,) though occupying the height of land north of 45°, between the waters flowing into the Mississippi basin, and those that discharge themselves into Hudson's bay.

A plentiful buffalo year, however, makes them neglect their agriculture; and this irregularity of cultivation is the occasion of starvation and great distress among them, whenever the buffalo fail to come down from the mountain in the salt water region.

The band numbers about fifteen hundred; and besides, some of them are intermixed with the *Sisit'wans*, whose villages are not far distant.

FOURTH. THE SI-SI-T'ON-WAN COUNCIL FIRE.

To the west and southwest of the two last mentioned bands is found the band of the *Si-si-ton-wans;* written *Si-si-t'wans*, and pronounced *Se-set'wawns*, from *Sisi*, swamp, and *ton wan*, community or people; the origin of the name is probably referable to the period of their former residence among the swamps of the upper Mississippi, previous to 1760; whence they were called "People of the swamps."

They number thirty-eight hundred men, women, and children; and claim all the beautiful country west of the Mankate, or Blue Earth river, to the river Jacques (James.)

They are the most western band of the Dakotas, that often visit the St. Peter's agency on the Mississippi.

A principal village of theirs is near Lake Traverse, where the waters of the St. Peter's, a tributary of the Mississippi, and those of the Red river of the North, which discharges into Hudson's bay, sometimes intermingle, at periods of high water, and flow either way; so that boats have floated from one river into the other.

The Si-si-t'wans do very little at cultivating the soil, but depend mainly for subsistence upon hunting.

This band claims the custody of the famous *wakun*, the red pipe-stone quarry, near the Côte des Prairies, towards the river Jacques.

FIFTH. THE TI-TON-WAN COUNCIL FIRE.

The Indians belonging to this council fire live entirely beyond the Mississippi river, on that and the Tetan rivers; their territory extending above Cannon Ball river, and south to Lacon-qui-court (Ni-altorah) river, which is the boundary between the Ponkahs, a small tribe.

The Ti-t'wans are a nomadic people, living altogether by hunting the buffalo; and are divided into several important sub-bands, from one of which the *Sioane*, (See-oo-nay,) the white name of Sioux, (See-oos,) now universally contracted into Soos, has been derived for the whole Dakota nation.

The name of the sub-tribe, in the Dakota language, is *Ti-ton-wan*, which is said to be from *ti pi*, (tepe,) lodge or dwelling, and *tonwan*, community or people; and therefore that they are the "People of the Lodges."

Others derive the name from *tinta*, (tental,) signifying a *prairie*, and the ordinary suffix *tonwan*—that is, "People of the Prairie." This latter appears to have some authority to sustain it. Hennepin, when at the falls in 1680, "was informed by the Indians that there was another falls, about twenty or thirty leagues above St. Anthony, *near which was a tribe of Indians called Ten-ton-ha, or Prairie Indians.*" This "other falls" was probably Sauk rapids, which is about seventy miles, or over twenty leagues above St. Anthony's; and the Tetans were perhaps named from their villages *on* the meadow and prairie-like country around the rapids. La Houtan, in 1688, also enumerates the *Atintans* as among the tribes north on the upper Mississippi; thus corroborating Hennepin. Though now several hundred miles west of their old homes, the Ti-t'wans (as it is written, though sounded Tee-twawns) are still the "People of the Prairies."

On the map of Lewis and Clarke's expedition in 1803, they are put down as being in two great bands, who are designated as "Tetans of the Burnt Woods," living about Tetan river, and the "Tetans Saone," further north, near the Cannon Ball river; each division being noted as then numbering fifteen hundred, and their territory is marked as extending on both sides of the river. This is believed not to be the case at the present time; and of course they are not in this superintendency, nor properly are any of the Missouri bands, though some of them reside within its *ex officio* limits. They are under the care of the Indian agents for the upper Missouri, who make their reports to the Department to the superintendent at St. Louis.

The *Ti-t'wans*, by all accounts, like the other Dakotas of the Plains, are a large, finely-formed, tall, and vigorous race of people; hardy, indomitable and restless warriors, daring horsemen, and skilful hunters, possessing in perfection all the Indian virtues of bravery, cunning, treachery, and hospitality—true to each other, and ready foes to all else besides.

At the mouth of the Tetan river, in their country, is the great central trading post, Fort Pierre, belonging to Pierre Chouteau, jr., and commonly known as the American Fur Company. This is their principal post, and the general point of concentration for all the Dakotas of the Missouri, for trade, and barter. They visit the post in great numbers; camping around it in large bodies, often for a considerable period of time. The annual receipts of buffalo robes alone, at this and other posts on the upper Missouri, are reported to be about seventy-five thousand; for which the Indians receive in goods at the rate of three dollars per robe.

The first treaty, by the United States with the *Ti-t'wan* council fire was one of amity and friendship, in July 10, 1815, at "Portage des Sioux," on the Missouri. Another treaty, of a similar nature, was negotiated with them, the Ihank'-t'wans, and the Ihank'-t'wan-ahs, jointly, in June, 1825, at "Fort Lookout," (on the Missouri,) near the "three rivers of the Sioux pass;" and still another, the Ogallala, (probably *Oh-da-da*, or "always moving,") and the Sionne bands of the *Ti-t'wans* at the mouth of the Tetan river, in July, 1825.

From these successive treaties of peace and friendship, it is evident that the Ti-t'wans were in those days, as in this, a troublesome sub-tribe, who having little vocation for peace, no treaties could long keep friendly.

They are the most numerous of all the council fires of the Dakotas; and have been estimated to comprise, in all the several bands, over six thousand souls. In 1803, Lewis and Clarke computed their force at eight hundred

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and fifty warriors; and remarked that "the bands of Sioux most known in the Missouri are the Tetans."

SIXTH. THE IHANK-TON-WAN COUNCIL FIRE.

This band is another powerful division of the Dakota nation. Their appellative is correctly written Ihank'-t'wans, instead of Yanctons—pronounced *E-hawn-k'-t'-wawns*; compounded from *ihanke*, further end, and *tonwan*—being the "People of the Further End."

It might be inferred that this name was applied to them from their frontier position on the western extremity of the Dakota territory, was there not evidence of their being known by it when living on the upper Mississippi, before their invasion of the western plains. They now compose part of that wild chivalry who are the boldest hunters, fiercest and most invincible warriors of the far West; and are reported to number about thirty-two hundred souls.

The country of the Ihank'-t'wans is next beyond that of the Si-si-t'wan sub-tribe; commencing on the western side of Lake Traverse, and extending west of the river Jacques to the Missouri, above old Fort Look-out, and to the borders of the lands of their scions, the Ihank'-t'wan-*ahs*. Lewis and Clarke speak of them as, in 1803, "inhabiting the Sioux, Desmoine, and Jacques rivers, and numbering about two hundred warriors.

The first treaty with any of this sub-tribe appears with the "Hunkappas" sub-band (Hunkpa-te-dans) at the Ricard village, on the Missouri, in July, 1825. The "Santie" and other sub-bands of Ihank'-t'-wans participated in the treaty of 1830 at Prairie du Chien, by which different tribes ceded the territory in Iowa, afterwards known as the Neutral ground; and this cession was further confirmed by the Ihank'-t'-wans (Yanctons) in a treaty at Washington, in 1837.

They obtained by these two treaties presents to the amount of about five thousand dollars, an annuity for ten years of three thousand dollars, and a blacksmith at the expense of the United States during the same period, together with an annual appropriation for agricultural implements; but these last they subsequently refused to receive; and the accumulations of this fund, some five thousand dollars, it is believed, were paid to them in goods, at old Fort Look-out, in 1846. On that occasion, it is stated that there were four hundred lodges of this tribe assembled.

The Ihank'-t'-wans, it is understood, reside at this time chiefly about the Vermillion river, the last stream in this territory that puts into the Missouri, whose sources are in the Coteau des Prairies.

A white settlement has sprung up at the mouth of this river, originally started by the Mormons on their western migration. An agent, despatched from here in June last to take their census, in pursuance of the organic law of this Territory, found there a white population of between eighty and ninety souls. It being in the Indian country, of course these people can only remain there temporarily or on sufferance.

SEVENTH. IHAN-K'-TOW-WAN-NAN COUNCIL FIRE.

With the exception of the suffix *nan*, the name of this band is the same exactly as the previous one. The addition *nan* is the diminutive *little* or *less*; so that the band may be designated as the "*Lesser People of the Further End*," or the "*Little Ihank'-t'-wans*," commonly termed by the whites *Yanctonies*. E-hawn-k'-t'-wawn-*nah*, it is said, being the true Dakota pronunciation of their name.

Their lands are all that range of country west of the Ihank'-t'-wans, nearly to the White Earth river, the boundary of this territory to the northwest, including the salt water region. Lewis and Clarke described them as "Yanctons of the Plains, or Big Devils, who rove on the heads of the Sioux, Jacques, and Red rivers, and number about five hundred men."

There is no evidence of their having ever participated actually in any treaty made with the Sioux by this Government.

Their numbers have been estimated at about four thousand; but estimates on the subject are little to be relied upon, from their jealousy of a census, (a feeling common to all the Sioux,) and their roving and unsettled habits. Lewis and Clarke, in their narrative, give the following account of the condition of the Dakota nation in 1803:

"Almost the whole of that vast tract of country between the Mississippi, the Red river of Lake Winnepeg, the Saskarshawan, and the Missouri, is loosely occupied by a great nation, whose primitive name is Darcota, but who are called Sioux by the French, Sues by the English. Their original seats were on the Mississippi; but they have gradually spread themselves abroad, and become subdivided into numerous tribes. Of these, what may be considered as the Darcotas are the Mindawarcarton or Minowakanton, known to the French by the name of the *Gens du Lac*, or People of the Lake. Their residence is on both sides of the Mississippi, near the Falls of St. Anthony, and the probable number of their warriors about three hundred. Above them, on the river St. Peter's, is the Wahpatone, a smaller band of nearly two hundred men; and still further up the same river, below the Yellow Wood river, are the Wahpatootas or Gens de Feuilles, an inferior band of not more than one hundred and fifty men; while the sources of the St. Peter's are occupied by the Sisitoones, a band consisting of about two hundred warriors.

"These bands rarely, if ever, approach the Missouri, which is occupied by their kinsmen, the Yanktons and the Tetons. The Yanktons are of two tribes; those of the plains, or rather of the North, a wandering race of about five hundred men, who roam over the plains at the heads of the Jacques, the Sioux, and the Red rivers; and those of the South, who possess the country between the Jacques and Sioux rivers and the Desmoines. But the bands of Sioux most known on the Missouri are the Tetons. The first who are met on ascending the Missouri are the tribe called, by the French, Tetons of the Bois Brulé, or burned wood, who reside on both sides of the Missouri, about White and Teton rivers, and number two hundred warriors. Above them, on the Missouri, are the Teton Okandandes, a band of one hundred men, living below the Cheyenne river, between which and the Wetashoo river is a third band called Teton, or Winnakohozzo, of nearly two hundred and fifty men; and below the Waweconne is the fourth and last tribe of Tetons, of about three hundred men, called the Teton Sapne. Northward of these, between the Assiniboines and the Missouri, are two bands of Assiniboines; one on the Mouse river, of about two hundred men, and called Assiniboine Menatopa; the other, residing on both sides of White river, called, by the French, Gens de Feuilles, and amounting to two hundred and fifty men. Beyond these, a band of Assiniboines of four hundred and fifty, and called the Big Devils, wander on the heads of Milk, Porcupine, and Martha's rivers; while still farther to the north are seen two bands of the same nation, one of five hundred and the other of two hundred, roving on the Saskashawan. Those Assiniboines are recog-

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nised by a similarity of language, and by tradition, as descendants or seceders from the Sioux; though often at war, are still acknowledged as relations. The Sioux themselves, though scattered, meet annually on the Jacques; those on the Missouri trading with those on the Mississippi."

THE WINNEBAGO, OR O-TCHUN-GU-RAH NATION.

This tribe was removed into the Territory last spring upon lands purchased from the Chippewas, lying on the west side of the upper Mississippi, above the Watab river, and divided from the new country of the *Menomonees*, on the north, by the Long Prairie and Crow-wing rivers.

The agency for them is located about forty miles back from the Mississippi, on Long Prairie river, about one hundred and forty miles north of this place, and is at present under the charge of J. E. Fletcher, esq.

The only buildings erected, or farms yet opened, for these people, are on the Long Prairie in sight of the agency. This prairie is about sixteen miles long, and, on an average, one and a half miles wide, stretching from the northeast to the southwest; and from the high and central location of the agency buildings, the farms, school establishments, traders' houses, and other buildings lying around it, present a highly picturesque and agreeable view to the eye of the beholder.

The tribe numbers about two thousand five hundred souls. Five hundred only of these are located at Long Prairie, convenient to the agency; and about fifteen hundred more, mostly of those termed the Mississippi Indians, in the well known division of this tribe, are residing some forty miles south of the agency on the Osaukies and Mississippi rivers.

They have an almost fanatical attachment to the Great Father of Waters and the woods and prairies convenient thereto, (the facilities of procuring the whiskey-poison upon it, doubtless being one cause of this attachment;) and thus far, in spite of every inducement that can be held out to them, they pertinaciously refuse leaving its banks, or retiring inland around the agency.

A few hundred more of the nation are still in Wisconsin and Iowa, from whence the Government ought to remove them by force; or at least should denationalize them, and relieve their brethren in the north from the responsibility of their lawless acts.

The history of the Winnebagoes in early times is buried, like most tribes now in this Territory, in no little obscurity and doubt. Their tradition is, and some of their customs and superstitions confirm it, that they come originally from the south or south-west.

The name *Winnebago*, by which they are now known to the whites, is that given to them by the Chippewas, slightly modified. They style themselves *O-tchun-gu-rah;* and are called by the Sioux, *Ho-tan-ke*, (Hotawn-kay,) which means "*a kind of fish;*" and is applied equally by the Sioux to the shovel nosed sturgeon of the Mississippi, as to the O-tchungu-rahs. But by the French, they were known and styled *La Puans*, (The Stinkers.) This last singular name, which some at this day would not consider altogether inapplicable still, it is supposed was bestowed upon them in consequence of the first white men who visited them being saluted by the odor of putrid fish, on entering their villages in the vicinity of the present Green Bay, in Wisconsin.

At what time the tribe migrated from the south to the Green Bay peninsula, occupying it, and the country *west* of Winnebago lake and Fox river, it is impossible to tell.

It was certainly previous to 1670, as the map of the French Jesuit missions, dated 1671, styles Green Bay the "BAYO DES PUANS;" and the map accompanying Marquette's Journal, dated 1681, notes a village of the "PUANS," as near the north end of Winnebago lake, on the west side.

They were probably at that period but a very small band, for they are not mentioned by either of their names as participating in any of the great alliances or important expeditions of the Indian nations of that region in early times.

Mr. Bancroft's supposition, that "like other western and southern tribes, their population has, of late, greatly increased," is, perhaps, not ill-founded.

The first warlike enterprise they engaged in appears to have been *Pontiac's alliance* for the extirpation of the British rule on the Western lakes, and the restoration of the French. It is recorded that the Winnebagoes was one of his allied tribes, and participated in the general and simultaneous attack on all the British posts in the West; including Detroit, in the month of May, 1763. It is a curious fact in connection with this, (showing that French agents accompanied the messengers who carried Pontiac's war belts among the different tribes,) that five or six years since, a white trader among the Winnebagoes in Iowa accidentally discovered, in the family wallet or bag of a minor chief of that nation, a *commission* in due form from the Marquis La Tonniere, French governor general of Louisiana, recognising a certain Winnebago named therein as a chief of "LA PUANS." It was dated in 1761. It was enclosed along with another and similar commission from the British governor general of Canada, of many years later date, in a birch bark portfolio or case, and both were in an excellent state of preservation.

They are mentioned as among the confederated tribes who were defeated by General Wayne, in 1795; but they no doubt joined in *Tecumseh's* league in 1811, for the destruction of the American settlements; a league which, though partially broken up by Harrison's victory at Tippecanoe, was renewed again in the war of 1812, throughout which, until the death of Tecumseh, the Winnebagoes fought on the side of the British.

In 1816 is recorded the first treaty by the United States with the Winnebagoes. It was a "treaty of peace and friendship," made at St. Louis with the chiefs of a band, who "are stated to have separated themselves from the rest of the nation, and reside in a village on the Ouisconsin river, and are desirous of returning to a state of friendship with the United States.

In 1825 a general treaty of peace between the respective Indian tribes of the north-west was agreed upon at Prairie du Chien, the United States acting as mediators by its commissioners. In this treaty the boundaries of the respective tribes are defined. The Winnebagoes are recognised as owning the country bounded on the *east* by Winnebago lake and by Rock river, to one of their villages *within forty miles of its mouth*, thence north to the Black river, and due east to the left fork of Wisconsin river, thence down to the Portage, and thence by Fox river to Winnebago lake.

These boundaries show that the Winnebagoes had grown considerably in territory and consequence, as well as changed their location somewhat, since 1671.

By another, at Prairie du Chien, in 1829, they disposed of to the Government the mining country south of Wisconsin river and the Portage. They were to receive therefor thirty thousand dollars in goods in hand; eighteen

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thousand dollars annuity for thirty years; and three thousand pounds of tobacco, and fifty barrels of salt, annually, for a similar period.

In 1832, again they ceded all their lands south and east of the Wisconsin and Fox river of Green Bay; and the United States granted them in return the neutral ground on the Upper Ioway and Turkey rivers in Ioway, with an annuity for twenty-seven years, of ten thousand dollars; stipulated to establish a boarding school for them at Prairie du Chien, during the same period, at an annual cost of three thousand dollars; and allowed them about three thousand seven hundred dollars more, annually, for farming, blacksmith, physician, &c.

A portion of the tribe then moved west of the Mississippi, and were followed by the remainder in 1838, who had in 1837 made a treaty at Washington, by which they sold finally all their lands east of the Mississippi.

Under this latter treaty, the Government made a further cession of lands to them in the neutral ground; paid two hundred thousand dollars in liquidation of their debts; one hundred thousand dollars to their relations of mixed blood; expended seven thousand dollars for their removal west; gave them fifty thousand dollars in horses and goods, and paid for provisions, erecting a grist mill, breaking and fencing ground, and incidental expenses, the sum of forty-three thousand dollars. It was also agreed to pay to them annually, for twenty-two years, ten thousand dollars in provisions; twenty thousand dollars in goods; twenty thousand dollars in money, and five thousand to be devoted to education, agriculture, &c.

They continued to reside upon the neutral ground west of the Mississippi, in Iowa, until the summer of 1848, when they removed to the upper Mississippi, in pursuance of a treaty negotiated at Washington in 1846.

In this treaty they disposed of all their interest or claim in any lands whatever, on condition that the United States should give to them "a tract of country, north of St. Peter's and west of the Mississippi rivers, of not less than eight hundred thousand acres, and pay them one hundred and ninety thousand dollars for the following purposes, viz: to liquidate their debts; for their removal and subsistence; for breaking up and fencing lands at their new home; and including ten thousand dollars of it for manual labor schools, and five thousand dollars for a grist and saw mill. The balance, being eighty-five thousand dollars, is to remain on trust with the United States, at five per centum, for 30 years; and the interest thereon is to be paid to the tribe yearly.

The liberal manner in which a hostile tribe has thus been treated by a Government that owed it nothing but a retaliation of a ruthless warfare, and the vast sums of money poured upon them in payment for lands to which in part their title was more than questionable, offer an instance of over-ruling justice and national magnanimity that has but few parallels in the world's history. It is to be regretted that objects of such noble bounty have not been more worthy of it, and have not profited more by it.

At the urgent request of the chiefs and agent, I attended the semi-annual "payment" to this tribe at Long Prairie, in July last, and in the several councils I held with them heard patiently their many complaints. The Indians are fond of holding councils, and making "talks" and for aught I see ingeniously contrive to have complaints innumerable against those who have the care of their affairs, or the task of restraining their passions and cupidity. These complaints are most generally trifling or ill-founded, but in this instance some of their representations seemed worthy of attention.

They urged me to inform their Great Father at Washington of the imposition practised upon them in placing them in the land they now occupy; and from all I saw, and all I can learn, of the country, they have just grounds for dissatisfaction—though not against the Government. They neglected to visit the land for their future residence, as they should have done; and it was selected and explored by an agent of their own appointment, in pursuance of the treaty. They now earnestly beg that they may be sent west of the Missouri.

This dissatisfaction of the Winnebagoes with their location has caused me much trouble during the past summer. Their disposition to go south to the country they left in Iowa and Wisconsin was and is strong; and not a week passed, hardly, that parties of them did not attempt to go down.

I was several times compelled to call for military assistance, either to keep them in their country, or return wandering parties to it, and incidentally to clear the frontier of the whiskey sellers.

In July last, after the "payment," their dissatisfaction rose to so great a pitch, their passions being stimulated by the whiskey procured from the illicit traders on the borders, that there was imminent danger of a large body moving off *en masse*, and not unlikely perpetrating outrages in their progress south.

I immediately made a requisition on Col. Loomis, Commandant at Fort Snelling, for a force to prevent the movement, and Capt. Monroe was promptly dispatched with an infantry corps to the north, where its presence contributed materially to quiet the Indians.

The same force was also efficient in breaking up the whiskey shops on the borders, and arresting their owners, who, being handed over to the civil authorities, have since had bills of indictment found against them by the grand jury for the county of St. Croix.

Again, on the 9th of September last, it having been reported that a hundred Winnebagoes were at Rice lake, about sixteen miles northeast from St. Paul, with the intention of crossing into Wisconsin, a requisition on Col. Loomis at Fort Snelling caused Capt. Page, with a company of forty infantry, to be sent in pursuit; but as soon as they came in sight, the Indians broke and dispersed into the swamps, and subsequently returned to their own lands.

Some stragglers from the tribe on their way down the river, I likewise had stopped, and sent back to their homes under a military guard.

In these several affairs the cheerfulness and efficiency with which the officers of the forces at Fort Snelling, chief and subordinate, responded to my requisitions and to my aid, was most gratifying, and has received my warmest acknowledgments.

The events of the past summer have convinced me that there is great necessity for having a detachment of dragoons stationed at Fort Snelling to intercept the Indians on their downward route.

This is, indeed, the most effective force for the service; and, indeed, without it I do not see how we can have the proper kind of police exercised among the Indians, or confine them to their own limits. They know the inability of infantry to follow them, and, therefore, in a great measure disregard them. The mere fact of a company of dragoons being at Fort Snelling, ready to check their wanderings, would of itself deter them from incursions beyond their own territory, knowing that by mounted troops they could be so readily intercepted.

The propriety of my suggestion will be conceded, when it is remem-

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bered that our Indian country is very extensive, and the force the Govern-
ment can devote to its protection is necessarily but small. It is therefore of
the more consequence that the troops stationed here should be the kind
best adapted to our exigencies; a force which, if it is small, will yet be able,
by its celerity of movement, by its power of easily overcoming space, to
multiply itself as it were, so as to act with efficiency at numerous and dis-
tant points within a short period of time.

I consider the mouth of the St. Peter's the most eligible place at which
to station a dragoon corps, as it commands all the Indian country between
the St. Croix and the upper St. Peter's, and any point in their region could
readily be reached by horsemen from thence.

The Winnebagoes, when going south, cross the Mississippi at Sauk
rapids, sixty miles below Fort Gaines. That post is therefore at present of
no service in checking their erratic movements in this direction; and the
Indians here very seldom go north with hostile purposes.

Among other complaints made to me by the Winnebagoes during my
visit among them at the "payment," was one in regard to the manner in
which the twenty thousand dollar removal fund, under the treaty of 1846,
and the subsistence fund, had been paid. The treaty provides that the
twenty thousand dollars for removal, and the twenty thousand dollars for
subsistence, shall be paid the chiefs in full council. This being done, it is
immediately passed over by the chiefs to the persons furnishing the means
of their removal or subsistence, Government not exacting a view of the ac-
counts of the Indian creditors. And the consequence is, that for all time
thereafter the Indians indulge in reflections upon the payment.

In this instance, however, I am informed by agent Fletcher, that he has
required vouchers for all that has been disbursed and claimed under the two
heads of removal and subsistence. This was done, although he did not
consider it a duty strictly exacted of him by the terms of the treaty.

My impression is, that in all bulk payments like these, the claimants
should, as in other settlements, be required to submit their accounts or vouch-
ers to the inspection of the agent.

The Winnebagoes are held in the West to be among the most degraded
and most besotted of the tribes. Though there is much to sustain this opi-
nion, yet I cannot but think they are judged rather harshly; for I know
that the Indians on the Long Prairie, where they are removed from the
whiskey trade, are as prosperous and moral as Indians generally are. I have
directed the agent to proceed to open farms on Sauk Prairie, for those who,
from ancient feuds, will not settle down with the bands at the agency.

This tribe claims that there is due it from Government large unexpended
balances under various heads of treaty stipulations. My recent acquaint-
ance with their affairs, and the pressure of business incident to the organi-
zation of the Territorial government, have prevented me so far from fully
acquainting myself with this matter. Agent Fletcher informs me that, in
a letter of his dated "Turkey river Sub-agency, January 26, 1847," and
which of course is on file in your Department, a full statement of the grounds
of the claim is presented.

The small pox made its appearance among these Indians the latter part
of July. It carried off not exceeding ten of the tribe. They are now so
generally vaccinated, that this foul disease does not prove so mortal as for-
merly.

In education among the Winnebagoes there is no great advancement, so

far as I can learn; and there are not now in the tribe ten Indians who can read, write, and speak the English language, being that in which they are taught. The schools have been maintained among them for about fifteen years; and the Rev. Mr. Lowry, their present teacher, is one of the most pleasant and energetic of that devoted class, who, in a spirit of Christian liberality, have exiled themselves from the comforts of civilized life, to turn, if it can be done, the Indian from his savage habits to civilization and Christianity. The schools under his care, however, have been suspended since the removal of the Winnebagoes in the summer of 1848; but by instructions from the Department of August 22, 1849, they will go into operation again upon the old plan, until the arrangements have been completed for opening the manual labor schools which have been determined upon by the Indian Bureau in their stead.

These are the only kind of schools from which much can be expected among Indians. They are, I am informed—for I have not access to the correspondence on the subject before I came here—to be placed in charge of religious societies, who will agree to erect buildings, clothe, board, and educate a certain number of children at a given price per head; and that two of such schools are to be opened for the Winnebagoes.

If this is the case, it is important that whoever will enter into contract should do so at once; and in this connection I would suggest, that if the buildings are to be erected by Government they should not be expensive ones. Three thousand dollars would be a sufficient sum to erect all needful buildings at any one of these schools.

My decided opinion is, that the introduction of this species of schools among our Indian tribes will create a new and better era in educational, moral, and religious improvement among them. This is also the general impression of all intelligent men familiar with the Indian character.

THE CHIPPEWAY, OR OJIBEWA NATION.

This tribe, next to the Sioux, is the most numerous and powerful Indian nation in this superintendency. It is the Algonquin tribe, of whose dialect, mythology, traditions, customs, and early history, the public have been made most familiar; and for this reason it would be a work of supererogation to enter largely into those particulars in this paper.

They occupy both shores of Lake Superior; and the Ojibewas, who live beyond the Assiniboines to the far northwest, and the Kesteneaux, or Krees, who dwell beyond them again, are all branches of the same great people.

A recent writer correctly describes them—"the Chippewas are small in person." This remark in regard to their size does not apply exactly to the Woods Chippeways, west of the Mississippi, "and of a quiet and meek aspect; they have an indomitable spirit, and a prowess that shrinks from no encounter; they are the Poles of the North, whose wont is to stand, without regard to odds, and fall every man on his track, rather than fly."

Migrating from the east late in the sixteenth or early in the seventeenth century, they first settled at the Falls of St. Mary, from which point they gradually pressed westward; and eventually compelled the Dakota nation to abandon its ancient seat around the head waters of the Mississippi, whose rice lakes and hunting grounds the Chippeways at this day possess, and beyond to the Red river of the north.

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These half-breeds are of every imaginable cross of Scotch, English, French, Canadians, and Orkneymen, with Indian women—the latter, for the most part, Krees and Chippeways. They number in all quite ten thousand people, distributed in various settlements along the valley of the *Red river of the North*, which, beyond its widening at Lake Winnepeg, is termed Mackenzie's river, until it debouches into Hudson's Bay. The main settlement is around Fort York, below Lake Winnepeg; and another considerable body are gathered around Fort Gary, at the mouth of the Assiniboine river, less than one hundred miles beyond the American boundary; while smaller settlements are to be found still nearer the line; and at and above *Pembina*, within them, is a growing settlement of the same people, with a population of nearly one thousand souls.

A majority of the half-breeds are said to speak the French and Chippeway; but the English language is the parent or acquired tongue of a large proportion of them; and is spoken in many cases with all those modifications peculiar to the Scotch or other provincials of the British Isles. Judging from those I have seen, and from what I have heard, respecting them, I consider these people to be a fine race, who for several reasons would make a desirable population for our northern frontier, in both a local and national point of view.

They are large, strong, courageous, and inured to hardships; possessing much native intelligence, and only needing to be emancipated from the monopolizing rule of the Hudson's Bay Company to attain the best degree of social and intellectual refinement. To comprehend their character right, it is necessary to dismiss from the mind the ideas usually conveyed, in some sections of the Union, by the term Indian "half-breeds." Very different are the "Metis of the north"—a superior race, who, partaking largely of the Anglo-Saxon blood, are marked by many of its energetic and better characteristics. Instead of the vices, they appear to have inherited many of the more desirable traits and virtues of both their parent races.

They are industrious, provident, enterprising, honest, and ingenious; and are reported to possess that pre-eminent trait of civilization—a proper care and treatment of their females.

The household manufactures thrive greatly among them. They are clothed with the garments peculiar to the European races, fabricated by their wives and daughters, from the dressed skins of the animals of the chace, or honest homespun, the product of the domestic looms and spinning wheels; while English Manchester, and it may be American Lowell, also, to some extent, contribute their fabrics to clothe and adorn both sexes.

In complexion, they are little if any lighter than the Indian race, with some exceptions; for, having originally sprung from the intermarriage of white men with Indian women, they have had, in their remote and isolated situation, no opportunity, if they had desired, or could have done so, to further lighten their hue by wiving with women of purely white race; and in some cases, no doubt, have rather deepened it in their progeny by further intermarriage with Indians.

Hunting and agriculture form the principal pursuit of the half-breeds, especially the former. They have sheep, horses, and neat cattle; and the excellent quality of the two last is judged from the facts that some of the best horses and cows in this vicinity were brought from the Red River country, and that their oxen, harnessed in carts like horses, patiently journey with heavy loads, day after day, from seven hundred to a thousand miles over trackless prairies, presenting almost unexampled powers of endurance.

The soil of the Red river region in this territory is described as *diluvial*, covered with black mould three or four feet thick—a country of plains, almost without a hill—and that upon it crops of all the small grains, and nearly every garden vegetable, are easily produced, notwithstanding the high northern latitude.

Formerly, it is stated, the whole of the Red river settlements were inside of the American lines; but, on this fact being ascertained, the half-breeds were forced, by the Hudson's Bay Company, to follow their trading stations into the British possessions; and from thence they use Minesota territory as their hunting and trapping ground, drawing from it their entire revenues.

Their buffalo hunts are early every spring and in the fall; when the hunting season arrives, they cross the line dividing the territories of the two Governments, every man with his horse and gun, and each family with an ox-cart, (of these there are fifteen hundred,) and travel several hundred miles within our borders, killing about *ten thousand bulls* and a *like number of cows*, in the months of September and October. Each cart returns with about one thousand weight of "Pemican," dried meat, tallow, dressed skins, and robes. For tallow and dried meat, the Hudson's Bay Company pays two pence sterling per pound, in goods, (or paper currency, *payable sixty days after sight in London;*) and with these they provision their several posts. For robes, they pay four shillings sterling.

A population of this character, making such devastation annually of the resources of our land, it is plainly our policy to exclude from it, while they remain residents of a foreign soil. It would then become so decidedly their interest to remove into this territory, especially if other proper inducements are held out for their immigration, that it is not doubted the Pembina settlement, on our side of the frontier, would be increased to several thousand souls in a short time.

In this connection, I have just received from the half-breeds of Pembina and Red river, residing in our territory, a memorial signed by upwards of one hundred of their number, of whom Geo. Belcourt, missionary priest among them, says: "These are the names of the principal hunters, who have returned in advance of the main body, and they express the general and unanimous desire of all." They pray that Government may stop these incursions of British subjects upon our soil; that a military post, for their protection, may be erected in their country; that the United States laws and institutions may be extended over them; and that, by some understanding with the British Government, the Hudson's Bay Company's agents may be induced to cease the sale of spirituous liquors to the Indians near the boundary line. I trust this memorial may receive the favorable consideration of the General Government.

THE MENOMONEE NATION.

This tribe of Indians not having removed yet into the Territory from Wisconsin, though under treaty to do so next spring, I shall defer an extended notice of them for the present. They number not over 2500, and are in the receipt of considerable annuities. They are probably a set of the Chippeways, whose language they all speak; their "secret language," referred to

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They have participated in nearly all the wars of the northwest, first as staunch allies of the French against the English, and then as allies of the latter against the United States.

For nearly three centuries, however, their principal warfare has been with the Dakotas or Sioux; a hereditary warfare on both sides, pursued in latter times with varying success—the Chippewas being most generally victors in the woods; the Sioux as uniformly triumphing on their own plains. But the advantageous results of the contest have been altogether with the former, who have acquired by conquest, and steadily maintained, a beautiful and wide spread territory.

Its extent was exhibited by the Indian peace treaty of Prairie du Chien, in 1825; in which the Chippeways, Sioux, and other Indian nations of the northwest participated, (General William Clark and Lewis Cass being the United States commissioners.) In that treaty the *Chippeway territory* is admitted, by the Sioux and the other tribes, to comprise all the country north of a line beginning at the Plover Portage of the Wisconsin river; thence to a point half a day's march below the Falls of the Chippeway river; and thence running so as to about strike Red Cedar river, just below its falls; the St. Croix river, about thirty miles above its falls; then between the Green and Eagle lakes, to Run river at Choking creek, to the mouth of the Watab river on the Mississippi, up the Watab to its head lake; thence to the head lake of Prairie river, on to Otter Tail lake portage, through the lake to its outlet; thence in a straight line to strike the Buffalo river half way from its source to its mouth, down that river to the Red river of the north, and descending said Red river to Outward or Goose creek.

The vast tract of country, comprised within these limits, they acquired in a little over two centuries, wresting it from warlike and generally more numerous foes.

The Chippeways occupy the north as well as the south shore of Lake Superior. Their numbers in the American territory do not exceed eight or nine thousand souls.

The nation in its various branches has, from time to time, been a party to no less than twenty-nine different treaties with this Government, from the first treaty of peace at Fort McIntosh, in 1785, to the last two treaties with them in 1847, by which the country, now occupied by the Winnebagoes, and that intended for the Menomonees, were purchased. By treaties in 1837 and 1842 they ceded to the United States all the territory east and south of a line drawn from a point twenty-two miles up the St. Louis river of Lake Superior, south about eighteen or twenty miles, and thence west to opposite the junction of the Crow-wing with the Mississippi river.

They are permitted to live in the ceded country until required to remove by the President, and are allowed to hunt and fish therein, until notice is given that the privilege must cease; and, as anticipated, this requisition will soon be made, and the notice speedily given, but a short period will elapse ere the whole of the Chippeway nation of Lake Superior, within the American lines, will be removed into this Territory.

In consideration of the cession by the two treaties of 1837 and 1842, the United States stipulated to pay them for twenty and twenty-five years $22,000 in money; $29,500 in goods; $5,000 in blacksmithing; $1,200 for carpenters; $6,000 for farmers, and an agricultural fund; $4,500 for provisions and tobacco; $2,000 for schools; and agreed to pay $45,000 to the Chippeway half-breeds, and $145,000 in liquidation of their just debts.

For those made by the treaties of 1847 they were paid down $34,000, and the Mississippi portion of them were allowed $1,000 annually for forty-six years, to be paid in money, or to be applied towards the support of schools, or the employment of blacksmiths and laborers, and the Pillager bands certain stipulated articles of goods of the value of about $3,600 for five years.

Such briefly is the present financial condition of the Chippeway nation.

Though strongly pressed by the Chippeway chiefs to be present at Crow-wing, at their last semi-annual payment in October, (instant,) I was unable to attend.

At present they have no agent properly set apart for themselves; General Fletcher, agent for the Winnebagoes, having this additional charge imposed upon him. The Chippeways are dissatisfied with this arrangement, and allege they were promised an agent of their own to reside amongst them.

There is much reason for their being gratified in their wishes in this respect. From the extensive country over which the Chippeways are dispersed, they are of course controlled with much greater difficulty than they would be if more compactly settled; and an agency generally has the effect of drawing a tribe to settle immediately in its vicinity.

Would it not be well, therefore, to transfer the agency at La Pointe, on Lake Superior, to a situation on the St. Louis river in this Territory. It might have the effect of more speedily attracting the tribe from the ceded lands into the territory properly their own. Around this point, too, they would be removed, for a long time, from deleterious *white* associations and influences; at least until the completion of the ship canal around the Falls of St. Mary shall throw open to the keels of steam and sail ships the vast area of navigation covered by the waters of Lake Superior, and give light and development to the great and teeming copper region of Minesota Territory, upon its western and northern shore, and to the hardly less important lake fisheries near the same vicinity. A railroad portage of one hundred miles might then connect Fond du Lac with the navigable waters of the Mississippi, and migration and freight find their cheapest and most convenient route between the sea-board and the great valley, by way of the limpid waters of Lake Superior, to the "Falls of St. Anthony of Padúa;" while the Falls of St. Louis river will be nearer, by the great lakes, to New York than Chicago, and St. Paul a less distance from the same city than Galena.

If in view of this possible and not very remote state of things, it shall be deemed more advisable to extinguish the title of the Chippeways to nearly the whole of their lands east of the Mississippi, embracing an area of about 10,000,000 of acres, (a treaty for which it is understood could readily be effected,) and so make but ONE removal of the tribe westward, then it would be better to adopt at once a more western location for the agency.

THE METIS, OR HALF-BREEDS OF THE RED RIVER OF THE NORTH.

The Indian agents in this quarter have, before this, called the attention of Government to the constant trespassing of the half-breeds, from the possessions of the Hudson's Bay Company, upon our territory, where they destroy immense numbers of the buffalo, thus depriving the half-breeds within our lines on the Red river of the north, and our Indians, of the proper and rightful provisions which nature has so bountifully provided, nearly exclusively within the precincts of the American soil.

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by some writers, is understood to be nothing more than a clipping of the Chippewa's words by a peculiar "rolling of them upon the tongue."

They have resided in the vicinity of Green Bay, without much change of location, for over two hundred years, within the knowledge of white men. The early French travellers wrote their names "Malomonies." As a tribe they are said to be much addicted to intemperance, with some fine exceptions. In one or two bands of the tribe, flattering progress has been made towards their civilization. On their removal to the head waters of the Mississippi, signal improvement in their morals and condition may be anticipated, as they will then be in a great measure removed from contact with bad and lawless whites.

THE ASSINIBOINS, OR STONE SIOUX.

These people rove at so distant a point of the Territory, more properly belonging to the British possessions than our own, that I can find but little authentic data for their history.

They are no doubt a branch of the Sioux, from whom they seceded, probably early in the sixteenth century; at which time they resided, along with the parent tribe, around the head waters of the Mississippi.

It was while living there, perhaps, about some of the great fishing lakes, from which the Chippeways now draw so material a portion of their subsistence, that they obtained their Dakota name of *Ho-he*, (Ho-hays,) the "Fish netters," or the Fishermen.

Their wars with the parent tribe, (which are continued to this day, whenever they meet,) occasioned their removal further north to the Lake of the Woods; and their residence among the rocky country around this sheet of water obtained for them the Chippeway name of *Assiniboins*, or Sioux of the Rocks. They were there in 1671, according to the Jesuit maps.

Subsequently they removed several hundred miles further westward, around the head of the Assiniboin river, roving beyond as far as the Yellow Stone branch of the Missouri.

They are reported to number about 7000 souls.

In conclusion, I am gratified to be able to report, that the *regular traders* amongst all the tribes in this superintendency, so far as I have been able to learn, have been earnest in their efforts to advance and improve the condition of the Indians; indeed their own interest, if there was no other governing motive, would dictate this course of action; for the poorest customers of the licensed traders, and those least desirable, are the Indians addicted to ardent spirits. These may be pensioners on his bounty, but they have no industry to hunt, and consequently have nothing to sell or trade.

The curse of the Indian is the miserable creature in human form, the whiskey dealer, who is abominated by all good people in the Indian country, and who, loathed and despised, has not in his guilty soul the presumption to stand erect among others of his race. He locates himself in some out of the way place, where he lures the Indian to his den, and under the pretence of trade, robs him of his all—his horse, his gun, his blanket, and his senses; debasing him morally, socially, and physically, and frustrating every effort for his civilization—for his salvation temporarily and eternally. This man is not an Indian trader; by them he is as much despised as he deserves to be by all men of proper feelings and right principles every where.

In this view, it is inexplicable to me, that the British Government, which

parades its morality and stretches its pretensions of benevolence all over the world, should countenance its agents of the Hudson's Bay Company in poisoning the Indian race for the purposes of trade, tempting even our Indians to resort to their factories, and exchange their furs for ardent spirits; and sending also their agents within our territory, to induce the Indian to sell his wild rice and winter's food for their cursed fire water. I have been informed, that a British trader was seen, within the last month or two, in the American territory to the west of Lake Superior, purchasing with *whiskey only*, wild rice from the Indians, wherewith to provision their posts; and on the extreme upper Missouri, the Indians have nearly deserted our trading posts for those of the British, since the prohibition of the sale of liquor to them by this Government. The memorial of the American half-breeds of Red river, is likewise evidence of the participation of the Hudson's Bay Company in this guilty traffic. If the British Government much longer permits this species of demoralizing trade, so destructive to the Indian race, national hypocrisy will cease to be without a synonyme.

All of which is respectfully submitted,

ALEX'R RAMSEY.

St. Paul, *Minesota Ter.*, *Oct.* 17, 1849.

No. 2.

WINNEBAGO AGENCY,

September 30, 1849.

SIR: Only about two-thirds of the Winnebago Indians have as yet removed to their new home. Of those who left the tribe during their removal, and scattered into Iowa and Wisconsin, a far less number than was expected have as yet returned.

There are probably at the present time not less than three hundred of the tribe residing in the neighborhood of the lower Iowa river, in the State of Iowa. These Indians have joined a strong party of the Pottawatomies and Sacs and Foxes, and are occupying that country in violation of their treaties. Should this party be allowed to remain and plant there another season their number will increase, and there will be great danger of difficulty arising between them and the citizens.

To prevent this a military force will have to be employed to break up their organization, and send them home to the different tribes where they belong. A large proportion of those who left the tribe while emigrating, and went into Wisconsin, still remain there. Efforts have been made to collect and bring them home; messengers and delegations have been repeatedly sent to induce them to join their tribe, but with little success; some two hundred and fifty have been brought in. Messengers have been recently sent to make another effort to persuade these stragglers to return.

It is reported that a party of Winnebagoes have joined the Menomonees; if so, they will no doubt exert an influence unfavorable to the removal of those Indians.

That part of the tribe which removed to their new home, and have remained here, have had many difficulties and discouragements to encounter since their arrival.

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The past winter was unusually severe; the Indians hunted but little; and being unaccustomed to hunting in dense forests, they were not successful. Many were sick of scurvy during the past winter and spring; and the small-pox broke out among them in July last; some fifteen died of that disease.

Ten bands, comprising about six hundred and twenty souls, have located on Long Prairie river, near the agency; the balance of the tribe who have removed to this country are living on the Mississippi.

The Indians located here have been tolerably industrious during the spring and summer past. One individual is deserving of special notice. This man (whose name is "Co-no-hut-ta-kair," a full blood Indian, and chief of a band,) assisted in building a comfortable dwelling-house for his family, which he has furnished in good style; he has done more work in his field and garden than any other man in the tribe, and has, with his own team, ploughed twenty-seven acres of prairie on a contract given him for ploughing land for the Indians. In addition to this, he has, since the first of last May, earned one hundred and fifty-nine dollars by work done for the traders with his team, and by work done for the Winnebago school.

Two hundred and forty-acres of land were ploughed in time for a crop the present season; of this one hundred and forty acres have been cultivated by the Indians, eighty acres by the hands employed for them, and twenty acres left by the Indians uncultivated.

The crop of wheat and oats was good, and we shall have a good crop of potatoes and turnips; our corn looked promising, until injured by frost in the early part of this month. During the spring and summer past there have been five hundred and sixty-one acres of prairie ploughed for the Winnebagoes, and twenty-three hundred and thirty-one rods of fence made. Of this thirteen hundred and eighty-three rods is good, permanent fence; the balance was constructed of logs and poles, which were conveniently procured, and will answer a good purpose for one or two years. A considerable quantity of rails have been made, which have not yet been used in fence. The quantity of hay made and now in stack is estimated at about three hundred tons. Some of the Indians have assisted in making hay for themselves, and are at present thus employed.

A portable saw-mill has been in operation a part of the season, and has made about seventy thousand feet of lumber, which is now being seasoned, and is intended chiefly for dwelling-houses for the Indians.

Land was ploughed for that branch of the tribe who reside on the Mississippi, but they refused to plant; of course they are idle and discontented, and express themselves dissatisfied with their country. This dissatisfaction is encouraged by some citizens of this community, but after one year's residence here I am prepared to repeat the same opinion given in my last annual report respecting the country, and its selection for the Winnebagoes. I still consider it the best selection that could have been made for them, with a reasonable prospect of their permanent occupancy. The fertility and resources of the country have fully answered my expectations, with the exception that game is not so plenty as was represented; but I do not consider scarcity of game an objection to the country, if the object be to civilize the Indians. It is idle to expect that they will abandon the chase and depend on agriculture for subsistence, until they are compelled by necessity to do so.

The Winnebagoes have been more temperate the past year than formerly. I am disposed to award to them all the credit they deserve for voluntary abstinence. We have had temperance societies among them for years past; and nearly all the chiefs and principal men of the tribe signed the pledge. This undoubtedly has had some influence; but the only sure way to prevent intemperance among the Indians is to keep ardent spirits beyond their reach. The officer in command at Fort Gaines has promptly assumed the responsibility of measures necessary to prevent the introduction of whiskey into the Indian country, and the prompt and efficient service rendered by Capt. Monroe, who was ordered to Sauk rapids by Col. Loomis, in compliance with your excellency's requisition, in destroying whiskey in that vicinity, and breaking up arrangements for furnishing it to Indians, prevented incalculable mischief.

The Winnebagoes have always been much addicted to gambling. So long as they confine themselves to their own games, the practice was comparatively harmless; but lately they have adopted the fashionable games of the white man, and the evil has become serious—to check which an effort is now being made. The licensed traders have agreed not to furnish the Indians with playing cards, and have struck this article from their inventories of goods.

The Winnebago school went into operation here on the 29th of January last, and closed on the 26th of May.

Some opposition to the school was manifested by the Indians about the time of its commencement as aforesaid, and for a short time they refused to let their children attend. This difficulty probably arose from misrepresentations made to the Indians by persons unfriendly to the school. The matter was compromised by the teachers, by increasing the amount of rations. After this the number of scholars increased rapidly; parents in some instances attended the school with their children. The average number of scholars during the time was about seventy. At the time the school closed, the funds in the hands of the agent for its support being exhausted, and the state of the roads being such as to render it almost impossible to procure supplies, it was, on consultation with the superintendent of the school, deemed expedient to suspend operations.

Funds have since been received, and the school will again be put in operation without delay. Three teachers were employed in the school at the time it was suspended; they still remain here. The Rev. D. Lowry, superintendent of the school, has, during the summer past, and until recently, assisted me in superintending work, and during my absence to St. Louis, had the entire charge of the work.

I have deemed it proper to give the foregoing details in relation to the school on account of their omission in the superintendent's report herewith transmitted.

As regards the general progress of education in this tribe, I am of the opinion the efforts which have been made to promote this great object, have, in a literary point of view, been as successful as could reasonably be expected. From the records of the school, five hundred and seventy-three pupils are reported as members of the school since its organization; of this number one hundred and forty-two have advanced so far as to be able to read in the Scriptures. The girls who have attended the school have been faithfully instructed in most of the branches of industry stipulated in the treaty establishing the school; the instruction of boys in gardening and agriculture, as required in said treaty, has been much neglected; this I con-

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sider the most important part of the Indian's education; and although I have annually procured land ploughed for the school, furnished the necessary tools and garden seeds, and urged upon the teachers of the school the importance of instructing the boys of a suitable age to work, I expect to be held accountable, and justly censured for permitting this neglect.

With the exception of children of half-breeds, the influence of education on the scholars, as respects their adoption of the dress and habits of civilization, does not appear to extend beyond the time they leave the school. What would be the effect of religious instruction imparted to this people in their own language remains to be tested.

Chippewas of the Mississippi. These bands contain a population of about eleven hundred, and have their villages at Gull lake, Sandy lake, Mille lac, and Rabbit lake. Respecting the former character of these Indians, I know but little, but since they have been under my charge, for the year past, I have found them peaceable, temperate, and industrious.

A farm was commenced last spring at Gull lake by several bands who have decided on that location, and a valuable improvement was made. The plan adopted was to hire the Indians to do their own work; it succeeded well. Seventeen acres of timbered land were cleared by one of their half-breeds on contract; in addition to this, twenty-two acres have been cleared by the Indians themselves; this land they have cultivated in corn, potatoes, turnips, and garden vegetables; their crops look well; and they are well pleased with this their first attempt at farming. They have commenced building themselves dwelling-houses of hewn logs, and are making arrangements to extend their farming operations.

A team was furnished them and two men employed to assist them. They were also furnished with tools, and with seed to plant. The improvements were made under the supervision of Mr. Warren, farmer at Gull lake. I have found time to visit them but twice during the season. The industry and enterprise manifested by these Indians during the past season is highly creditable to them, and affords encouraging hope for their future prospects. The Indian crop at Sandy lake was destroyed by being overflowed the present season. The Indians living at Mille lac are thriving farmers.

Gull lake is situated about twelve miles northwest from the mouth of Crow-wing river. It has been my object to locate as many of the Chippewas there as possible; five bands now reside there. The time has arrived when the interests of the Indians, as well as the interests of the citizens of Minesota Territory, requires that the privilege granted the Chippewas to occupy, for a limited period, the country purchased of them in the treaty of 1837, should terminate.

The Pillager bands of Chippewas, hail from Leech lake, and occupy a very extensive range of hunting ground. They number about nine hundred; are a hardy, brave, and warlike people; being further removed from the white settlements, they are less enervated and enfeebled by intemperance than are the Chippewas of the Mississippi. In common with these Indians, they cherish an inveterate enmity to the Sioux.

The Winnebagoes being aware of the danger in which they would be involved, in case of hostilities between these tribes, have acted as mediators, and used their influence to preserve peace. In this object they have not entirely succeeded; a few weeks since a party of some seventy warriors from Red lake were joined by a small party of Pillagers in an attack on the

Sioux; different reports are circulated respecting the result; some were killed on both sides. It is important that the Government should put a stop to hostilities between these tribes, either by negotiation or by compulsion. If by negotiation, a small appropriation will be necessary to defray the expense of a general council of the tribes interested.

The Chippewas, who occupy the country north of Leech Lake, are organized into six bands, and number about two thousand.

The failure of the crop of wild rice the present season is a serious calamity to the Chippewa Indians, and it is feared that much distress will result from it.

Very little if any intoxicating liquor has been taken, north of the mouth of Crow wing river, into the Indian country the present season.

I have the honor to be, very respectfully, your obedient servant,

J. E. FLETCHER, *Ind. Agent.*

His Excellency ALEX'R RAMSEY,
Supt. Ind. affairs, St. Paul's, Minesota Territory.

No. 2.—A.

Report of the Winnebago School and Farm.

SIR: Although the Winnebago school is not now in session, it is yet perhaps proper to report its operations up to the time it closed.

It was opened so soon after the emigration of the Indians terminated as buildings could be got in a sufficient state of readiness to justify it, and continued till June last. As the causes leading to its suspension are not understood by me, it will be improper to make any allusion to them.

While the institution remained in session, the children were more constant in attendance than I have ever known them, and both parents and children expressed much regret when it closed. Upwards of one hundred pupils were present on the last day of the school.

The Farm. As I have had something to do with the farming operations of the Winnebagoes during the past and present year, it will perhaps not be out of place to make some reference to that subject.

I took charge of this branch of the business about the first of last October. The season for saving hay had then closed, or nearly so, and it was found that not more than half the quantity needed for the winter had been secured. The stock, including most of the teams, were sent a distance of near one hundred miles to winter on rushes—two men in charge. The teams were too poor to be of much service in the spring, till grass come.

I retained supervision of the farm hands till some time in December, when they were, by your order, turned over to Mr. Perkins. The labor, while under my direction, was principally confined to the erection of buildings, including your own house, blacksmith-shops, school-house, &c.

Mr. Perkins resigned the superintendency of the farm about the first of June, when, at your request, I again took charge of it. Business was found in rather a deranged condition, and crops far from being in such a state of forwardness as the shortness of the season here requires. Land had been broken for a portion of the Indians, which they were in the act of planting, but the fields were not enclosed, and but few rails made. Believ-

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ing that the crop could be secured in no other way, I determined to throw a temporary fence of poles around most of the fields.

Owing to the seed not being good, the corn crop of the Indians came up badly, and being planted late, and on the sod, the crop is short, and much injured by the frost. About two thirds of the tribe did not plant at all. The price of corn, ever since the removal of the Indians to this place, has been exorbitantly high, and still continues so. The common price has been from three to four dollars per bushel. From thirty to forty acres have been sowed in turnips, and if protected from the stock, several thousand bushels will be raised. Near three hundred tons of hay have been cut and secured in stacks for the farm. The Indians have cut and secured from fifteen to twenty tons.

Indian Houses. A strong disposition was felt by the Winnebagoes at their former home to live in houses, and the Department was informed of their wishes, but owing to their unsettled state no encouragement was given. They were told, however, that immediate aid would be afforded on this subject when they removed. Thus far, their expectations have not been realized. One family was accommodated last winter. They took possession of their house, though unfinished, in very cold weather, and a prouder and more happy family I have rarely seen. The building consists of two rooms below, and two above, with a passage between. One room is neatly carpeted, furnished with beds, &c., and another supplied with a cooking-stove, and used for a kitchen. The head of this family is a chief, and his example must exert a salutary influence upon his people. He has entirely given up the chase, owns a team, and engages as regularly in manual labor as a white man. He took a contract last spring for breaking prairie, and has employed most of the summer in that business. A wagon and mowing scythe were given to this man some five years ago, when he showed the first signs of a disposition to adopt the habits of a civilized life.

Another Indian family have occupied a room in my own house for some months past. The heads of this family were educated in the school, and married under the laws of Christianity, and I felt much solicitude to sustain them at the point of improvement to which they had attained, till means could be provided for their further advancement.

Little Hill, the chief of what is called the school band, has been aided in building a house for a summer residence, but it will not do for the winter. This man is anxious to adopt civilized habits, and should receive immediate encouragement. Indeed, I think most of the Indians residing in this vicinity would exchange the wigwam for the house, if they could meet with proper encouragement.

Suggestions. I would respectfully, but strongly, recommend that great care be observed in the selection of persons to labor with, and instruct the Indians; this suggestion is not intended to apply exclusively to the Winnebagoes, but to our Indian tribes generally. If these unfortunate people are ever to be christianized and civilized, religious sympathy and example must have much to do in the operation. When and where has a barbarous tribe become *truly* civilized, without the aid of the Christian religion? That a state of social advancement, in which houses instead of wigwams may be built, and clothing extended from the loins over the whole body, may be produced independently of the gospel; is admitted; but that a true civilization, by which is meant that state of improvement which secures a sound national conscience, leads to the enactment of laws to protect individual

rights, and to the cultivation of those principles so indispensable to political permanency and social happiness, can exist, or ever has existed, without Christianity, is denied.

It should be carefully noted, too, in this connection, that that superficial civilization which may spring up in advance of religion is often so far from aiding her in gaining access to a savage people, that new obstacles are thereby thrown in her way. The partially civilized state of China, and other nations of like condition, furnishes no disposition to receive the gospel. The most violent resistance, perhaps, that Christianity has ever met with from any Indian tribe, was from the Mohawks of Upper Canada, who had enjoyed the educational and civilizing process for forty years.

Their abandonment to vice was often urged by their more heathen neighbors as an objection to the Christian religion. Not that there is any thing in letters or the mechanic arts, abstractly considered, which tends to dissipation. Knowledge is simply power lodged in the intellect, and its action, either for good or evil, depends on the moral state of the heart. Leave this unimproved by the principles of religion, and the knowledge imparted only adds to the length of the lever by which vice overturns the foundations of virtuous society. The great error perhaps has been, and still is, to intrust the more civilizing scheme to irreligious and immoral hands.

Christian instruction and example form a great part of every system intended to benefit the heathen. The civilizing and christianizing scheme should ever act conjointly, the former always in charge of the latter. It may not in *all* instances be practicable to obtain pious mechanics, farmers, and school teachers; but all should be strictly moral, and disposed to treat the institutions of religion at least with outward respect and attention. For obvious reasons, men of families should always have the preference to single men, when salaries allowed will justify it. It may be urged, as an offset to the foregoing remarks, that establishments for Indian improvement in the hands of missionaries have failed, and are now failing, to produce any valuable results. Admitting this to be true, still it will not be pretended, I presume, that the missionaries, either by precept or example, teach vice to the Indians. Local causes often interpose obstacles to the missionary work, which may keep it in check for a time. Missionaries toiled sixteen years on the island of Tahiti apparently without effect; in the mean time, had their printing press burnt, houses destroyed, and were driven from the island; but they returned, and the people of that island are now Christians. Instances of similar opposition on the one hand, and ultimate triumph on the other, might be multiplied, were it necessary. Resistance to the gospel is not peculiar to our red neighbors. Its implantation among our own people was not the work of a day, nor effected without suffering, persecution, and death. The apostles were driven from city to city, and at last sealed the truth with their blood. The gospel, be it remembered, silently acts upon the mind, aiming at a change of sentiment and principles, and, through that medium, to alter outward conduct. Of course, much of its preparatory work must remain unnoticed and unappreciated, at least by a superficial observer.

The present school buildings should be finished with the least possible delay, and others added suitable for teachers, and a boarding house for farm hands and such Indian children as may choose to live at the establishment. This house should be put in charge of an intelligent and pious family.

A second school and farm should be located about two miles below the

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present institution. These two schools are all that should be attempted now, and it is believed that most of the tribe, if properly encouraged, would soon settle in their vicinity. Those refusing to do so, and disposed to settle elsewhere, should be aided in cultivating the soil, and encouraged to expect the means of education, when desired. The main body of the tribe, however, as remarked, would soon locate in the vicinity of the schools just recommended. For many reasons, I prefer having the Indians thus congregated; there is something in sympathy, mysterious indeed, but exceedingly powerful, and which in a large school may be used to great advantage. Mind is best educated in contact with other minds; it is thereby stimulated, quickened, cheered, and strengthened. A hundred scholars, brought together and properly taught, will do better than the same number divided into ten classes and taught separately. The teachers, too, by operating in the same immediate vicinity, would exert a happy influence upon each other, and both the establishments could be placed under *one* superintendency.

The life and usefulness of these schools will depend more upon the superintendent than upon any, and perhaps all the other things combined. The number of the pupils will be constantly diminishing, by removal, by deaths, by the indifference or disaffection of parents, &c., and on the superintendent the duty of devising means to fill these vacancies will devolve. And, as corporeal punishment must be in a great measure excluded from the schools, it will be important that he have much knowledge of human nature, in order to be able to invent suitable substitutes. As his influence must act mainly upon the schools through the teachers, he ought to be consulted in their appointment, and none be placed in the schools without his approbation.

The farming operations of these Indians should be under the same supervision with their schools—the establishments commenced and continued in this way for several years. The man in charge of the schools should have the affections and confidence of the Indians; and by placing the farm hands under his direction, you give him the power of conferring a thousand little favors upon them, and establish an influence in his hands which he could not otherwise possess. This plan is best, too, on the score of economy. If *two* superintendents be unnecessary, the expense of ONE should be saved. As recommended in reference to the teachers of the school, the superintendent should be advised with in the selection of hands to labor on the farm; every thing will depend upon their moral qualifications.

In 1842, I recommended that some of the most promising children of the school, with the consent of parents and guardians, be sent occasionally into religious communities, among the whites, to complete their education, and then return to their people. The plan was, to send an equal number of males and females, with a hope that matrimonial connections might be in some instances entered into, and thereby communities formed, before savage relations, that would be better prepared to withstand temptation to return to the rude customs of the tribe.

The Department declined encouraging this plan, but I am still in favor of it, and again recommend it. The expense, over and above what it would cost to educate a child in the nation, would be trifling. I was so thoroughly convinced of the utility of the plan in question, that I raised a subscription in the vicinity of the school, among the friends of the Indians, some years ago, and sent three Indian boys to an institution in Illinois. An Indian

girl was placed under similar advantages for some time, in Tennessee, entirely at my own expense.

I have already indicated the propriety of employing men of families in the Indian service; these families should be encouraged to take Indian children to raise; the advantages of this course have already been realized; children thus raised are more constant in school, and soon catch the English language; besides their morals can be better guarded. They may return to the wigwam, and the labor bestowed seem to be lost to them and their people, but they will take with them subjects of thought and conversation, and be able to impart practical lessons on domestic economy that cannot fail to be useful. It is frequently remarked by the enemies of Indian improvement, that they are rendered more miserable by attempts to break up their savage habits than if let alone. With proper qualifications, this may be true *for a time;* but shall they on that account be given up? Is it not one of Heaven's laws that even medicine must produce new suffering before it cures the patient? The incipient stages of all religious reformations involves sorrows unknown before that reformation commenced. The same law applies to the recovery of degenerated nations. Those who first lead off in the path of improvement, and become semi-civilized, thereby render themselves incapable of enjoying the rude state, nor can they reach at once the elevated pleasures of civilized life; they seem to be unfit for either state. I repeat, the enemies of Indian improvement are not slow to take advantage of this circumstance, and use it to prejudice the savage mind against all attempts to better his condition. For the want of proper sympathy and attention on the part of those entrusted with the instruction of Indians, many fall back to the wild state, after having been partially reclaimed. A most fearful responsibility should be felt in view of this subject.

I have heretofore urged that a small printing press be connected with the Winnebago school, and beg leave again to repeat that recommendation. A newspaper, adapted to the capacities of the educated Indians, would be of great service to the tribe, not only in diffusing information, but in showing at once the practical advantages of literary instruction. The press should, by all means, be placed under a religious influence.

It is impossible fully to appreciate the results of efforts with the Winnebagoes, without being acquainted with them when those efforts commenced. They were proverbially degraded and reckless; so much so, that my friends thought my life unsafe among them. So opposed were they to a change of habits, that they refused to hear propositions on the subject. To use their own language, they informed me that their skins were red, and soap and water could not wash them white; that their children were all asleep, and must not be disturbed. I however (in 1834) took charge of their school and farm, but remained for some time without the sight of an Indian. At length one man with his family was induced to settle near me. I appointed this man chief, and soon collected a small band around him, some of whom showed a disposition to patronize the school. The number of this newly erected band continued to increase, and the establishment grew in popularity with the Indians.

In the spring of 1839, the office of sub-agent having been refused by two persons, owing to the small salary allowed, at the request of the Department I consented to take charge of it. The school and farm continued in the mean time to operate conjointly, as they had commenced, and to increase in favor with the tribe.

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In the fall of 1844, when removed from office by Mr. Tyler, I had a large school in operation, and nearly the whole tribe cultivating the soil; some had commenced using wagons for transportation, and expressed a wish to live in houses. Were it not for extending this report, already too long, to an unreasonable length, testimonials from disinterested persons of high standing in the country, would here be given respecting the change produced among the Indians at the time I left them. As insidious efforts, however, have been made, and are still continued, to produce the impression abroad that the whole operations with those Indians had resulted in failure, I beg leave here to submit a few specimens of the hand-writing of the children of the school—most of these specimens are from full blooded Indians.

The Christian religion, as yet, has produced but a slight impression upon the minds of the Winnebagoes; nor is this to be wondered at. I never had an interpreter through whom religious instruction could be imparted; and about the time the children of the school became able to understand preaching in the English language, my connection with the tribe, as already stated, was dissolved.

The importance, however, of approaching these people with the claims of Christianity had been constantly felt, and time and thought employed in preparing the way; pursuant to this object, farmers, mechanics, and teachers, had been drawn from the different churches (the Roman Catholic not excepted,) of the country, and formed into a religious community before the Indians.

This plan was resorted to for the purpose of satisfying all that there was no intention, on my part, to encourage sectarian monopoly: not a member of my own church belonged to the community. In addition to the duties of my office, I subjected myself to the labor of preparing to preach to this community every sabbath.

They cordially united their efforts in every proper way to impress the subject of religion upon the minds of the Indians. Church was regularly attended, and the children understanding the English language accompanied them.

On my return to the tribe, in 1846, to take charge of their school, it was expected to resume the plan for religious operations that had been matured and left at my removal, but a variety of circumstances intervened to prevent.

In conclusion, I beg leave respectfully to suggest a reconsideration of the decision of the Department respecting certain unexpended balances of the school and farm fund, which has been ordered back into the Treasury of the United States. The Indians have repeatedly complained that their rights in this case had been disregarded.

In ordering the money alluded to back into the Treasury, the Department, I presume, took the ground that, under the treaty stipulation of 1832, (arts. 4 and 5,) it is the right of the Government to call back any portion of the sums therein specified, remaining unexpended after a given time. Such, however, was not the understanding when the treaty was made. I have conversed with General Street, who was present as Indian agent, and dictated the articles of the treaty in relation to the school and farm, and influenced the Indians to agree to their insertion. He assured me that the sums named in the treaty belonged to the Indians as a part of the consideration for the country sold, and if not expended one year, they were to pass to the next. This was also the understanding of the Department when

the school and farm went into operation. Special inquiry was made on the subject in 1839.

It will be seen, too, by referring to the treaty, that the sums might have been legitimately expended annually, and they doubtless would have been but for the understanding as already stated. That the money belonged to the Indians, the article of the treaty in reference to the farm, provides, that in addition to agriculturists, &c., "ploughs, and other agricultural implements," shall be purchased. Every surplus dollar, therefore, could have been expended in the purchase of these articles, and they profitably distributed among the Indians: some, perhaps, would have been sold, as they now dispose of other annuities.

Refer to the article providing for the school in the same treaty. It is there stipulated that children shall be "boarded and lodged." They have most generally, however, lodged at the wigwam with their parents, drawn their rations, and boarded at home also—this saved much expense; but under the rule adopted by the Department, the Indians derive no benefit from it. It deserves notice, also, in this connection, that a considerable quantity of coarse goods were annually turned over by the Indians to aid in clothing the children of the school. Will the Department claim the benefit of this economy, too?

Ten thousand dollars are, under the treaty of 1837, annually expended for provisions for the Winnebagoes. Suppose they should not eat the whole of this provision within a given time—it is still on the properly return of the agent—could any possible construction of the treaty give that provision back to the Government?

But waiving all other considerations, the fact that it was the fault of the Department that the school and farm money was not annually expended, should settle the question of right to the unexpended balances.

The operations of both school and farm were circumscribed more than once by order of the Department, in view of the unsettled state of the Indians. In 1843, they applied for a second school, but were refused, because unsettled.

My remarks have reference more directly to the treaty of 1832, but will apply with equal force to the treaty of 1837.

D. LOWRY.

Gen. J. E. FLETCHER, *Indian Agent*,
September 18, 1849.

No. 2—B.

WINNEBAGO AGENCY, *Sept. 22d*, 1849.

SIR: I have the honor to acknowledge the receipt of your excellency's letter of the 16th instant, together with a "circular" from the Commissioner of Indian affairs, concerning the forwarding of annual reports, their character, &c. Being in possession of said circular, an explanation would seem to be called for, why a sub-report on the subject of the farm accompanies my annual report, contrary to the directions of the "circular."

Soon after my return from St. Louis, I requested the Rev. D. Lowry, superintendent of the Winnebago school, to make the usual report of the school, and expected that he would have confined himself in said report to

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the Winnebago school. On the receipt of said circular, (some three or four days ago,) I informed Mr. L. of its purport; but his report being then written, he did not see fit to abridge it.

The report in question contains some statements which I deem uncalled for and improper, and I would respectfully submit a brief explanation of some parts of said report. I would not accuse Mr. Lowry of designedly making statements calculated to convey erroneous impressions of facts; but, it seems to me, that inferences will unavoidably be drawn from his report, both unfavorable and unjust, to persons in the employ of the Department at this agency.

In the first place, I do not know how Mr. L. means to be understood in saying that he did not understand the causes which led to the suspension of the school; he certainly could not mean that he did not know the cause assigned or given by me for suspending the school, for he has spoken of that cause to your excellency; it may be that he has reference to some ulterior remote cause that may have produced the state of affairs that occasioned the suspension of the school. The inference from his statement will be, that there was some concealment about the matter, or at least that the school was suspended without any reason being assigned for it. In the second place, I consider Mr. L.'s statement respecting the business of the farm, when he took charge of it in October last, as uncalled for and unfair. When this spot was selected for the agency on the 12th day of August, 1848, Mr. Lowry agreed to stay and take charge of the work while I went to St. Louis for the annuities. With other instructions respecting the work, I directed that 200 tons of hay should be made; as I was about to start, I remarked to Mr. L., while speaking of the buildings that he was to commence in my absence, that I did not know whether the Department would allow my account for building him a dwelling-house; if not, he must pay for it; to this he took exception, and would consent to stay in charge of the work only on condition that I would build his house on my own responsibility; he left, went south as far Prairie du Chien, returned about the first of October with his family, and found the hay as he says. Ten yoke of oxen were kept here for work most of the winter; five yoke were sent with other stock to the rushes, some thirty miles distant at first, but they subsequently went to the Mississippi, at a point some seventy-five miles distant from this; about the first of March more of the stock was sent to the rush bottoms; there were two men in charge of the cattle, but only one under pay by the Department. Again, Mr. Lowry's remarks respecting Indian houses are, I think, uncalled for. A short time before I started for St. Louis last June, the chiefs of the bands located here came to my office on the Sabbath, accompanied by the Rev. D. Lowry, and wished to talk with me about their money. I informed them that the Department had consented to have the interest on $85,000 expended in assisting them to build dwelling houses, as they had desired. Little Hill, on the part of the chiefs, replied that they did not wish to have that money thus expended; that they would build their own houses. Of this I took no notice of course, and when at St. Louis procured materials for their buildings, and they are satisfied that I did so. When I went to St. Louis last month, I asked Mr. Lowry to take charge of the workmen, and requested him to do something towards building houses for the Indians. I found on my return that nothing had been done on them; of this I do not complain, as other work was more immediately important. Mr. L. knows what preparation I have made for

the building of Indian houses, and I think that he has no just ground, if he has justifiable motives, for giving to the public the statement he has.

I agree with Mr. L. that "great care should be observed in selecting persons to labor with and instruct the Indians," but if it is intended that the public shall infer that proper care and discretion has not been used by myself in the selection of employees for the Indians, and that the consequence has been to destroy the influence of the school, and to counteract the effect of his efforts to christianize the Indians, justice to the persons thus employed requires me to say, at least, that I do not consider them justly chargeable with having exerted an influence so unfavorable. Although I have preferred men of piety as employees for the Indians, I have not made it a condition of employment.

I have required testimonials of good moral character in cases of permanent employment. I have been under the necessity of discharging men for profanity, and should have been more strict, were it not for the difficulty of procuring a sufficient number of laborers.

Mr. Lowry has been consulted in the appointment of teachers in the school; this I considered proper; but he has not been generally consulted in the employment of laborers. There are some things in Mr. L.'s report respecting which I might differ with him, both as to matter of fact and of opinion, but I will not refer to them. I have deemed the above statements due to myself and to others. I do not ask or expect these to go to the public with Mr. L.'s report, but I have taken the liberty to submit this to your excellency. It may be that I have not taken an impartial view of this subject, but I know that your excellency will view the matter without prejudice.

I have the honor to be, with great respect, your obedient servant,

J. E. FLETCHER,
Indian agent.

His excellency ALEX. RAMSEY,
Governor and superintendent of Indian affairs, St. Paul's.

No. 3.

SAINT PETER'S INDIAN SUB-AGENCY,
4th October, 1849.

SIR: In compliance with the regulations of the Department, I have the honor to submit, through you, my second annual report of the condition of the Sioux of the upper Mississippi and St. Peter's rivers.

The general health of the Indians has been good. During the winter a few deaths occurred from influenza. In the month of June the small pox was in the neighborhood, but by the timely activity of the medical man, (Dr. Williamson) the Sioux were saved from any attack; all, or nearly all, of the children, and many of the older Indians, having been vaccinated. The cholera morbus caused a second alarm, and five or six deaths occurring in one village, they harvested their corn, or abandoned it, so as to cause great waste.

The new appointment of farmers took place so late in the season as not to give time for repairing fences, and the want of teams, of implements, and other causes, threw much difficulty in their way; but, notwithstanding, a

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very sufficient crop would have been harvested if the above alarm of cholera had not taken place, and the Indians were economical. Mr. P. Prescott, superintendent of farmers, computes their crop this season at 12,525 bushels of corn.

Since my arrival here, I have devoted my attention to encouraging industry oy urging the men to assist in the labors of the field; to promote temperance by exerting all the influence in my power to suppress the traffic in whiskey, and by prevailing upon the Indians to join in temperance pledges; and to advance their civilization by encouraging them to build permanent log dwellings.

With regard to the first, I cannot say that I have done much, although I have proposed to set them an example by visiting their farms and holding the plough myself; still I hear that some of the men have assisted in planting and hoeing the corn, and many have said to me that if they had small ploughs and horses they would plough their corn themselves. However, I cannot believe them, for their prejudice is so strong, and it is looked upon as so disgraceful for a man to labor like a woman, that I am of opinion that this can only be brought about by a different education.

As to the second, (their temperance,) it is very gratifying to me to be able to report, that during the year I have obtained the signatures of 214 Indians to the temperance pledge—some for eight months, others for one, two, three, or four years, and a few for life, and I believe very few have broken the pledge. Of the value of this step, I have the best proof in the information obtained within a few days, that only two kegs of whiskey had reached Lac qui Parle during the season, up to the month of July. Since that time, however, whiskey has been taken into the upper country, and there traded for a horse and some robes. All the farmers assure me that there has been much less drinking at the villages, and we have no account of the excesses which were formerly so common during their drunken frolics.

As to the third, (their buildings,) I find that many log houses have been built, and are now occupied, and more would have been built but for the want of teams and the inability of the farmers to give more time to assist in erecting them.

During last winter, an Indian in a quarrel killed three horses for another Indian, who was then on his way to his village, 70 miles distant, leaving his family in great difficulty and distress on account of the deep snow. Yesterday, an Indian came to make complaint of another Indian having killed his horse, and no doubt many such cases are continually occurring. This leads me to observe, that if power were given to the superintendent of Indian affairs, to the commanding officer at Fort Snelling, or to myself, to imprison and put to hard labor any Indian guilty of such offences, and if his annuity in goods and money was stopped until he made full restitution, I have no doubt it would have a very beneficial effect. And there can be no question but much of the evil of whiskey drinking might be prevented, were the same power of punishing offenders given in cases where Indians are found drinking, or carrying or selling whiskey. Although I am willing to believe that signing the temperance pledge has done much good, I cannot but attribute the improvement on this head among these Indians, in a great measure, to the severity with which I have visited all that were found carrying whiskey into the Indian country. I have myself destroyed one jug and ten kegs. I am happy to say that, in every thing I have done on this subject, I have been earnestly supported by the superintendent of Indian affairs, the

missionaries, the commanding officers at the fort, the licensed traders, the superintendent of the farmers, and the farmers. Some facts very creditable to the Indians, and strongly indicating a great and important change in their feelings, have come to my knowledge. During this summer a steamboat with whiskey stopped at Red Wing's village; the Indians were much displeased and threatened to cut the boat loose unless it immediately removed. An Indian, soon after signing the temperance pledge, seized and destroyed a keg of whiskey brought home by an Indian to his village. On more than one occasion, the nephew of an Indian at Crow's village has destroyed whiskey taken there by his relation. And this fall, during the cranberry harvest, a trader attempting to deal for cranberries with whiskey, had his liquor destroyed, and was ordered away by the Indians.

To the same cause it may probably be attributed, that the year has past without complaint that any property of the whites has been stolen or destroyed by the Indians.

It is very pleasing to me, that my statements are corroborated by the testimony of so many respectable names as are appended to the letter of H. L. Dousman and others, of the date 30th Sept., 1849, which has just been handed to me, and of which I forward a copy.

There are but two schools established by Government—the other schools being under the direction of the American Board of Foreign Missions. The reports of the Rev. Dr. Williamson and the Rev. Mr. Aiton, give full information as to the progress of the Government schools.

I have had no opportunity of visiting the school at Red Wing's village, conducted by Mr. Aiton. I went to Crow's village, but it was at a time when very few children were in attendance at Mr. Cook's school. Such as were present shewed that they were learning reading, and one writing. I found many girls in attendance at the A. B. Foreign Mission school, conducted by Miss Jane Williamson, and was so much pleased by the ability displayed by the instructress, and interested by the conduct of the children, that I must call particular attention to it. On entering the school with Mr. Prescott, the children became very much embarrassed from bashfulness, but the great kindness and skill of Miss Williamson, soon restored order. Their usual recess shortly followed, during which time we visited the farmer, and had a talk with the chief and principal men. On our return we found the school arranged again, and the Indian children singing, assisted by several, viz.: Dr. Williamson and his wife, Miss Williamson, Mrs. Aiton, Miss Pelissier, (a young lady well versed in music, and who appeared to be the leader on this occasion,) and others. Messrs. Prescott and Cook joined, and I was quite delighted with the singing, and much astonished to see such proficiency displayed by Indian girls so young. On the hymn being given out, they found the proper page, they read and sung correctly, keeping excellent time, and appeared to have correct ears for music, and voices which made the music equal, if not superior, to any singing I had ever heard. They were all able to read in their Indian books, and produced specimens of their work that would do credit to any girls of their age. Miss Williamson certainly deserves great praise for the toil and skill she has bestowed on these children, to whom her kindness and tenderness equal that of the most affectionate mother.

The state of the other schools under the A. B. Foreign Missions will be shown by the accompanying reports.

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The old troubles between the Sioux and Chippewas appear to be getting worse. The Sioux make complaint that since the treaty of peace the Chippewas have killed four or more Sioux. They also say that they are compelled to pay the Winnebagoes for injury done to them by the Sioux, whilst the Chippewas pay nothing. I have repeatedly told them, that if they did not attempt to take revenge I would represent the affair to the Government, and no doubt justice would be done between the two nations. Allow me respectfully to urge the propriety, and indeed necessity, of a speedy settlement of this question, as I have every reason to believe that it will be impossible much longer to restrain the Sioux from going to war. Several of the chiefs have complained heavily of the delay, and two or three days ago Little Crow and a number of his braves were here, and said they should no longer consider themselves bound by the treaty of peace, as it had been violated by the Chippewas.

The Department is already in possession of the facts of an outrage on the Wahpacootay Sioux by a party of Sacs and Foxes or Winnebagoes, or a portion of each of those tribes.

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Every information I obtain leads me to express my opinion that the roaming Indians in the southwestern part of the Territory, and the dissatisfied Winnebagoes in the north, make it absolutely necessary that the Government should make some strong demonstration of its power, or that depredation after depredation will be committed, until the scattered Indians become sufficiently organized to bring on a war, which may in the end prove both serious and expensive. The injuries already committed on the whites, by the combined bands of lawless men described in the letters of Judge Williams and Mr. Sibley, call for some redress, and would fully justify the march of a sufficient dragoon force to the Iowa frontier to drive them from that country; whilst a similar force will very probably be necessary to restrain the Winnebagoes, *who are mixing too frequently with the Sioux*, in their journeys up and down the Mississippi, from their new reserve, to visit their old haunts.

Some time in the month of June or July last year, whilst the Winnebagoes were in course of removal, a difficulty occurred with a part of them at Wabashaw's prairie, and application was made to Captain Eastman, then in command at this post, for his assistance. It appears that, under the idea that the Sioux of this part of the country might have influence in some way to induce the Winnebagoes to give way, they (the Sioux) were applied to to go down to Wabashaw's prairie with the troops. Whether any, and what, promise was made them on that occasion, is not within my knowledge; but at every council since held with them they have put forward a claim. They allege that for the services rendered by them at that time, it was promised them by General Fletcher and Captain Eastman, that the payment they are now making to the Winnebagoes, of $4,000, should be remitted. General Fletcher and Captain Eastman, I am told, make a different statement. That they promptly went for the purpose of aiding the Government officers appears to be an undoubted fact; and I cannot learn that any thing has been given to them on that account. I should be glad to receive some instructions as to the answer I ought to give to their application.

From a perusal of the annual reports of the Commissioners of Indian Affairs, I find so many plans for the civilization of the Indians proposed by the different agents, and others connected with the Indians, that it appears impossible to suggest any thing new. Time, patience, and skill, are required to overcome the indolence, intemperance, and warlike inclination, which are the leading traits of Indian character. It has offended me much to see the Sioux men walking leisurely along, carrying only their guns and pipes, whilst the wife is toiling behind with the lodge and its furniture all packed on her shoulders—in the whole a sufficient load for a good stout horse. This is their established custom, and it will be difficult to eradicate. Something, however, might be done, as an inducement to cultivate land and build houses, by offering premiums of 1st, 2d, and 3d classes, for the men who should plough, plant, fence, and cultivate, the greatest quantity of land in corn, and build themselves the best log houses. I think that in this way their objection to labor might be broken in upon, which would be a great step towards their civilization.

But I would lay the principal stress on education. The younger people are those most likely to give way, and fall into new habits of life. It is true that missionaries, at great personal sacrifice, have been long settled in the Sioux villages, and that they have not accomplished much. We must recollect that their means have been very limited, and that many causes have operated against them. Even now the schools authorized and established by the Government are not successful, and I am of opinion, for three reasons: first, they do not furnish board and lodging to the scholars; secondly, they do not supply occupation for the hands as well as the heads; and, thirdly, the schools are in the Indian village, so that the children have continually under their eyes the evil example of all those who are not attending school. Indians require to see some present good to induce them to listen to the recommendation of schools, and that good, to which they attach most importance, is food and clothing.

The system of manual labor schools, to be established at such a distance from the villages as may not create a feeling of separation between the children and their parents, is the only one which appears to me likely to meet the wishes of the Indians, and to answer the expectations of the Government, and of those philanthropists who feel an anxiety on this subject.

The time has arrived when something must be done for these Indians, as their land is now of limited extent, the game fast disappearing, and the white population crowding upon them in every direction. At present (although there are many among them who know well the value of property, and the necessity of being provident) their wasteful habits of visiting, feasting, dancing, and ball-playing, exhaust all their means; and unless they can be taught to avail themselves of the produce of the land, and by education to compete with their white neighbors, they must soon cease to find support, and starve, or otherwise become a serious burden on the Government.

The treaty of 1837 places a fund of $85,000 per annum in the hands of Government, "to be applied in such manner as the President may direct." Soon after the treaty, a small portion of this fund was applied to educational purposes, but for several years it has been allowed to accumulate. Applications have been from time to time made, on the part of the Indians, to have this accumulated fund paid over to them, but it has always been refused, as I suppose, on the ground that the fund was intended by Government for the establishment of schools. Last year, in particular, in answer to a similar application, the late President wrote a positive letter to the Indians, that it should not be used for any other purpose. And last year, also,

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schoolmasters were appointed at two of the villages, whose salaries are charged upon that fund. It would therefore appear to be determined that this $5,000 per annum is to be used for education, and here is an ample fund for the manual labor schools, which I respectfully recommend to be established without delay, as the best means of removing opposition on the part of the Indians. The teachers and all others required for such an establishment might be found in this country. I decidedly think that one such school would be immediately well attended, and more particularly if it should be opened to the half-breeds.

During last spring, the Wahpatons and Sissetons were making up a war party. I thought it my duty to write to the chiefs, and also to Mr. Hopkins and Mr. Rigge, the missionaries, as well as Mr. McLeod, Mr. Laframboise and Mr. Graham, the traders, saying that there were some ploughs and other things sent by the Government for those Indians, which I should withhold unless they immediately abandoned their design of war. I am happy to say that this request was entirely successful, although when my letters arrived, the Indians had already moved off a distance of three miles, preparatory to going to war, thus affording evidence of the disposition of these Indians to be attentive to the wishes of Government.

I cannot close my report without again calling attention to the extraordinary change which has been effected in the habits of these Indians. I am in receipt of letters from W. H. Forbes, esq., M. McLeod, esq., and James Wells, esq., in which the former states, that in former years the town of St. Paul had received about $5,000 to $10,000 of fur each year, but that last year he does not believe 10 barrels of whiskey had been traded there to Indians, and they all concur in attributing this change principally to the efforts I have made, assisted by the earnest exertions of the Hon. H. H. Sibley and others.

I regret that my indisposition, with the numerous engagements caused by the Indian annuity payment and the treaty, have delayed my report longer than I wished.

I have the honor to be, sir,

Your very obedient servant,

R. G. MURPHY,

Ind. sub-agent.

To his Excellency, ALEX'R RAMSEY,

Gov. of Minesota and Superintendent Ind. Aff'rs, &c.

No. 3.—A.

SAINT PETER'S, *25th Sept.*, 1849.

SIR: Since entering upon the duties of superintending the farming operations for the Mendawakanton Sioux, I have to report, that the farming for this year has been conducted on the same system as in former years.

The Indians were dissatisfied with the removal of the farmers in 1848, their wish being to get some of their relations appointed, which was complied with. The few oxen that remained for ploughing, hauling logs for building, fence rails, &c., were all killed, so that on the re-appointment of farmers they had no teams but such as they were able to furnish themselves. They are without proper ploughs and other implements, and will

not therefore make much progress. It is not, therefore, surprising that there should be frequent complaints of their not accomplishing more.

Mr. A. Robertson, farmer for Little Crow's band, 7 miles below Fort Snelling, reports about 75 acres of land ploughed; 500 yards of temporary fence made; 2 Indian houses and one storehouse hauled and assisted in erecting; 20 tons of hay made; 17 days hauling corn, in which time he hauled 75 loads of ears, computed at 65 bushels per load, in all 4875 bushels. He states that the land is of good quality, producing this year 40 bushels to the acre of the small kind of corn, and 70 bushels of the large white corn per acre. These Indians had the cholera morbus amongst them, which was supposed to be Asiatic cholera, and it so alarmed the Indians, that they commenced breaking their corn before it was ripe, and wasted a considerable quantity in gathering; so they have not gathered nearly all the corn they raised, but left much for the birds and cattle. He reports, also, that some of the Indians complain of the system of making a field in common, and request to have fields ploughed in separate lots.

Mr. John Bush, farmer for Red Wing's band, reports 55 acres ploughed; that he has hauled and assisted in erecting 11 houses for storing corn. The average number of bushels raised per acre about 30, making 1650 bushels. This band appears more willing to adopt the custom of the whites. Some of them were ready to harness their ponies and assist in furrowing the ground, planted their corn in rows, then ploughed it, and some of the men assisted the women in hoeing the corn.

Mr. M. S. Titus, farmer for Lake Calhoun band, reports 45 acres of land ploughed, and that it will average about 30 bushels per acre, making 1350 bushels. Some families planted potatoes, but the drought has injured them. At this village, the cholera morbus proving fatal in 5 or 6 cases, it alarmed the Indians so much that they did not take time to harvest their corn clean, but wasted a considerable quantity; much was made into sweet corn; the ear is picked before it becomes hard; it is then boiled, and when cooked is scraped from the cob and dried in the sun and put into bags, in which state it will keep 2 or 3 years. By this method they can have a palatable dish of green corn at any time, but it causes a great loss in quantity. Mr. Titus reports to have hauled the timber for 14 log houses, 11 of which he has assisted in building.

Mr. H. Mooers reports 30 acres ploughed for Black Dog's band; at the same average this gives 900 bushels of corn. One or two families raised a few garden vegetables.

Mr. J. Mooers, farmer of Six's band, reports about 80 acres ploughed, at the same average yielding 2,400 bushels, but a very considerable quantity wasted in gathering, from the same cause as the others.

Mr. P. Quinn, farmer for Good Road's band, reports 45 acres ploughed, averaging 30 bushels; making a total of 1,350 bushels. He has hauled and assisted in building 9 log houses.

Mr. J. Brinnel, farmer for Wabashaw's band, did not plough last spring, owing to quarrels amongst the Indians. The chief moved to a new place, to make a village and plant; part of the band would not change, and remained at the old village. Whilst they were quarrelling some of them went to work with their own horses, and others with hoes; and before it was decided where the farmer should locate himself, the season for planting was passed. Still these Indians have raised a considerable quantity of corn. Their farmer is building himself a house at the new location of the chief,

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where everything has to be begun anew. He is now making hay for the Indian horses.

Mr. Chatel, blacksmith, stationed at Good Road's village, has handed over, for the five upper bands, from 8th December, 1848, to 30th July, 1849, (nearly eight months,) 12 rakes, 575 wrought nails, 57 sets door-hinges, 40 sets door-handles, latches, &c., 50 hasps and staples, 73 chains to hang kettles for cooking, 45 half-round adzes, 23 traps, 230 axes of different sizes, 265 fire steels, 50 rat spears, 208 pair fish spears, 24 pair stirrups, 16 melting ladles, 63 crooked knives, 199 hoes, 30 tapping gouges, besides an innumerable quantity of repairing, particularly to guns, many of the new ones requiring repair before they can be used.

Mr. Raescot, blacksmith, stationed at Red Wing's village, being so remote from the sub-agency, has issued the tools, implements, &c., to the Indians himself, and I have not yet received his report.

It thus appears that these Indians have raised from their farms nearly ten thousand bushels of corn. They have received from Government 625 barrels of flour, 200 barrels of pork, 7,692½ lbs. lard, and 2,857½ bushels of corn. It is computed that they have this year picked 2,000 barrels of cranberries, for which they have received about $8,000 worth of goods and provisions. They have prepared some small amount of wild rice, and their hunt furnished them with a very considerable amount of fresh meat. They number in all about 2,000.

The fear of making my report too lengthy must not prevent my urging the necessity of having a proper storehouse built at the agency. The present storehouse (which in size is insufficient to hold one quarter of the Indian goods and provisions) is attached to the council and interpreter's house; and as the Indians are constantly sleeping and cooking near, it is very insecure from fire. For three months in the year, 15 to 20 thousand dollars' worth of property is here stored, including gunpowder to the amount of 100 kegs. Twice since I have been here these buildings have accidentally caught fire, at a time when the loss to Government would have been about $20,000; and notwithstanding the quantity of gunpowder stored is so large, there is no precaution taken against lightning.

Having been nearly all my life amongst these Indians, I may be allowed to conclude my report with a few words on the subject of their improvement.

Much is said about civilizing the Indians, and the necessity of teaching them to cultivate the land. This is no doubt exceedingly good, but we must do something more; for unless we teach them good moral conduct they cannot be a happy people.

The manual labor system of schools, established on Christian principles, and with a daily use of the Bible, presents to my mind the only means of accomplishing what appears to be so ardently desired by all well-wishers of the Indian tribes. It is impossible to do much for the adults, who have grown up in idleness and heathenish superstitions; but the rising generation may be otherwise dealt with. The Sioux cannot be prevailed on to give their children to school, unless they be boarded and clothed. With this they would be satisfied; and the children, once educated in habits of industry and morality, would, when of mature age, certainly prefer to gain their living by farming, rather than endure the hardships of an Indian life. Much might be done to induce the parents to send their children to the school, by distributing from time to time the surplus provision among the

Indians themselves. Patience, great kindness to the children, moral suasion, and perseverance, would all be necessary to insure success. Still, the Indians would very soon feel relieved by their younger children being taken off their hands; and if they saw something coming to them more than the mere learning, in return for their money, they would gladly consent to the arrangement.

Among those people who show great sympathy and kindness for the Indians, there are some who propose to advance their civilization by congregating them together in large villages. This is a sad mistake; the bringing them together in villages is their great bane. It produces too much concert and combination to combat the plans proposed for their welfare, and prevents that feeling of separate property which is wanting to make these Indians provident. I would rather propose to scatter them, by giving to each a house and farm a quarter or half mile apart, with 50 to 100 acres of land, in which the individual Indian should have distinct property, without the power of sale, so that it should descend to his children, and so on, from generation to generation, until the Legislature of the United States should see fit to give them a freehold. Assistance, as now, would be necessary, to enable them to build, fence, plough, &c.; and the laws which are now in contemplation, giving them protection of life and property, would be essential. Let them have, in addition to this, some encouragement to temperance, and their temporal condition would be much improved.

I have taken the liberty of appending a diagram of proposed Indian reserves for farming, which, if accompanied by the proposed system of law, by manual labor schools, in which the English language should be the one taught, and such religious instruction as the numerous missionary societies of our country are said to furnish, we might hope that even the obdurate Sioux would at no distant day become an enlightened nation. I would only add my belief, that such a plan would not derive any advantage by being carried on too remote from white settlements.

Your most ob't and humble servant,

P. PRESCOTT,
Sup't farming for Sioux.

RICHARD G. MURPHY,
U. S. Indian Sub-agent, St. Peter's.

No. 3—B.

Report of the Messrs. Pond.—Missions, and the opposition to education among the Dakotas.

In the month of May, A. D. 1834, Messrs. S. W. and G. H. Pond, without aid or encouragement from any missionary societies, came among the Dakotas for the purpose of learning their language, and instructing them in the way of salvation, as taught in the Bible. For more than a century and a third previous to this time the Dakotas had been known to and acquainted with white men, none of whom, however, so far as we are informed, made any formal attempt to instruct them in letters or Christianity.

The Messrs. Pond, after spending some time in ploughing for the Indians, by the advice of Major Taliaferro, Indian agent, and of Major Bliss,

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then commander at Fort Snelling, and with the consent of the Indians residing there, built for themselves a cabin near the Indian village at Lake Calhoun, in which they resided for more than a year. Afterwards they became connected with the missionary stations, under the care of the American Board of Commissioners for Foreign Missions, two of which were established in the year 1835. One of these was at Lake Harriet, within a mile of the Indian village at Lake Calhoun; the other at Lac qui Parle, on the St. Peter's, 200 miles west of Fort Snelling. During this year, the Messrs. Pond and missionaries of the A. B. C. F. M., made a successful effort to reduce the language to a written form, and in the year following, though as yet nothing has been printed in their language, we had made such progress in teaching, that several of the natives were able, not only to read, but to write it intelligibly.

In the year 1836, a missionary station under the Methodist Episcopal Missionary Society was commenced at Kaposia, often called Little Crow's village; and another under the care of a missionary society in Switzerland, at or near Mont Tremps à L'eau; schools were soon gathered at both these places, and till some time subsequent to the treaty of 1837, the prospects were thought to be altogether favorable.

The teachings in these schools was chiefly if not entirely in the English language, and, as will hereafter appear, most of the scholars were taken from the schools before they had time to learn the language, and such soon forgot what they had learned.

We can now say nothing definite in regard to the number who were taught to read. If any record of the names and progress of the scholars was kept, we have not access to it. The mission of the society in Switzerland was transferred in 1837 or 1838 to Remnice or Red Wing's village, five miles above Lake Pepin, where, for some time, many of the young Indians manifested a strong desire to learn to read. Previous to the winter of 1838 and 1839, schools had been opened at five different places among the Sioux. Up to this time the schools encountered little or no opposition, and the opposition which they did encounter arose, not from hostility to education, but from other causes; chiefly the want of proper books and teachers sufficiently acquainted with their language to converse with them. In the report of Major Taliaferro, agent for the Sioux for the year 1838, he speaks encouragingly of the prospects of education among them, and recommends that of the sum of $5,000, set apart by the treaty of September 29th, 1837, $500 be paid to Mr. D. Gavin, and a like sum to Mr. Denton and to Mr. Stevens, on account of what they were doing to civilize the Dakotas, and that $3,500 per annum be set apart for founding an orphan asylum near the agency.

Previous to the middle of July, 1839, we had no books printed in the language which could be advantageously used in our schools; for though two attempts had been made to get something printed at the last, in consequence of the proof sheets being corrected only by persons ignorant of the language, the small works printed so abounded with errors that they were almost useless.

In 1838 a small spelling and reading book, and a translation of the gospel of Mark, with extracts from other parts of the Bible, were prepared for the press at Lac qui Parle, and early in the following year printed at Cincinnati at the expense of the A. B. C. F. M. The printing of these works was superintended by one of the missionaries, who, during the winter,

travelled to Cincinnati for the purpose. The report of the school at Lac qui Parle, dated July 11, 1839, and written about the time these books reached that station, shows that 51 had already learned to read their own language in the school, the most of whom could also write it, and that 90 different individuals had attended the school there the previous winter. Being now furnished with books in the Dakota language, quite intelligible to such of them as had learned to read, we hoped to see education advancing rapidly among them. At Lac qui Parle these hopes were, to a considerable extent, realized. The report of that station for the next year shows that the number of scholars had increased to 111, of readers to 70, and that quite a number of women were learning to spin, knit, and weave, some of whom had spun and wove woollen short-gowns for themselves.

Among the Medawakantonwans the case might have been the same, but as soon as it was known that Major Taliaferro had recommended that a part of the money (which he said these Indians had by treaty) "set apart for schools, missions, and other beneficial objects, under the direction of the President," should be paid missionaries, the Indians were told by some of their advisers that, unless they would oppose schools, the missionaries would get all of their money; but if they would break up the schools and drive off the missionaries, they might get the money themselves. In consequence of this, an organized opposition to schools and missionaries immediately commenced in this part of the tribe, and continued till the schools were broken up, not a single child residing in any village of the Medawakantonwans being permitted to attend school. This opposition being such that it was impossible to teach or publicly preach to them, most of the missionaries belonging among them, including all who had received any of their money, left them. The Medawakantonwans, while breaking up the schools among themselves, endeavored to stop that among the Warpetonwans at Lac qui Parle, but without much success, till the year 1842, when, in the month of June, severe frosts and drought almost entirely destroyed the crops in that region, in consequence of which many of the Warpetonwans of that village, to escape starvation, came to spend the winter among the Medawakantonwans.

The latter having, previous to this, stopped all the schools among themselves, and repeatedly demanded the money without getting it, were made to believe, and told the Warpetonwans, that the missionaries at Lac qui Parle were getting, on account of the school there, several thousand dollars of the Medawakantonwans' money; and, by presents and promises, the Warpetonwans were instigated to break up the school and drive off the missionaries. Accordingly, in the autumn of 1843, many of the principal men of Lac qui Parle, who had until a short time previous never manifested hostility either to the school or missionaries, came armed to the mission house, and formally ordered the missionaries to leave. The latter did not think proper to comply with this order, doubting whether those who gave it really wished them to do so; and quite a number of the children—some of them near relations of those who had been foremost in ordering the missionaries to leave—continued to attend school. But though the school and mission were not broken up, as the Medawakantonwans wished, all our operations were greatly impeded. The number of scholars was diminished, and those who attended manifested much less disposition to learn than formerly. Straggling Medawakantonwans aiding and assisting, domestic animals belonging to the mission, to the value of several thousand

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dollars, were destroyed—being more than three-fourths of our entire stock.

Within the last three years, several villages of the Medawakantonwans have applied for schools, and at four different places schools have been started amongst them; but as soon as a school is fairly started, some new report in regard to the five thousand dollars is put in circulation, which causes most if not all the schools to be withdrawn, so that, though the whole number who here attend these schools is large, showing that many of the Dakotas are desirous of learning to read, each scholar has been suffered to attend school for so short a time that not one in ten has learned to read.

We believe that the neglect of the Government to expend this $5,000, according to treaty stipulations, has, for the last ten years, done more to impede education among the Dakotas than every thing else; and, as we do not expect to be relieved from this difficulty till the Government shall make such a commencement of spending this money as will make it plain to the Indians how it will be spent, we entreat you, and through you the President of the United States, to attend to this matter speedily, and, in such a manner as your wisdom may direct, remove this obstacle out of our way.

No. 3.—C.

OAK GROVE, *August* 27, 1849.

SIR: During the year, the members of this station have been favored with more uninterrupted health than has been enjoyed here before for several years past. Until about the commencement of the present month, no disease has wasted this little band, as in former years. We have therefore been able to continue our labors throughout the year, with as little interruption as could be expected, when the unsettled and unsteady habits of the Indians are considered.

From the time of the last annual meeting of this mission (the 12th of September last) till the 8th of this month, there had been but three deaths in this band—two adults and one infant. Since then, four adults and one child have died of "cholera morbus;" and most of the adults have suffered more or less from this disease. The sickness has now abated, the corn crop is gathered in, and several families have already moved off. The remainder will move in a day or two; so that, with the exception of one or two families, it is not probable that any of them will reside for any length of time at the village till some time in the winter.

Much opposition has been manifested towards us in our endeavors to teach Christianity during the year, on the part of the leading members of neighboring bands.

Some of this band have appeared cordially to join them. The ground of opposition appears to be twofold, viz., the apprehension that heathenism may be overthrown, and the fear of pecuniary loss. For these reasons, the great majority of the leading spirits seem determined to resist the efforts of missionaries to instruct the people, either in letters or religion. The chief speaker for the tribe (Badhart) has ever said that he will resist unto death,

before the school fund, which is in the hands of the President of the United States, shall be applied to the support of schools.

It might be thought that this would be no obstacle in the way of free schools; but such is not the fact. On the contrary, it excites violent opposition to every branch of missionary labor far and near, and no less against religious teaching than schools. The *common people*, who would otherwise "hear the Word gladly," are threatened with all manner of evil, if they meet with us in our religious assemblies. Almost every measure is tried to bring Christianity and its teachers into disrepute; insomuch that, to a considerable extent, even the name by which missionaries are known is a "hissing and by-word" among them. For these reasons, some of those who formerly came to us for instruction, through fear have forsaken us.

Many, whom we have reason to suppose feel considerable anxiety on the subject of religion, seldom or never meet with us in our public worship on the Sabbath.

Under such circumstances, we feel thankful that the "God of all grace" has so favored us, that during the year, with the exception of six Sabbaths, we have been able to hold religious services in the Dakota language, with an average attendance of a fraction over six, besides children who are too young to be much profited by public preaching. Those who have attended public worship with us have uniformly conducted themselves in a serious and becoming manner, and listened to the Word read and spoken with much apparent interest.

We think there is much reason to believe that one man, who died at this place last winter, was made a subject of the converting energies of the Divine Spirit before his death. In January, one native female was admitted to the church by profession. Fewer have attended our meetings on the Sabbath from abroad, than in former years.

The school which has been taught by Miss Jane Lanwart (a native member of our church) was opened September 12th and closed March 7th. Since that time, so few have attended, and those few so irregularly, that we do not even call it a school.

Leaving out of the account the days of non-attendance during about six months that the school has been in operation, which would reduce the time to five months, and the average attendance daily was a fraction over eight. Largest number in attendance, twenty-six.

Some of the children made but little, if any, progress; while others did better than usual. We have too much reason, however, to fear that, as heretofore, most of them will forget that which has been taught them before they will attend any more. Thus far our school has cost us abundant labor, which has been productive of very little good. The opposition was perhaps never greater than at this moment; yet I think there is much reason to hope for better times in this respect soon.

The efforts which have been put forth by the military officers of Fort Snelling, some of the licensed traders, and other persons, for the last six years, have been in a great measure successful to discourage the trade and use of whiskey among the Indians generally. For years efforts have been made to induce Indians to sign the temperance pledge, with so much success that it had long since become a habit with them—many of them to sign the pledge for a few months, or a year at a time, and renew it at the expiration of the time. For the last eighteen months, in this vicinity, very little whiskey has been drank; and, last winter and spring, Major Murphy,

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the sub-agent, aided by several influential gentlemen who reside among the Indians, succeeded in obtaining more signatures to the temperance pledge, perhaps, than have ever before signed at one time. Some have violated their pledge, but most of them abide by it.

These are encouraging facts, especially when we consider liquor is just as near, plenty, and cheap as it ever was. These Indians have now learned by experience both the *evils of intemperance* and the benefits of temperance; and it is to be hoped they will be permanently profited by their experience.

Many, however, are still ready to recommence the traffic; and no doubt will, whenever they believe it can be done without too much risk. As long as they can purchase a horse from the Indians of the Plains with a keg of whiskey, and there is a reasonable prospect of being able to pass Fort Snelling with it in safety, they will trade in the article regardless of consequences.

The same measures which have so much reduced this abominable trade, if continued, will keep it down; and it cannot be suppressed without, unless the Legislature of Minesota shall take effectual measures to prevent the sale of the stuff to the Indians.

A concise, *tangible argument*, as the *point of the bayonet* or a *fat ox*, an Indian can duly appreciate; while arguments which are not apparent to the natural senses have but little influence with him.

However, many of the more considerate among them are temperate from principle, and will be influenced by reason on this and other subjects.

Your most obedient servant,

G. H. POND.

Major Murphy, *Sub-agent, St. Peter's.*

No. 3.—D.

KAPOSIA, MINESOTA TERRITORY,
September 1, 1849.

DEAR SIR: Since the report of this station last year, Mr. S. M. Cook, the teacher appointed by Government for this village, and Miss J. S. Williamson, of the mission, have attended to teaching here whenever any have presented themselves willing to be taught. Last autumn, when the Indians were all absent from this village, Mr. Cook crossed the river to the settlement called Pig's Eye, about two miles distant, where some Indian and a number of half-breed children reside, and taught such as he could induce to attend. Owing to the want of a comfortable room in which to teach, and the indifference or opposition of the parents, less was accomplished there than we hoped, but several were taught to spell in a neighborhood of more than a dozen families, containing not one soul who can read intelligibly.

Last year, when the people of this village were about to proceed on their autumn hunt, the chief, having just returned from receiving their annuities, probably in consequence of what you said to him on that occasion, said they would return here from their hunt before New Year's day, and then they would all attend school, though he should be killed for it. Many

others told us that all the young people would attend school as soon as they returned from their fall hunt. I think it was their purpose to do so. But when they returned they were told that the missionaries were trying to get the five thousand dollars a year, which would have been paid to the Indians in money but for a letter sent to their Great Father, the President, purporting to be signed by Wa-ku-te, the chief of this village, and Mer-pi-wi-cox-ita, asking for schools. In consequence of the circulation of this and other falsehoods by Shakeredon and others, who visited the people of this place for the purpose, the chief and principal men of this place have given no countenance to the school, but hindered attendance by encouraging the young people to engage in gambling and other amusements. Thus, few of the young men and boys, who had been in attendance a year ago, have attended since, and those who have attended have been listless, and come so irregularly that they have made much less progress than they might have done. Less opposition has been made to the attendance of females, and though they have much less leisure time, they have attended more and made better progress. * * * Exclusive of my own children, who have attended regularly, the attendance is equal to an average of 11¼ scholars for 11 months, or 220 days, and the whole number of scholars 67, namely, 36 females and 31 males. Ten females instructed by Miss W. have knit each one or more pairs of mittens, and she has spent some time teaching them to make, besides, other like matters.

Here I might, and perhaps ought to, close this report; but grieving as I do over results so disproportioned to the time, labor, and money expended, I cannot, in justice to my own feelings, send you this without once more calling your attention to that which I sincerely believe has been the grand impediment to education among the Dakotas—I mean the retention by Government of the greater part of the $5,000 annuity, said to be intended for educational purposes. When I urged this matter on a late superintendent of Indian affairs, he replied, "I presume nothing but time will satisfy the Sioux in relation to the school fund." To me it seems that so long as the fund is accumulating time augments the difficulty.

Every year strengthens an opinion which I have often expressed, that a part of this fund cannot be better expended than in erecting and supporting a manual labor boarding school. Such an application of it was recommended by Major L. Taliaferro, who was agent for this tribe at the time the treaty was made. See his reports for 1838 and 1839, in the annual reports of the Commissioner of Indian Affairs for 1838–1839, page 88; 1839–1840, page 196.

The authorities at Washington have often expressed themselves in favor of such schools. I know of no reason why one has not long since been established for these Indians, except the opinion of your predecessor that it would be difficult to get the children from their relatives and retain them in the school. Doubtless, Sioux parents have a strong affection for their children, and will not put or leave their child with any one without the child's consent. To get the consent of the children they must be well clothed, kindly treated, and furnished with abundance of such food as they love, especially fresh meat and fruit, on which the Dakotas of the Mississippi chiefly subsist; consequently it will cost more to board and clothe the children at the commencement of such a school than it would a like number of white children, and fewer could be sustained in school; but as the good effects of the school should become apparent, this

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difficulty would diminish. So long as there is no school of this kind, the difficulty is likely to increase. It is certainly greater now than it would have been ten years ago. I suppose no one doubts that twenty or thirty half-breed children might at once be obtained for such a school, if provision was made for their support, and the full-blood Dakota children would come in by degrees. Since the commencement of the present year I have taken several of these into my family for a time, and the experiment has convinced me that, when separated from their people young, they are as docile and as susceptible of improvement as any other children. One girl, Mari Aupetuiyotonkewin, about nine years old, when we took her into our family six months ago, could only spell in two or three letters, now reads her own language fluently, begins to speak English and read the English Testament, has made some progress in learning to write, sews well for a girl of her age, and is learning to do other work about the house.

That you may be a blessing to this people is the prayer of

THOS. S. WILLIAMSON,
Missionary at Kaposia.

R. G. MURPHY,
Indian Sub-Agent, St. Peter's.

No. 3—E.

RED WING VILLAGE,
September 3d, 1849.

SIR: With pleasure I lay before you a report of the school here; also of this mission.

Last autumn the school averaged 27 per day for several weeks; then the Indians went off to receive their annuities, then to hunt. During November, December, and March, *none* attended school; during the other months of winter but few were within reach of the school. Since their return in April the school has averaged thirteen per day; probably about fifty pupils attend; some make progress, and others learn but little—perhaps *none* have a *desire* to learn; yet the principal men encourage, as far as appearances go, their children to attend. Some of the pupils are yet in the alphabet, some in ba, be, bi, &c., others in monosyllables, some just entering on dissyllables; some are writing on slates, and will doubtless learn easily.

All have good voices, and learn easily to sing.

I teach Dakota only as yet, as it is much easier learned than English.

The chief, and all others, have uniformly appeared friendly.

The cause of temperance reigns here this summer, you are aware; so that the white man sleeps in peace, and the village is quiet and peaceful.

With the smiles of a kind Providence, we may expect a brighter day for Red Wing village.

I am, your obedient servant,

J. F. AITON.

Major R. G. MURPHY,
Indian sub-agent, St. Peter's.

No. 3—F.

Report of the Traverse des Sioux Mission station, for the year ending July 15, 1849.

TRAVERSE DES SIOUX,
July 27, 1849.

DEAR SIR: Since our last annual report, there has been no material change in the condition of our Indians. There has been among them neither pestilence nor war; the deaths have been five, the births nine. We are happy to say that the war party, proposed last spring, (of which you were notified,) was entirely prevented by your instructions given to the chiefs at the time.

We congratulate you on the success of your efforts to break up the whiskey trade; certainly not one-tenth, perhaps not a twentieth, of the destructive fluid has been brought into the country the past, as in some former years. The only way to prevent it is to give persons the best reasons for fearing to engage in it. Last winter a few kegs were brought into this vicinity and traded for horses; during the spring there was none about here, but we are informed that a few kegs have been taken past recently. The quiet and security we and our families, together with all in the country, have enjoyed, and the preservation of life and property, all by your diligence, (and that of some other doers of good,) will secure you the grateful remembrance of many.

To teach and encourage husbandry has been a prominent object with this station from the beginning. We are succeeding slowly in introducing among the Indians, the plough as a practical instrument for themselves. Mazaxa exerted himself commendably, not only preparing his own field for the seed, but also assisting in ploughing for others, without remuneration. The Indians who had ponies used them, and some who were without horses used the oxen belonging to the mission. The whole amount of land planted at the four planting places near us, and at Swan lake, twenty miles distant, is probably between twenty and twenty-five acres; about six acres of new land has been planted this season. The prospect now is that they will reap a tolerably good crop; the present drought is shortening it.

We endeavor to do as little of the work as possible; sometimes it is easier to do their work for them than to induce them to do it; but we think it better to have them do as much as is practicable; if all work at it, it becomes the more respectable, and all may be expected to learn; as they were not well able to plough their new fields, we ploughed them for them.

In connexion with teaching Indians to plough, we feel that it is necessary to induce them to build granaries, that the products of the field may be stored in safety; otherwise they will be buried, where they are liable to be stolen, or spoiled by the wetness of the ground. Persons so situated that they cannot take care of what they raise, have little encouragement to effort. Mazaxa has built a store-house, and it is probable a few more will be constructed this season.

We here encounter the same opposition to schools, for the same reasons and to about the same extent, as you witness in those around you. How long will these simple ones love simplicity—these fools hate knowledge? They think they can subsist a little longer, much as their fathers subsisted, and wish to make no unnecessary changes; but they admit that their destiny is to change or perish. At the present time they are unusually bitter against

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us as teachers and preachers of the gospel. I am sorry to say the opposition has conquered the better resolutions of our best man.

With sincere wishes for your temporal and eternal well-being, very truly yours,

R. HOPKINS,
A. G. HUGGINS.

Major R. G. MURPHY,
Indian sub-agent, St. Peter's.

No. 3.—G.

The 14th annual report of the Dakota schools, under the patronage of the American Board of Commissioners for Foreign Missions, at Lac qui Parle station, and at Big Stone lake, for the year ending August 1st, 1849.

Lac qui Parle station. Rev. S. R. Riggs and M. N. Adams, missionaries, and their wives.

Mrs. F. H. Pettijohn and Mrs. N. A. M. Adams, teachers.

Mr. Jonas Pettijohn, farmer and superintendent of secular affairs.

Two missionaries, 3 female assistant missionaries, and 1 farmer—total 6.

Whole number of scholars in attendance during the past year, (not including two adopted native children who are residing in mission families, and who are fast gaining a knowledge of the English language,) 80; females 36, males 44. Average daily attendance during the early part of the winter season, 23.

The progress of the pupils during the period reported was somewhat cheering, although not so satisfactory as we could have desired.

Various causes combined render it, as yet, exceedingly difficult to maintain any thing like a permanent and efficient system of education among the Dakotas. There, however, appears to be no obstacles to this work, so far as the natives themselves are concerned, except such as intelligence and a more general and thorough diffusion of knowledge is calculated ultimately to remove.

The school at Big Stone lake has been in charge of Henok Marpiyahdinasse, a native teacher, whom we employed to teach at that place during a part of the past year. Some of his pupils we have examined as to their progress, and find it as good as could be expected. His report to us is as follows, to wit:

Whole number in attendance 31; 3 readers, 13 who spell in words of two syllables; of the remainder, some spell words of one syllable, others read in A B C lessons.

Cash expenditures for school purposes.

For tuition by native teachers last autumn, at the village at Lac qui Parle, two and a half months, the sum of	$25 00
Paid Henok Marpiyahdinasse for three and a half months, the sum of	50 00
Paid Anpetu Waxte for two weeks	8 00
Paid Simon Anawagmani for teaching	10 00
Whole amount paid to native teachers since last report	$93 00

Yours, very respectfully,
M. N. ADAMS.

RICHARD G. MURPHY, ESQ.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
St. Louis, October 13th, 1849.

SIR: In compliance with the regulations of the Department, to which my attention has been specially called by your circular of 28th August last, I have the honor to submit the following as the annual report of this superintendency for this present year.

The brief time that has intervened between the date of my appointment to office, and period designated for the rendition of the reports, has necessarily put it out of my power to go into as full a detail as under other circumstances I should desire to do, and which I hope to do in any future reports which I may have the honor to make.

After entering for the second time upon the duties of this superintendency, and examining somewhat into its affairs, I was struck with the several changes that had taken place during the last five years. The most prominent among these changes are the reduction in the number of officers, and the increase made in the number of tribes allotted to some of the agencies. This arrangement, although it may save a few hundred dollars per annum, is, in my opinion, by no means calculated to promote the interests of the Indians; the necessities of many of the tribes require the frequent presence of the agent to supervise their affairs, allay dissentions, press on improvements, and stimulate them to industry; this, as things now exist, cannot be done in the two most important agencies—the Fort Leavenworth and the Osage river. The Fort Leavenworth agency house is about four miles from West Port, near the Missouri State line, and although sufficiently contiguous to the Shawnees and Delawares, is too remote from the Kickapoos and Pottawatomies, being distant from the latter about seventy miles. It seems to me, that the Pottawatomies should, immediately after their several bands were consolidated and settled in their present country on the Kanzas river, have had a resident agent among them; this, the improvements now in progress, and hereafter to be carried on, make indispensable, in order that the several employees may be made to perform their respective duties. Besides, it is well known that jealousies and sectional interests have prevailed, and still continue among several of the bands composing this nation; to counteract these, as well as to press on their improvements, it would be expedient that the agent should reside among them. I would therefore, suggest that an agency, to be called the "Pottawatomie Agency," be constituted to embrace the Pottawatomie and the Kanzas Indians. The Osage river agency should be limited to the Sacs and Foxes, the Ottowas, and the little band of Swan creek Chippewas. The Weas, Piankeshaws, Kaskaskias, Peorias, and Miamies, from their proximity to each other, and similarity of language, would naturally compose a minor agency. The Shawnees, Delawares, Munsees, Stockbridges, and Wyandots, would compose a second minor agency. And as the Wyandots, by treaty, are entitled to a sub-agent, the residence of the agent could be located in their country. The Kickapoos could be attached to what is at present the Great Nemaha sub-agency, and with the Iowas, and Sacs and Foxes of Missouri, constitute a third minor agency. The Ottoes and Missourias, Omahas and Pawnees, would make the fourth minor agency. What is at present the upper Missouri sub-agency, should be raised to a full agency, as it was heretofore; the agent of which should be a man of great prudence, decision of character, and possessed of some practical knowledge of Indians and Indian life.

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I am satisfied that *no well qualified* man would be found to accept the charge for a less compensation than that of a full agent. Under this modification, I would then have four full agencies, viz., the upper Platte, upper Missouri, Sac and Fox, and Pottawatomie; and four minor agencies, viz., the Osage river, Wyandot, Great Nemaha, and Council Bluffs. The salary of the agents to remain at $1500 per annum, as at present, and that of the minor agents to be raised to $1000 per annum, which would ensure the services of competent and efficient men. In this connection, it appears to me that the analogies of other branches of the public service require that a corresponding increase should be made to the salary of the superintendent of Indian Affairs, which should be made equal to those of the assistant treasurer and surveyor general, say $2500 per annum. His duties are far more arduous than those of either of the others, and his pecuniary liability, at times, not less than that of the first named. It would, besides, do away with that strange anomaly, which makes the compensation of the inferior equal to that of the superior officer. For, as matters now stand, the agent is actually better paid than the superintendent, inasmuch as he has a house provided for his residence, and can raise with little trouble all the necessaries of life, whereas the superintendent has to furnish his own quarters, and reside in a city where prices are proverbially high.

Another of the changes which struck me on my coming into office is the system of semi-annual annuity payments, adopted, as I am informed, in the spring of last year. While this may be, and I have no doubt is, advantageous to those tribes having large annuities—such as the Sacs and Foxes of the Mississippi river, the Potawatomies and Miamies—I am satisfied that it is injurious to those having but small annuities, as it is known to interfere with their agricultural and hunting pursuits, and is viewed by them as a serious grievance; so much so, that many of them refused to receive their semi-annual dividends, preferring to wait until the fall for their full payment. I therefore think a modification of the regulation would be highly desirable.

I would next call your attention to the necessity for some speedy action in reference to the half-breed lands near the mouth of the Kanzas river, and between the two Nemahas. Many of the claimants are desirous to sell, while but a few evince any disposition to settle on the lands. It would, in my opinion, be the best policy of the Government to purchase these tracts as early as possible; for, considering the vast tide of emigration that is now setting westward, the time is not distant when it will require twenty-fold the amount to extinguish the title of the claimants, that it would at present; besides, that such a purchase would tend to break up these nests of whiskey smugglers, that are a curse to the surrounding tribes.

I would likewise suggest the propriety of an immediate revision of the regulations of the Indian Department; those that now exist were adopted to the military disbursing system, which has been long since superceded, and are by no means in harmony with the present state of things. In any event a new edition of the regulations is absolutely required for the public interest, as very few of the officers of this superintendency possess a copy. A bad practice has for some few years past prevailed, namely, that of agents and sub-agents, when removed, carrying off with them the books and public papers of their offices; this has of late been carried to such an extent that many of the newly appointed officers have not been able to find a solitary form, regulation, or other public document, to aid them in the discharge of their duties. This abuse, it seems to me, might be easily remedied by making it the duty of the agents to take up on his property return all books and other public documents appertaining to his agency, and holding him liable for them until properly accounted for. A monthly rendition to this office by the agents of a statement of official letters received, would prevent the carrying off the official correspondence, which should remain on file in their offices.

I am informed that the Rev. P. J. De Smet, the celebrated missionary of the Rocky mountains, intends to start next spring with a party of co-laborers, for the purpose of establishing missions on the upper Missouri, chiefly among the Yancton, Sioux, Crows, and Blackfeet; their object is to combine, if possible, manual labor with moral instruction. To carry their views into effect will require agricultural implements, tools, &c., to an amount much greater than their very limited means will enable them to procure; I would therefore recommend that as large a portion as possible of the sum annually appropriated for "Indian civilization" be applied to aid them in their laudable efforts to improve the condition of these remote tribes. The great destruction of the buffalo and other game, caused by the hordes of whites crossing the plains, will in a few years compel the prairie tribes to turn their attention to agricultural pursuits, and the sooner a commencement is made the better.

The necessity I have been under of making, in person, the annuity payments within the Fort Leavenworth agency, in consequence of the absence of the recently appointed agent, has necessarily delayed this report beyond the usual time, and put it out of my power to collect such information as I should otherwise wish to embrace in a document of this kind. I must therefore refer you for more minute details to the reports of the agents and sub-agents. As, however, no report can be expected from the Fort Leavenworth agency; I shall endeavor in some degree to supply the deficiency. The various tribes comprised in this agency are gradually advancing in civilization. Most of them have comfortable log cabins, and raise as much corn and vegetables as are necessary for the subsistence of their families. They have not as yet succeeded to any great extent in raising hogs or cattle, as each individual seems to regard *all* such animals as *game*, which they kill and appropriate to their own use with impunity. I think this evil practice might in a great degree be prevented by the adoption of the plan heretofore suggested, and which seemed to have met the approbation of the Department during the preceding administration, namely, to form these small border tribes into a kind of confederacy; to encourage them to hold annual councils, under the supervision of the superintendent of Indian affairs and their agents; to adjust amicably in these councils their claims against each other; and to set apart such portions of their annuities as might be agreed upon to satisfy aggrieved parties. For the more minute details of this project I beg to refer you to the several documents now on file in your office.

The Stockbridges and Munsees, or Christian Indians, are residing at present on lands belonging to the Delawares, which the latter are unwilling longer to permit, without compensation. Measures should be taken to provide them with lands of their own. A few sections would suffice, and could be purchased at a very reasonable rate. It would be better to purchase from the Delawares, so as to leave these small, industrious bands in

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possession of the houses and lands they now occupy, and which they have very considerably improved.

As no report can be expected from the upper Platte agency, it becomes necessary for me to submit such remarks and suggestions in relation thereto as have occurred to me; and in speaking of the tribes of this agency, my remarks may be considered as generally applicable to most of the tribes (particularly the various bands of Sioux) comprised within the upper Missouri sub-agency.

I have already had the honor to urge upon the Department the necessity of holding a general council, to assume the character of a treaty, with the wandering tribes inhabiting the plains, extending from the Missouri to the borders of Texas. I would even go farther, and extend the invitation to meet in general council to the hostile tribes of New Mexico. The Indians could be assembled at any designated point—say Bent's Fort, the crossing of the Arkansas, or Fort Laramie on the river Platte—without any difficulty or expense to the Government, as they are always ready and willing to attend on all such occasions, in the anticipation of some advantage to themselves from all "talks" with the agents of their Great Father.

Having abundance of horses, and being as much at home on one part of the prairie as another, the movement would be attended with no trouble or inconvenience to them. Through means of the Government officers and Indian traders, the necessary notices could be given without difficulty or expense. A sufficient military force could be easily concentrated to ensure peace and good conduct during the council. The presence of a military force, would inspire these lawless tribes with a degree of respect for the Government of the United States, that would go further towards securing their friendship and future good conduct, than all the "talks," and all the presents that could be lavished upon them. It will be recollected, that we have never entered into any thing like formal treaty stipulations with most of these tribes, at least not such as they felt bound to respect and observe. Hence, the many depredations which they have annually committed, they considered legitimate warfare, and perfectly justifiable as a retaliation for the destruction of their buffalo, timber, grass, &c., caused by the vast number of whites passing through their country without their consent. I am clearly of opinion that a treaty, such as I have suggested, would do more towards establishing friendly relations with the Prairie tribes than all the efforts that have heretofore been made; at all events it can do no harm, and the expense would be less than that of a six months war on the plains and mountains of New Mexico. It is only by some measure of this kind, that we can ever establish friendly relations with these Indians; and the bold of American citizens that now whiten the plains, from the borders of our western States to the Rocky mountains, all admonish us of the necessity of *peace*. We can never whip them into friendship; the prowess of our troops and vast resources of our Government would be wasted in long and toilsome marches over the plains in pursuit of an *ignis fatuus;* they never see an enemy. Infantry on the plains would be wholly useless; and after a few months' march, cavalry would be converted into infantry by the breaking down of their horses. I will here briefly notice a few of the beneficial results which I think would probably grow out of this confederated council. By assembling the various tribes under the protection of the United States a friendly "talk" would ensue; interchange of presents and pledges would take place, solemnized according to ancient Indian custom; those pledges

would be held more or less sacred, and in course of time might produce a universal peace amongst these ill fated people. War is one of the greatest calamities with which they are afflicted, as helpless women and children are generally the greatest sufferers, they being frequently left in an unprotected state while the warriors are absent, either on their war or hunting excursions. Cold blooded policy would say let them all perish, but Christianity and humanity would use a different language. Again, the boundaries dividing the different tribes have never been settled or defined; this is the fruitful source of many of their bloody strifes, and can only be removed by mutual concessions, sanctioned by the Government of the United States. The boundaries being once established and clearly understood, each tribe could be held responsible for any depredations that might be committed within their respective territories.

Justice as well as policy requires that we should make some remuneration for the damages these Indians sustain in consequence of the destruction of their game, timber, &c., by the whites passing through their country. A small annual present of Indian goods, distributed among the different tribes, with reference to their numbers, localities, &c., would be deemed satisfactory by them, and at the same time serve as a guaranty for their good behavior. Should the projected treaty be carried into effect, it would then be advisable to permit each tribe to select one or more of their chiefs to visit the city of Washington, and the eastern cities, in order to impress them with the greatness and power of the United States, and the ability of their great father to punish them for any violations of their treaty stipulations. The propriety of including the Sioux south of the Missouri river, will be obvious when it is taken into consideration that they are frequently formed in large bodies along the Santa Fé road; and to my knowledge many of the depredations that have been charged upon the Comanches and other southern tribes, have been committed by the Sioux residing south of the Missouri river.

If the robber tribes, infesting the mountains of New Mexico, could be induced to join in a treaty so imposing in its character, it might be the means of saving the expense and annoyance of a long protracted Indian war, in a sterile mountainous region, almost inaccessible to our troops. For further details on this important subject, I respectfully refer you to my former communications.

The ultimate destiny of these Prairie tribes looks gloomy in the extreme. It is admitted by every one who has any knowledge of the Buffalo regions, that these useful animals are rapidly decreasing. From time immemorial, the buffalo has furnished the Indians with food, clothing, and shelter from the inclemency of the weather. Should they continue to decrease, the time is not far distant when the Indians will be compelled to change their mode of living, or perish for want of subsistence. Looking forward to this period, which is rapidly approaching, it becomes the duty of the Government, acting as the self constituted guardian of the Indians, to provide in time for the change. There are two ways of doing this; the first, which has been the established policy of the Government, is to turn their attention to agricultural pursuits. Most of the country which they inhabit is not very well suited for farming purposes; still, along the principal rivers and their tributaries, there are many rich alluvial bottoms, well timbered, and amply sufficient to supply all the wants of so sparse a population. Should an agricultural experiment fail, there is another that can be tried; one much more

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congenial to the peculiar tastes and habits of the wandering hordes, namely, at the proper time to supply them with domestic cattle, sheep, &c., to take the place of the buffalo. For the last twenty-five years, cattle have been raised in great abundance, and of a fine quality, on the prairies of the upper Missouri, as far up as the Yellow Stone river. Much farther north, at the settlement known as Selkirk's Colony, they thrive and multiply remarkably well. By the adoption of the latter plan, if we could not make them farmers and mechanics, we could make them the Tartars of America; and a pastoral life of this kind would, perhaps, be most conducive to their happiness and prosperity. All of which is most respectfully submitted.

I have the honor to be, sir,

Your ob'dt servant,

D. D. MITCHELL,

Sup't Indian Affairs.

Hon. ORLANDO BROWN,

Com'r Indian Affairs.

No. 2.

UPPER MISSOURI SUB-AGENCY,

October 5th, 1849.

SIR: In conformity with the regulations of the Department of Indian Affairs, and your recent instructions, I have the honor herewith to submit the following report of the affairs of this sub-agency.

On the 9th of June last, I left St. Louis on board of the steamboat "Amelia," carrying with me the goods furnished by the Department, for the Yancton and Santie Sioux Indians, in lieu of the allowances due them for smiths, iron and steel, and agricultural implements, under the treaty of 1830. We landed at Fort Vermillion on the of , where I expected to have found the Santie band of the Sioux Indians, and have distributed among them their proportion of the allowances due them and the Yanctons. But finding only 20 lodges there, and no safe place of deposite for the goods, I was compelled to carry them with me on up the river.

We next landed at Fort "Lookout," situated at the Yancton village, where I deposited the goods intended for the Yancton Sioux—not being able to make a general distribution of them, as many of the Indians were absent on their hunting grounds.

Those that were there I found extremely impudent and clamorous for an immediate distribution of all the goods intended for the whole band; which, as there were only about 40 out of 200 lodges present, I could not of course make. When I told them they could not have the goods, they manifested considerable hostility; but on my distributing among them a few barrels of bread, some powder and ball, a small quantity of tobacco, and assuring them that upon the return of the rest of the band a general distribution should be made, they expressed themselves satisfied; and before my departure tendered me the pipe of friendship, and invited me to a public feast. From this place, having procured a guide, I started for Fort Pierre, accompanied by the very gentlemanly and accomplished United States Geologist,

Dr. John Evans, to whom I am indebted for his many acts of kindness to me, and for much valuable information respecting the Indian character.

Here I found a part of another band of Sioux, with whom I held a conference. They seemed entirely friendly towards the Government. Here we also met again with the steamboat "Amelia," on board of which we proceeded up the river to the Arickaree village. In the council which I had with the Indians here, many complaints were made to me against the Yancton Sioux, who, they said, had stolen many of their horses. After advising them to be peaceable, and assuring them that I would use my best endeavors to secure a return of their horses, with which they were much pleased, I left for the village of the Gros Ventres. Six or eight days previous to my arrival here, I learned that a party of the Sioux, numbering about eight hundred, had attacked the village and trading house, and were only repulsed by being fired on with the cannons by the whites from the block house. Only two or three of the Gros Ventres were killed, and a few severely wounded, though the loss of the Sioux, in killed and wounded, was much greater.

The Gros Ventres, from whom I met with a very kind reception, I found to be very friendly towards the whites. They are most excellent Indians, and disposed to be at peace with the surrounding tribes.

Above this place I saw a number of the Crow Indians, and held a council with their chiefs. Although in the wildest and most savage state, they conducted themselves in a very friendly manner. By kind and conciliating treatment on the part of the Government, their friendship might be gained; then they might be improved; until then, however, all efforts to bring about any such a result must be made in vain.

Having gone within forty miles of the mouth of the Yellow Stone, I returned on board the steamboat Tamerlane to Fort "Lookout," visiting, as I came down, the Indians along the river. I found, on my return here, most of the Yanctons assembled, as I had directed when I left, ready to receive the part of the annuities due them, which I now distributed amongst them. I again remonstrated with them in regard to their treatment of the Arickarees and Gros Ventres, and warned them of what might be the consequences of their continuing hostilities. They promised me before I left that they would be peaceable, if not disturbed by the other tribes, and gave me many assurances of their general good conduct in future.

From Fort Lookout I came down to Fort Vermillion, situated at the Santie village, and distributed the goods intended for this band of the Sioux.

I have thus, in a simple narrative style, which, for more than one reason, I have chosen to adopt, spoken of the extent and character of the intercourse which, up to this time, I have had with the Indians in my district. Its extent, as well as the number of the Indians, being so great, and the time I have been here having been so short, it has been impossible, for me to visit as yet all the different tribes upon their own territory.

From reliable sources I am, however, able to make the following statement with regard to the trade within my agency during the last year, to wit:

Number of buffalo robes shipped, 110,000 at $3 per robe -	$330,000
Furs, peltries, and miscellaneous trade, valued at - -	60,000
	$390,000

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This trade is carried on by two large licensed companies, besides a few small traders, commanding, in all, a capital of half a million of dollars, though a great part of this amount is not actively employed in the trade. What they thus receive for their robes, furs, &c., would be amply sufficient for their support were it not that they have to give such exorbitant prices for what they purchase from the whites. As, however, there is at present a considerable competition springing up in the country among the traders, it is hoped they soon may be able to get their goods at a reasonable valuation. If, however, this competition should not prove effectual in reducing the prices of goods, some measures should be adopted by the Department to bring about this result. Justice to the Indians demands it. Should it prove necessary for the Department to take measures thus to protect them from imposition, I would respectfully suggest the adoption of some such rules as are contained in the report of my predecessor for the year 1847.

The tribes that I have visited express themselves as being very anxious to be instructed in agriculture and the mechanic arts; and, from the knowledge which I have already been able to acquire of their disposition and capacity, there is but little doubt in my mind but that, if properly assisted and encouraged by our Government, they would make rapid progress in the adoption of the pursuits and habits of civilized life. The attainment of such an end cannot be too ardently wished for by the Christian and philanthropist, nor can its importance be over estimated by the Department. Their resources, though at present sufficient for their support, are daily diminishing, and must, before a great while, be almost entirely exhausted. The buffalo, whose flesh furnishes their principal food, and the robes of which constitute by far the most important article of traffic, are now not near as numerous as a few years since, and the number is every year rapidly diminishing. The reason of so great a number of robes being sold during the last few years has not been on account of the greater abundance of the buffalo, but the unusual diligence and industry of the Indians in hunting them; and if, when their hunting grounds no longer yield them a support, they shall still be ignorant of the agricultural and mechanic arts, their situation will be indeed most destitute.

They have never had as yet any schools or missionaries among them. The introduction of both I would earnestly recommend to the Department, as the most speedy and effectual means of civilizing them; putting an end to their domestic wars, and securing, on their part, amicable feelings towards our people. The very happy results that have almost invariably succeeded the establishment of schools and missions among the Indians are familiar to the Department, and any comment upon them here is unnecessary.

The Crows, Blackfeet, and Assiniboines, which tribes I have not as yet been able to visit on their own territoty, are represented as having made no improvement whatever; but as adhering, most tenaciously, to all the barbarous and ferocious customs and practices of savage life. These tribes are thievish and treacherous, and still continue, particularly the latter two tribes, to cherish a deadly hostility to the white man.

I find that it is impossible to procure the services of interpreters with the amount allowed by the Department for the purpose. A good interpreter, though speaking the language of only one tribe, can command a salary here from the trading companies of from $500 to $800 per annum. With *three hundred dollars*, then, it should not be expected that an agent, without using his own means, can secure the services of interpreters for nine tribes,

all, with two exceptions, speaking different languages. With at least six of these tribes, if the Department would accomplish the objects sought to be attained by the establishment of an agency here, the agent should communicate almost constantly during his stay amongst them respectively. The consequences resulting from his being unable to procure interpreters, thereby being in a measure cut off from communication with the tribes, cannot fail to be foreseen by the Department; and it is hoped that it will act promptly in remedying the deficiency complained of. It would not be necessary to have interpreters employed by the year; but it would answer all useful purposes if the agent was furnished with means sufficient to employ them as he wanted them. *Three hundred dollars falls far short of being adequate for this purpose.*

The law of Congress prohibiting the introduction of ardent spirits into the Indian country has, so far as I have yet been able to observe, been strictly observed. That such may continue to be the case cannot be too ardently desired, the Indian's fondness for whiskey being his greatest curse.

I would call the attention of the Department to a circumstance which, though it occurred nearly a year before my arrival in this country, I am unwilling should be silently passed over. Upon the arrival of the former agent, Major G. C. Matlock, last year, at the Yancton Sioux village, on board of the American Fur Company's boat, he was met by a large number of this tribe, who had assembled there, expecting to receive from him the annuities due them. But upon his informing them that he had nothing for them, they became much enraged and fired upon the boat, killing a man, in the employment of the American Fur Company, by the name of Smith; and they were only induced to desist from their attack by being presented with large presents of goods by those in charge of the boat.

The family of Smith, who still reside in St. Louis, and who were wholly dependent upon him for support, were by his death left in a very helpless and destitute situation.

The recurrence of such an outrage would be something much to be regretted; but in the absence of an available military force, there can be no conjecturing how soon it may again happen. In view of this and many similar outrages, which have occurred of late years, and the very frequent aggressions of these Indians upon neighboring tribes, I would, in this connection, respectfully recommend the establishment of a military post somewhere in the vicinity of Fort Lookout, the nearest military station to which is distant between four hundred and fifty and five hundred miles, which renders the force there entirely unavailable. The establishment of a small force at this point would secure not only the safety of our numerous citizens engaged here in trade, and keep down all disturbances among the Indians, but serve also as a defence to that portion of our frontier bordering upon the Yancton and Santie Sioux country.

Among the communications which I have received from the Department, there was one containing copies of a printed list of words, prepared under the direction of the Secretary of the Department, requesting me to obtain and return to the office of Indian affairs, equivalent or corresponding words in each of the Indian languages spoken by the tribes under my supervision. In a communication which I have had the honor to make to the Department, I have informed them that I would take pleasure in complying, as far as I might be able, with their request, and at the earliest practicable time; but that the want of means to employ competent interpreters would

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greatly embarrass me in procuring the required words, in the language of any of the tribes, and in that of some render it almost entirely impossible.

In another communication from the Department, which I have had the honor likewise to answer, I was requested to furnish them with such specimens of hieroglyphics or historical devices as I might be able to collect among the Indians in my district. As yet I have paid but little attention to such things; but when I shall have more leisure, and a better opportunity for observing them, I shall consider a compliance with this request no less an important than most pleasing duty.

I have the honor to be your friend and obedient servant,

WM. S. HATTON,
U. S. Indian Sub-agent.

Col. D. D. Mitchell,
Super'nt of Indian Affairs, St. Louis, Mo.

No. 3.

Council Bluffs Sub-Agency, *October 1st*, 1849.

Sir: According to the regulations and requirements of the Indian Department, I have the honor to submit this my first annual report; and although I have been in this agency but a short time, still I am in hopes I can present something for your consideration, and the consideration of the Department, that will redound with good, not only to our Government but to the Indians themselves.

Upon my arrival here in June last, I found that the Indians allotted to this agency, with the exception of some two hundred "Pawnees," a few "Ottoe" and "Omaha" families, had, as usual, gone on their summer hunts. These "Pawnees" were scattered around the agency in every direction, and as they were in a dying condition, caused by absolute starvation, the cholera was making fearful ravages amongst them. Such was their dread of this terrible scourge, that no persuasion could induce them to bury their dead. It was no usual thing to find within a few hundred yards of this place their unburied dead bodies partially devoured by wolves and other animals. Such a condition of things was truly alarming, and having an eye to the welfare of the whites, (several having died,) as well as the Indians themselves, I had the remaining portion of them collected together, and having distributed a sufficiency of food to subsist them for a few weeks, by perseverance, coupled with many difficulties, succeeded in removing them some eight miles above this place to a high and healthy location. This change seemed to work like a charm—their condition immediately improved, and in a few days I had the pleasure of finding that the disease had entirely subsided.

The Omahas arrived about the 10th ultimo from their summer hunts, having secured a sufficiency of meat and skins to do them until the approaching winter. On their return home they encountered a war party of Indians, supposed to be composed of Sioux and Poncas, with which they had an engagement of about four hours. The Omahas having a large quantity of meat, besides being apprised of their enemies' intentions the day before, succeeded in throwing up such breastworks with it as made them amply secure before attacked by their enemies. After the loss of four or

five men, together with some forty horses, they drove the enemy back, and became the victors of the field.

The Sioux and Poncas, it is supposed, had eight or nine men killed and some ten or twelve wounded. Had the Omahas been met on the open prairie without any notice of the approach of the enemy, and without the means of fortifying themselves, they would, from the superior number of their opponents, have been almost entirely annihilated.

The Omahas have raised an unusual good crop of corn, besides a large quantity of pumpkins, squashes, &c., which, with the assistance of their meat, will do them until spring.

The Ottoes got in about the 14th ultimo, having also made a very successful hunt. On their return they were met by a party of traders, who told them that a small band of "Pawnees" had robbed them of a large quantity of goods which they were unable to recover. In order the more effectually to obtain the assistance of the Ottoes, they represented the goods as belonging to the Government.

Having furnished them with a supply of ammunition, they attacked the Pawnees, and killed eleven, and drove the balance off. They seem to regret the necessity which compelled them to spill their brothers' blood, but console themselves by saying that their Great Father told them to always protect and assist the whites, and that they were doing nothing more than carrying out his laws. I told them if their tale was true, their Great Father would forgive them, but they ought always to assist the whites, if possible, without making war upon the Indians. They are very anxious to live on friendly terms with the Pawnees, and I have no doubt when they receive their annuities, will fill up this little breach by donations of blankets, tobacco, &c.

This tribe have but a scanty crop of corn, owing to the unusual wet weather, and their fields not being worked during the summer after they had gone on their hunt. They will, unless they make an excellent winter hunt, feel the effects of it very sensibly in the spring.

The Pawnees arrived at their villages about 12th ultimo, but on account of their difficulties with the Ottoes, it was not known here until a few days since. Upwards of one hundred, including their chiefs and head men, paid me a visit on yesterday for the purpose of having their difficulties with their brothers, the Ottoes, amicably settled. I have appointed a day for them to hold a "talk," which I am in hopes the matter will be satisfactorily arranged.

This truly poor and persecuted people have suffered severely during the past spring and summer; besides the many attacks that have been made upon them by their enemies, the cholera has haunted them in their hunts, and swept them off "like chaff before the wind." From the best information I can gather from the chiefs and head men, it is supposed that out of the four bands, the "Grand Pawnees," "Loups," "Republicans," and "Tippahs," two hundred and fifty-nine men and nine hundred women and children have fallen victims to the cholera. With the addition of eighty-four that died near this agency during the spring and summer, it will make the unparalleled number of twelve hundred and thirty-four, (1234,) or nearly one fourth of their whole tribe—and this great mortality, too, in the space of five or six months. Unless the lands of this people are soon purchased by our Government, and they removed to a country where game is more abundant, and which does not lay in the midst of their enemies, this once powerful tribe, in a very few

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years must become an extinct race. With the exception of the "Ottoes," "Omaha," and "Comanche Indians," this tribe is at variance with the red men of the whole western territory.

The Pawnees have made a very good hunt, but owing to the fearful ravages of the cholera among them before they left their villages, will make no corn. Should the Government do nothing for these poor and destitute Indians, in the spring a great portion of them must perish from starvation.

I am happy to inform you that on Sunday, 23d ultimo, I succeeded with the kind assistance of Mr. Peter A. Sarpey, an old and reputable Indian trader, in establishing a treaty of peace between a delegation of the "Yancton" and "Santie" tribes of Indians, and the Ottoes and Omahas of this agency, which I am in hopes will prove a permanent and lasting one. You are well aware that these tribes of the Sioux Indians have always been their most potent enemy, and as this peace will secure to both parties more desirable hunting grounds, it is hoped that the Government will take some steps to *keep these neighboring tribes on friendly terms*. Although the attempt to conciliate these most bitter enemies appeared at first like mixing "oil with water," still, before they parted, I had the pleasure of seeing the "pipe of peace" smoked freely, and congratulations exchanged with one another, which only these "red men of the forest" can well comprehend. They parted as a band of brothers, each party reminding the other of their solemn contract. Had I the time and the pen, events which have transpired within the bounds of this agency would fill a volume; but, nevertheless, I hope this short communication will give you and the Department some idea of what has occurred.

It indeed would prove a blessing and an act of charity to these Indians were the Government to purchase their lands, (of which more desirable cannot be found,) move them to a situation where the means of subsistence will be within their reach, which, by the aid of their annuities, will ameliorate their condition two fold.

I must respectfully refer you to the accompanying reports of the Rev. E. McKinney and Mr. Samuel Allis. You will see, from the report of Mr. Allis, that the school under his charge is not in a very flourishing condition.—Should it be the intention of the Government to continue the school, new buildings should be erected and other improvements be made that will prove of advantage to the Indians. The present school I consider almost entirely useless, and unless some change is made, it would be better to abolish it altogether.

I would recommend that the school and the smith-shop be removed to their village, which has been located some fifty or sixty miles nearer this place, with the addition of a farmer, which I would suggest be furnished them, such an arrangement would prove of far greater advantage.

The number of Indians of this agency are about 6,700. The Ottoes number about 900; the Omahas about 1300; and the Pawnees, since their great loss by cholera, about 4,500.

The Ottoes seem to gradually decrease, while the Omahas increase.

Hoping that due attention will be paid to the affairs of this agency, I have the honor to be, very truly, your obedient servant,

JOHN E. BARROW,
Indian sub-agent.

Col. D. D. MITCHELL,
Superintendent Indian affairs, St. Louis, Mo.

N. B. I have just had an interview with "Chief Malacque," the principal chief of the four bands of Pawnees, and several other head men, who insist that their Great Father shall send their farmer, school, and blacksmith again into their country; they say they will be much happier, and desire that their Great Father shall listen to them

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No. 3—A.

August 22d, 1849.

DEAR SIR: Allow me to report the condition and operations of Ottoe and Omaha missions, during the past year, under the following heads:

1st. Our labors have not been materially interrupted by sickness; but, on the contrary, we have abundant reason for gratitude to the Almighty Giver of all good, for the preservation of the lives and health of all but one connected with the mission during the whole year.

The only exception was in the case of a little Omaha girl, brought to us in a delicate state of health last fall, whose life was spared but a few weeks after her entrance into the school. During the months of May and June our neighborhood was visited by the cholera; the ravages of this disease among the straggling Pawnees, who loitered about Bellevieu, were very great. The mission family, however, has been most remarkably spared—not a single case has occurred. The tribes who are the special objects of our attention have not suffered much; but four of the Omahas died of the epidemic, and the Ottoes escaped entirely. Very wisely both tribes, as soon as they found the epidemic was approaching, left this vicinity and started on the buffalo hunt; during their absence they enjoyed excellent health.

2d. Our school has been in successful operation without any intermission during the whole year; the number of scholars has varied greatly at different times; the highest number at any one time has been thirty-five, which is the number now in school. As many as seventy (70) scholars have been received during the year, apportioned among the tribes as follows: Ottoes 24; Omahas 24; Pawnees 13; half-breeds 9. The scholars all have been clothed and fed as well as taught. Two or three of the half-breed children were able to spell in words of one and two syllables when they were received, but all the rest were in a state of nature; those of them who have been in school eight or nine months are beginning to read in English, and are able to write a legible hand. We observe among our scholars the same diversity of talent and disposition which exists among other races of people, without having any evidence of a general incapacity to learn. The greatest difficulty experienced in our enterprise is to obtain the consent of the parents to have their children brought into school, and after they are admitted, to allow them to stay long enough to be productive of any good.

3d. The moral condition of tribes living in the bounds of this agency is worthy of special notice. The Ottoes some years ago were favored with the residence of a pious Baptist teacher among them, whose labors, if productive of no other good effect, served to raise the missionary character in their estimation. A teacher of the same society also located himself among the

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Omahas, but in a few months, for causes not well understood, abandoned the enterprise. With the exception of these efforts, these miserable tribes appear to have been abandoned to all the horrors of heathenism, until the establishment of this mission.

The moral state of such a people cannot be well appreciated by those educated in Christian lands. It is enough here to say that they have sunk to as low a depth of depravity and hopelessness, as the absence of all the elevating and refining effects of the Gospel, and the positive agency and dominion of the evil one, combined with the unprincipled villany of piratical whiskey smugglers, could possibly sink them. Taking into view the fine natural traits of the Indian, their national views resemble the condition of some dilapidated building, once the abode of happiness, cultivated intellect, and high moral worth, but now in the occupancy of a band of ruffians, whose hands are against every man, and whose companionship is shunned by all who regard either their lives or their morals. The case, however desperate, is only so relatively; He who commanded the light to shine out of darkness can yet shine into their hearts, to give them the light of the knowledge of God, as it shines in the face of his dear son. Confiding in His power we engage in our work, as those "who sow in tears," assured that "in due season we shall reap, if we faint not."

4th. The conditions necessary to success in the effort to improve the conditions of these Indians independently of the Divine blessing, are:

1st. The banishment of whiskey from the Indian country. However difficult this may be to effect, it must be done, alike to secure the good of the Indian, and to vindicate the honor of the Government.

2d. The suppression of all war parties among these northwestern tribes. Peace is necessary to the cultivation of the arts of civilized life; and that peace is a debt which the United States owe to these Indians, to pay for their privilege, and to carry out the implications of existing treaties.

3d. The encouragement of industry in every form which will be beneficial to Indian society; and if this could be done in such a manner as to bring something else than robes and skins into demand, it would be a blessing to the Indians. Those in power ought to be made acquainted with the affecting remark of an Omaha: "We desire to become rich and great, but we are here alone on the prairie, without any one to help us."

Desiring to compress my statements into as small a space as possible, and hoping that what I have said will be sufficient for your purposes, with much respect, and best wishes, I remain, dear sir, sincerely yours,

E. McKINNEY.

Major J. E. Barrow.

No. 3.½B.

Council Bluffs Agency,

September 21, 1849.

Dear sir: In compliance with the regulations of the Indian Department, I give you the following report. Since my last there has been no material change in numbers in the school under my charge.

We have had from twelve to fifteen Pawnee and half-breed children, which we board and clothe, that attend school, besides three of our own, and twelve in the neighborhood, of different grades; making in all twenty-eight or thirty scholars. Until the last of June we were visited with the cholera; most of the family were subjects, myself with the rest; *some very severe cases.*

Our teacher, her mother and a brother, who came to attend on her during her sickness, all died; also four of our Indian children. Three were girls, one a boy. Two of the girls were very interesting, about twelve years old, and among the best scholars.

The school, during sickness, was vacated about one month. Since the commencement, (July 24,) our Pawnee scholars have numbered twelve; total number twenty-two.

Eight of the scholars, since December last, have learned to write, study geography, and have made good progress.

We could get plenty of children if we had the means; but you well know, sir, the buildings we occupy are unfit for a school, from being decayed; also so nearly connected with the smithshop, and other causes of disturbance.

A school to prosper should be separate from other business. Unless a mission should be re-established at the Pawnees, or Government move them to some other place, I would suggest the propriety of an establishment here, suitable for thirty or more children, on the manual labor system. I am satisfied a school away from the parents would be more successful than near their village. With such an establishment, I presume I could get help from friends by way of clothing, &c.

I trust, sir, there will be some different arrangements as regards our situation. I am fearful the old buildings will fall down on our heads. I am unwilling to remain in them longer than the coming spring. I attribute our sickness greatly to the old buildings we occupy.

Very respectfully, yours,

SAMUEL ALLIS.

Major John E. Barrow,
Indian Agent, Council Bluffs Agency.

No. 4.

Great Nemaha Sub-Agency,

September 30, 1849.

Sir: In conformity to the regulations of the Indian Department, I have the honor to submit herewith the annual report of the condition of the Indians of this sub-agency, under my charge. According to the census of last spring payment of annuities, the Iowas numbered 302, and the Sacs and Foxes, 128. The Iowas, notwithstanding their previous drunken and reckless condition, have behaved themselves well, and continued generally sober during the past twelve months, save a short time. I was absent from them lately, attending the United States court, as a witness against some three whiskey sellers, who, the Department has been apprised of my molesting some twelve months since. They had several drunken sprees during my absence, and killed three head of cattle, besides committing some minor depredations.

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They have remained at home, during the past season, peaceably and quietly, showing every disposition to turn their attention to agricultural pursuits. Early in the spring I had 200 acres of ground broke for them, and I am pleased to say they have cultivated it well, and from the favorableness of the season, they will raise an abundance of corn, beans, pumpkins, &c., to carry them through the winter.

The Sacs and Foxes are a restless, roving tribe, fond of the chase, and confining themselves but a short time at any one place, consequently they pay but little attention to it; besides, they appear to think there is no necessity for it, as the Government farm, established among them, raises more grain than they can consume, and they also have a mill of their own to grind it whenever needed, so that they are entirely an independent people. The last year's crop of wheat raised on their farm will not fall short of 1200 bushels. The corn crop—the farm is about thirty acres—promises a most abundant yield, not less than two thousand bushels.

The principal chief of the Sacs and Foxes is a sober and intelligent man, has great influence in his tribe, which, if properly exerted, would be of great advantage to the tribe.

The principal chief of the Iowas is also a sober, peaceable, and good man, but of very limited intellect, and consequently of little influence with his tribe.

During the last spring a small war party from the Sacs and Foxes on the Osage river, paid a visit to the Sacs and Foxes of this sub-agency, and decoyed off some fifteen young men on an expedition against the Pawnees. As usual amongst them, the affair was conducted with such secrecy that no one here was aware of their object, till their return. The particulars, as far as I have been able to learn them, are, that they fell upon a party of Pawnees, near the villages of the latter, when they were planting corn, and murdered some five or six, mostly women. Of the party that went from this sub-agency, one was killed. I called the chief and braves together so soon as being apprised of it, and represented to them the enormity of the offence. He regretted it very much, and said if he had known that his people were going on such an expedition, he would have instantly informed me of it, if he could not have stopped them himself.

I hope I may be pardoned for suggesting to the Department, that I conceive the most effectual way of putting a stop to these war parties is to imprison all who are engaged in them for a short time, or at least the *leaders* of them. In withholding their annuity, I am satisfied that it has no effect whatever towards preventing it; and moreover, in taking the annuity of the whole nation, as has sometimes been done, the innocent as well as the guilty suffer.

The interest the Government has taken in prosecuting the three notorious whiskey sellers, who were molested by me some twelve months since, has had a most happy influence over these people, as well as putting a stop to white men introducing it into the country. I am pleased to state that great improvement has taken place in the Indians of this sub-agency during the past year. The most of them show a disposition to receive counsel and to heed it, though intemperance yet prevails to a limited extent. But one murder has been committed by them durirg the past year.

I inclose the reports of the missionaries within this sub-agency, to which I respectfully refer you.

It affords me much pleasure to state the great gratification I feel in giving

my unqualified testimony to the fidelity and untiring zeal with which these people discharge the important and arduous duties intrusted to their charge.

The "manual labor boarding school" numbers at present thirty-two scholars of both sexes. It is truly a gratifying spectacle to witness the deportment of these pupils both in and out of school. Their deportment is mild, civil, respectful, and courteous, and when I state their manners and morals would compare well with the same number of children in the most civilized communities, I am sure I do not exaggerate.

The present flourishing condition of this most meritorious institution warrants and calls forth every exertion on the part of the Government and its agents, to increase, if possible, its advantages and usefulness. The children are permitted to visit their parents on Saturdays, and are especially required to attend worship on Sundays. The government of the school is kind and parental, depending more on the mutual confidence existing between parents and teachers than upon coercion, yet the government is uniform and decided. I have been acting in the capacity of Indian sub-agent for many years, for a number of different tribes of Indians, where various different denominations of missionaries have been located, and I can say with truth that I have never seen the same untiring zeal, anxiety, and solicitude manifested by any other missionaries in training up and teaching the "young idea how to shoot," as the missionaries of this sub-agency.

Nothing more that would be interesting occurs to me at present. The Indians of the sub-agency are in the enjoyment of excellent health.

I have the honor to be, sir, your most ob't serv't,

ALFRED J. VAUGHAN,
Indian Sub-Agent.

Hon. D. D. MITCHELL,
Superintendent of Indian Affairs, St. Louis, Mo.

No. 1—A.

IOWA AND SAC MISSION,
October 10th, 1849.

SIR: The following statement will, I presume, be all that is necessary to enable you to understand the condition of the school for the year ending Sept. 30, 1849.

No. of scholars on 30th Sept. 1848,	29
" " " " 1849,	32
" " received during the year,	13
" " left " "	10
Highest number " "	37
Lowest " " "	26
Average attendance " "	34¼
No. that left the school who could read Iowa	4
" now in school who read Iowa	13
" beginning to read English,	2
" beginning to read,	3
" in school now who were here on 30th Sept., 1848	24
" who remained in school only a few days	2
" spelling	9

10

No. in the alphabet	2
" learning to write	21
Average number for the year ending Sept. 30th, 1848	23¼
Do. " " " " 1849	34¼
Increase over last year	11
No. of boys now in school	19
" girls " "	13
" boys who read Iowa well	7
" girls " " " (2 good readers,)	6

Of those who left, *three* were taken to the settlements, *two* stolen by their relations, (orphans;) *four* were quite large, and could read Iowa.

There are *six* other Iowas who read *English*, five of whom are adults. The children all sing; many of them know several *hymns* and a number of questions in the "children's catechism" in the Iowa language.

The girls are also taught sewing and house work; the boys cut wood, and labor on the farm as occasion requires. We have two hands on the farm, and three female assistants in domestic affairs. We have Sabbath school twice a day, preaching once, and prayer meeting with a lecture on Sabbath and Wednesday evenings. Those exercises, together with teaching, are conducted alternately by myself and Mr. Irvin.

When not engaged in teaching, I visit the Indians at their homes for the purpose of giving them religious instruction, also on Tuesdays and Fridays. On these occasions the attention given to the truth is sometimes good, but a large majority of the nation are quite indifferent, or even averse to hearing the truth.

Intemperance prevails among them to an alarming extent; oftentimes they take their blankets and other goods to the whiskey shops without ever having worn them.

I have good reasons for believing that they often purchase goods on credit for the express purpose of buying whiskey with them, and I have very *often* met with drunken Indians when visiting them for the purpose of giving them religious instruction, and sometimes return home sooner than I would do because of the numbers that are drunk. Such repeated and long continued scenes of drunkenness indispose them for receiving instruction of any kind, especially those truths which inculcate the practice of self denial.

The only exception to this state of things is, about two months following your arrest of those two whiskey traders, (one of whom is guilty of two or three murders,) who were in a few days turned loose from prison at St. Joseph's, though apparently according to law, *yet against all justice*; yet I suppose in consideration of a *stipulated sum*.

I have received an account of thirty seven deaths among the Iowas during the past year—mostly adults. *Of these, twenty-five* are reported to have died of cholera. There may have been some deaths of which I have not heard, making the number about forty.

There are now 473 souls at the different villages, which is about 300 less than they numbered twelve years ago, when they were removed to this side of the river. There are among them some very old and feeble persons, and five of them blind and almost helpless.

I do not think of any thing further that it is *necessary* to add in this report.

Respectfully, yours, &c.,
WM. HAMILTON.

COL. A. J. VAUGHAN, *Indian Sub-Agent*

No. 5.

WYANDOTT SUB-AGENCY,
October 4th, 1849.

SIR: In making my first annual report of the general condition of the Indians under this sub-agency, I must necessarily be brief, as my residence with the Wyandotts has not, as yet, been long enough to have become familiar with the true state of affairs here.

Immediately after my appointment and qualification, I repaired with all convenient despatch to this place, and received from my predecessor such public property, records, &c., as he had to turn over. After remaining till the latter part of July, I returned home for the purpose of removing my family and effects to this place. But, owing to the great alarm caused by the frightful ravages of the dread epidemic, the cholera, in this portion of the country, I was unable to reach here till 10th September.

As soon as I reached here, I received a letter from you, dated 1st September, requiring me to repair to St. Louis, for the semi-annual annuity due to the Wyandotts. As soon as I could dispose of my family, afflicted as they were, I hastened to comply with your order, and am now engaged paying out this money to the nation according to instructions.

I learn that the Wyandotts suffered but little from cholera the past season, having had but six deaths from that disease, and they are now enjoying as good health as generally at this season of the year.

Last spring a company of Wyandotts, fifteen in number, chiefly young men, organized themselves into a joint stock company, with all the necessary equipage, and set out for the gold regions of California; when last heard from, they were beyond Fort Laramie a short distance.

Notwithstanding the unusual length of the rainy season (which lasted from first May till late in August,) seemed to threaten the destruction of the corn and other crops, yet those raised by the Wyandotts, as far as my observation has extended, seem to promise an ordinary harvest. Those of them who farm it will raise sufficient provisions to do them, and some few of them some to sell.

The Wyandott people have three schools among them, and the number of children sent to them vary from 75 to 100. Their territory is divided into three school districts. These schools are under the control and supervision of three directors; two chosen from amongst the people, and the third chosen out of the council, managed under the direction of the chiefs. For the support of these schools the fund stipulated in the fourth article of the treaty of 17th March, 1842, is applied. This fund, however, not being sufficient to keep the three schools in operation the year through, the council appropriate annually, out of their annuity, the sum of two hundred dollars to make up the deficit. The Wyandotts are progressing steadily, as a high example to their Indian neighbors. A majority of them would do honor to any of the States as correct and intelligent citizens; unfortunately, though, the less civilized of these people live too contiguous to the State of Missouri, where every facility is at hand to obtain spirituous liquor. This will, I fear, continue whilst the Indians are thus located, and whilst the State of Missouri withholds the passage of some severe law upon this subject.

There has been one murder committed near the agency; two drunken

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Indians commenced a quarrel, which ended in the death of one of the parties.

The Wyandott territory is situated in the forks of the Missouri and Kanzas rivers, and contains 39 sections, which they purchased of the Delaware Indians. This territory of the Wyandotts, in point of soil and local position, is excelled by none west or south of the Missouri river. And I can say with truth, that every acre of these 39 sections is fit for cultivation, for all the staple articles raised in Missouri; it is a high undulating country, and extremely well timbered, and situated in latitude 39° 10".

I regret to have to say that there exists at this time a considerable excitement amongst the Wyandott people, in regard to the two branches of the Methodist E. P. Church, *north* and *south*. The nation is nearly divided upon the subject, leaving those in favor of the church *south* in a small majority, judging from a recent election for a chief, where the candidates run upon the question of the church difficulty. This nation, as I learn, have since their location here been supplied with missionaries by the "Indian Conference" of the "Methodist Church south," until, perhaps, twelve months since, a portion of these people desired a preacher or missionary from the M. E. P. *north*, with *northern principles* about slavery; they obtained one, and his debut into this nation caused great excitement, and resulted in partly demolishing the chapel held by the church *south*, and in the expulsion of the *northern* preacher, (as already known to the Department.)

This excitement has again made its appearance by a report, which I have no doubt is correct, that a preacher from the M. E. P. church is preparing to move into this nation. Four out of the five chiefs are opposed to this northern churchman coming into the nation. I have not been consulted upon the subject of the location of this divine. I am at a loss how to act in this matter, so as to give satisfaction to both parties; but so far as my judgment dictates to me what to do in this exciting difficulty, in the absence of any instructions from the Department, I shall content myself to let the two church parties proceed on the even tenor of their way; at the same time urging upon them every consideration to put down the difficulty, and to harmonize the matter in controversy with a Christian spirit.

The most to be regretted in this religious difficulty, here amongst this people, is the manifest feeling and warmth it excites amongst the people of the State of Missouri upon the subject. The people of Missouri, located in the immediate vicinity of the Wyandotts, entertain, and express daily, the opinion that the Methodist E. P. Church *north* are abolitionists, and that their great anxiety, at this time, to locate a *northern preacher* near the State, is to carry on their religious fanaticism with regard to slavery.

I shall not here say whether their fears are correctly aroused or not. If the M. E. P. Church *north* come here to evangelize the Indians, and make them better people, and make good their professions, I say let them come; but difficulties and troubles will surely beset them *thick*, if any thing be taught interfering with the rights of property with our neighbor.

I will observe that there are a few slaves held in this nation by the Wyandott people, and this seems to be the first moving cause for agitating church preferences, as now so unhappily exists. But for this, I hope transitory, difference and contention, these people would, in my opinion, be the most contented, happy, and satisfied Indians who have ever emigrated west of the Mississippi river.

I do hope the difficulties and dissensions alluded to may soon be friendlily

and religiously settled, and that the *northern* preacher may so conduct his religious devotions, if permitted by the Government to remain, as to convince the whole nation of Wyandott people that his advent amongst them is to teach them morals and religion, and that only. Upon the foregoing subject, I ask the early attention and instruction of the Department.

Whatever may be my personal predilections upon this question of church difference, my feelings being southern, I consider myself acting as the agent of the whole nation, and not for a part. In conclusion, I say, let the proper Department settle this matter as it shall deem fit, and so far as I have action in the matter it shall be promptly carried out for the peace of the nation.

I have the honor to be,

Very respectfully, your obedient servant,

THOMAS MOSELY, Jr.,
Indian sub-agent for Wyandotts.

To Col. D. D. Mitchell,
Sup't Ind. Affairs, St. Louis, Mo.

No. 6.

Fort Leavenworth,
Indian M. L. School, October 12, 1849.

Dear Sir: As the agent recently appointed for this agency has not yet arrived, I have taken the liberty of forwarding to you directly a copy of our annual report, in which you will perceive, as well as from our quarterly reports, that our school is still moving on with reasonable success, notwithstanding the embarrassments from having the cholera in the community, and from many other causes that we have had to contend with. I think there has been an increasing desire for education, especially among the Shawnees, manifested during the past year.

The Shawnees, and portions of other tribes, are becoming a working people, and are making considerable progress in the arts of civilized life. But two things operate very much against them: first, the want of suitable laws among themselves, for the protection of their persons and property; secondly, their disposition to move about from place to place. Not unfrequently, after having worked hard, and built a comfortable house, and made a convenient little farm, they immediately take a notion that some new place will suit them better, and move off right away to commence anew; and thus, in some instances, their large tracts of land prove a disadvantage to them.

For many years my mind has been directed to the probable destiny of these remnants of tribes west of Missouri; and I am fully satisfied that they never can be extensively improved as separate nations, and that the time will come when it will be best for our Government to throw around this country some form of government, and buy up the surplus lands belonging to these little tribes, leaving a reservation in each tribe for those who are not willing to live among civilized people, and let the enterprising part of each nation hold property in their names, and live among the whites, and take their chance with them; and at a suitable time, when they were found

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qualified for it, let them have citizenship with the whites. I believe that more of the Indians, in this part of the country, would be brought to enjoy the benefits of civilization on this than any other plan ever presented to my mind. I have conversed with a number of the more intelligent in the different tribes; and I have no doubt but some such arrangements could be made soon, if the Government should think proper to commence it.

Our crops this year of hay and oats were tolerably good, and also of the different kinds of vegetables; but our corn crop is far short of an average one, in consequence of the almost constant rains through the entire season. But I think, with proper economy, we shall be able to winter our stock, as we have considerably reduced our number of cattle and hogs.

I have not time to add more at present, as I am much pressed with business.

I have the honor to be, yours, with due respect,

THOS. JOHNSON,
Supt. P. L. Ind. M. L. School.

Hon. O. BROWN,
Commissioner of Indian Affairs.

Number of scholars of different sexes and tribes.

Males.	No.	Females.	No.	Total
			17	32
Delawares	15	Delawares	14	39
Shawnees	25	Shawnees	1	13
Pottawatomies	12	Pottawatomies	4	11
Ottowas	7	Ottowas	3	12
Wyandotts	9	Wyandotts	1	2
Omahas	1	Omahas	1	4
Peorias	3	Peorias	0	2
Cherokees	2	Cherokees	0	1
Kanzas	1	Kanzas		
			41	116
	75			5
Five apprentices not included in the above				121

No. 6.—A.

POTTAWATOMIE MANUAL LABOR SCHOOL,
September 30, 1849.

SIR: Allow me to report the following as the condition of the Pottawatomie Bap. M. L. School.

1. *Site.*—Half a mile south of the Kansas, nine miles below Uniontown, the trading post of the nation, and one and a half mile west of the great California road from Kansas, Westport, and Independence. The station has an excellent supply of good spring water, first-rate soil, and is within reach of the necessary amount of timber. The mechanic shops consist of blacksmith and wagon-maker's shops—are located one-fourth

mile west of the M. L. school edifice, and near the bank of the Kansas river.

The establishment was located under the joint supervision of Major R. W. Cummins, late Indian agent, and the undersigned, and is thought to be the most judicious that could have been made.

2. *Buildings.*—One stone edifice, now in process of completion, for manual labor school, eighty-five feet long and thirty-five feet wide, with two cross-walls of stone, three stories high, divided into twelve rooms, having sixty doors and windows; walls of first story two feet thick, balance one and a half foot thick; and, when finished, will cost, say $4,800. One hewed log dwelling, thirty-six feet by eighteen, one story high, two good stone chimneys, comfortably finished, cost $35. One hewed log house, for mechanic, eighteen feet by sixteen, one story high, good stone chimney, well finished, cost $130. One hewed log kitchen and meat-house, each sixteen feet square, and one root-house, cost $65. One hewed log lodging-room for hired men, sixteen feet by eighteen feet, cost $35. One other kitchen, sixteen feet square, cost $25.

3. *Farm.*—In process of completion; consists of sixty acres ploughed prairie, twenty-five acres of which is now in corn, one in potatoes, and two in beans and other garden vegetables. Thirteen thousand rails and stakes have been made and put up. The whole farm, when completed, will consist of sixty-five acres of ploughed and forty acres pasture land, and will cost $650. Twenty-five acres are sowed in wheat.

Stock, &c., consists of—

One good wagon and three yoke of oxen, cost	$200 00
Seven head brood swine, cost	15 00
Five milch cows, $15 per head	75 00
Tools:	
One harrow, cost	5 00
Two good ploughs, cost	10 00
Three chains, at $3	9 00
One box carpenter's tools, cost	15 00

4. *School.*—Rev. J. Ashburn, A. M., late of Georgetown College, Kentucky, principal teacher; Miss E. McCoy, principal of female department. Since Sept. 30, 1848, the school has been conducted under the provisions of the contract entered into with the Government; we having been informed that all the pupils kept by us previous to the completion of our buildings, and subsequent to the signing of the contract, would receive the allowance specified.

Of the pupils, seventeen were entered previous to September 30, 1848; twelve previous to June 30, 1849; nine previous to August 15, 1849, and one since. The male pupils have been taught and exercised in the various departments of manual labor, and the females in labors appropriate to their sex. All have made encouraging progress in their studies.

It is a leading motive with us to Americanize the Indians, and attach them to our country and institutions; as, in our estimation, upon success in this depends much in regard to their future well-being. A foreign influence must ever engender prejudice, and produce a want of confidence in our Government and people.

Respectfully,

J. LYKINS,
Supt. Pot. Bap. M. L. School.

Hon. ORLANDO BROWN,
Commissioner of Indian Affairs.

REF0060075

P. S.—There are two manual labor schools among the Pottawatomies; one in charge of the Baptist Board of the American Indian Mission Association of Louisville, Kentucky, the other in charge of the society of Jesuits. It subjects us to the use of a cumbersome name, in making our accounts and vouchers, to use the proper name of an institution, as it now stands; and I respectfully suggest the propriety of naming our establishment the McCoy Academy, in honor of the late Isaac McCoy, than whom no one has made greater efforts to save the North American Indians, and by whose personal exertions the most of the Pottawatomie education funds were provided.

No. 6.—B.

POTTAWATOMIE STATION, KANZAS RIVER,
September 5th, 1849.

DEAR SIR: In transmitting for your information this my first annual report, together with a list containing the names, ages, &c., of the scholars under my charge, I enjoy unfeigned pleasure in having this opportunity to express my grateful acknowledgments for the impartial course you have pursued in our regard; and it gives me the greatest satisfaction to inform you that these Pottawatomies highly appreciate this their new country. Thus they confirm the truth of your assertion made at the last Pottawatomie treaty, notwithstanding the apprehension under which they labored—of its being a country destitute of every means of support; therefore, they are in duty bound to be grateful, for they may be a most happy people, in a country offering every facility for the rearing of stock and for the following of agricultural pursuits. The soil of this country is most fertile; it produces four and five ears of corn to the stalk. I might give you more detailed information on this subject, but since you are not ignorant of its great fertility, it is useless, and not required of me; still it is cheering to rehearse these matters, being confident that these Pottawatomies will have all the necessaries of life, if they turn their attention to agricultural pursuits. Nothing can frustrate these happy prospects but liquor. It is true, that as to the southern Pottawatomies there is not much danger; but I dread that the Pottawatomies of the Bluffs may sink, with other nations, into utter degradation, as they acknowledge the evil but cannot remedy it. Their hopes of a future prosperous destiny seem to rest on you; but as you ever have been a true father to the needy, a lover of order, and faithfully attentive to the enforcement of the salutary provisions of the law, I hope that misfortune will never befall a people that truly deserve a fatherly protection.

A beautiful site for a settlement and a location for our mission has been selected one mile north of the Kansas river, 39° 15′; the two dwelling houses for the boys and girls stand at a suitable distance from one another, so as to separate the male from the female scholars, which is so requisite and proper. Said buildings are substantial log houses, two stories high, 22 by 58 feet in front. The rooms are well arranged for ventilation, having windows so situated as to admit the air on all sides. Ere long I hope we will be ready to accommodate comfortably the number of scholars specified in the contract, and many more. It appears that nearly all our Pottawatomies are determined to send their children to our manual labor school, and to no

other school whatsoever. If we receive them, will the Government defray our expenses, which we will necessarily incur to educate and board them?

The number of boarders, both male and female, already registered, is 57; in addition to which there are ten day scholars, as you will find in the tabular statement. They are all well supplied with wholesome food, and are suitably clothed; order and cheerfulness are apparent throughout the establishments.

The male portion of the school is under the immediate charge of the Rev. Mr. Gaillant and myself.

I do not wish to make it appear as if we had given all that strict attention which we intend to give to our scholars when our manual labor school will be in full operation. You know the embarrassing circumstances in which we were placed during the time of the cholera, by almost a constant avocation to attend the sick. It is, however, highly gratifying to me to be able to state, that our pupils of both schools have made more progress than I really anticipated, notwithstanding all the difficulties that were thrown in our way. Indeed, almost all our scholars promise much for the future. They have five hours attendance each day, viz: three in the morning, and two in the afternoon; so as to conciliate, as much as possible, the obligation of attending the school with agriculture or manual labor, which the Department requires.

To carry into effect the views of the Government, we endeavor to give to these Pottawatomie youths an education calculated for their situation in life: that is, a practical knowledge of agriculture, the formation of industrious habits, and the acquirements of literary knowledge. The moral part, which should be the main object of their studies, is not neglected; every day they receive religious instructions, including the history of the Bible and the Gospel. They are never left a moment beyond the reach of inspection; personal cleanliness is insisted on; in all the requisite duties, mild and persuasive measures are only used—corporeal punishment never.

The female department is conducted by five ladies of the Sacred Heart, who devote all their attention to the moral and mental improvement of the girls, who are instructed in the various branches of housewifery, including sewing, spinning, knitting, &c.

The ladies have generously sacrificed all the comforts of life in the States in behalf of the Pottawatomie nation, and have already accomplished much by their religious devotedness. Great encomiums may be lavished upon their mode of instructing and forming the youthful mind to virtue, while nothing is neglected by their tender solicitude to render their pupils fit ornaments for society. Heaven, I may say, has bestowed on these ladies those virtues more necessary than manly courage, particularly womanly patience and unwearied perseverance. Having been engaged, for many years past, in the instruction of the Pottawatomie youth, they will justify, undoubtedly, the wishes of the Government.

Very respectfully, your obedient servant,

J. F. L. VERREYDT.

Major R. W. CUMMINS,
Pottawatomie Agent.

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No. 6.—C.

SHAWNEE BAPTIST MISSION,

Indian Territory, August 25, 1849.

SIR: In compliance with our annual instructions, it becomes my duty again to report the condition of this mission station. We continue as heretofore under the patronage of the executive committee A. B. M. U. of Boston, Massachusetts.

Our boarding school remains the same as last year, with some slight exceptions. Up to the last quarter the attendance of the scholars was generally regular. During the last quarter we experienced much interruption from the prevailing epidemic, (cholera.) The scholars manifest a commendable desire for improvement, and are in a moderate degree of advancement from easy lessons of the primer to the simple rules of arithmetic, geography, history, &c. For the most part, they seem affectionate and submissive to restraint. In their moral training we enjoy a good degree of help from their parents, who have become so far enlightened as to see the desirableness of our work. In this we find a striking contrast between the present and the past.

We have circulated translations to some extent for the adult population, who do not understand English, in their own tongue.

Our Sabbath services have been regularly sustained; prayer meetings also, in different neighborhoods, among the Indians during the week. The Christians seem very happy in this work. We have still to lament greatly the circulation of intoxicating drinks. Our Government agents, with watchfulness and energy, could be the efficient means of breaking up very extensively this evil among us.

Very respectfully submitted,

FRANCIS BARKER,
Superintendent of the school.

To Maj. MITCHELL,
Sup't of Indian affairs, St. Louis, Mo.

Note.—The number of scholars at present in course of instruction is fourteen.

No. 6.—D.

Friends' Shawnee School.

The following is the report of the school the past year; to wit: There have been in attendance the past year, including regular and irregular scholars, 28 boys and 29 girls. The irregular scholars came and went, and did not stay all the time. The average number was about 40 in the school at a time.

We have received 15 children the past year, who had never been at school before. Several of whom have not been here long, and some stayed but a short time.

In the evenings, through the greater part of the winter, the children were taught geography on the concert system. They advance much faster in this way than any other.

All the boys who were large enough to work, have been taken out, time after time, to work on the farm. Some of the girls have been learning to weave carpeting, and many have been spinning wool.

Our first-day school has been regularly kept up as heretofore. Many of the children seem to be very much interested in reading religious books.

ELIZABETH HARVEY,
Surviving Superintendent.
WH. H. HARVEY, } *Teachers.*
SARAH T. HARVEY, }

No. 7.

OSAGE RIVER AGENCY,

October 15, 1849.

SIR: In accordance with the regulation of the Indian Department, I have the honor to submit the following brief report of the affairs connected with the Osage River Agency, for the year 1849.

This report should have been made early in September; it has been delayed in consequence of the fall payments being on hand at the time, which are now but just concluded; and in addition to this fact I deemed it important to finish the payments before making this report, in order that I might be facilitated in getting information important to the Department.

My administration as agent for the Osage River Agency commenced early in April of the present year, at which time I repaired to the Agency house, which is located in the Sac and Fox nation, on the south side of the Marais des Cygnes, (the north fork of the Osage river,) about 65 miles southwest of Westport, Jackson county, Missouri.

The tribes of Indians under my charge are as follows: The confederated tribes of Sacs and Foxes, (now recognised as one and the same,) the Kanzas, Chippewas, Ottowas, Piankeshaws, Peorias, Weas and Miamies, all of which are receiving annuity payments, except the Peorias.

The Sac and Fox tribe I found in a very unsettled condition, and requiring, of necessity, a rigid course of government by their agent; they did not appear to be naturally disobedient or malicious, and I attributed their condition to the want of proper government heretofore, and the influence of bad white men. Of this class I found it necessary to drive many from the Indian country, and among them were those who stood prominent in their profession. The Sac and Fox Indians are a noble race of men, naturally honest and honorable; their improvement of late has been rapid; they have this year tilled every acre of land they had broken and fenced for them, and are asking for more: in a word, I believe they have determined to go to work, finding that they can no longer support themselves by hunting; they will number, all told, about 3,000; they are now in a more peaceable condition than they ever were before, and, indeed, it is a pleasure to do business with them. A majority of this tribe drink no spirituous liquors, and in one of the largest bands it is strictly prohibited. Difficulties, however, do sometimes occur from the use of it, and there have been three murders in this tribe within the last six months, all of which were occasioned by whiskey.

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The Kanzas tribe of Indians are located on the head waters of the Neosho, a tributary of the Arkansas; they have a lovely country; their number is in all about thirteen hundred; they are a poor, miserable race of beings, who make their living entirely by hunting and stealing; indeed, stealing seems to be a part of their tuition; they drink but little, (I presume only for the reason that they are too remote from the States to obtain it,) and are respectful and obedient to their agent. I however deem it to be my duty to state, that this tribe of Indians are becoming very troublesome; they not only steal and plunder, but have recently been guilty of murder; and it is believed, and to me conclusively proven, that these Indians have of late been passing themselves off for Pawnees, and committing depredations of various character upon the whites. The murder alluded to is that of a Pawnee girl, who was taken from the carriage of some white persons, on the Oregon road, by Kanzas Indians, and butchered in their presence—the whites barely escaping with their lives. The Indians concerned in this murder are all known, and now wear a badge of honor for the deed. It was my intention to have arrested them during the last payment, but, owing to the small number of troops furnished me from Fort Leavenworth, (only thirteen in number,) and the manifest disposition of the Indians to resist, it was concluded, after consulting with the Lieutenant in command, as well as the whole white population at the council grove, that the attempt would prove abortive; consequently, it was not made. All the whites at this post seem to be in a state of much uneasiness, as the Indians are insolent and often threaten them. They sent word to Lieutenant White there, that if he wished to take them "to come on, they were ready for him." I conceive it now to be improper for me to go there in my official capacity, unless I am backed by a force sufficient to make them know their places; not that they have not at all times acted towards me in a friendly and respectful manner, but there are matters to be attended to which cannot be, unless I am backed by a force sufficient to teach them that through me they will be compelled to do right. This tribe is so remote from the agency that it is impossible to give them the attention they require to keep them in proper subjection.

The Ottowas, Piankeshaws, and Weas are tribes far advanced in civilization; they no longer depend upon their annuity for a living, but have gone to work, made themselves farms, and are doing well. 'Tis, indeed, a pleasure to be with them and attend to their business. The Ottowas have probably advanced more rapidly than any other; they are strictly temperate, and have their own laws and officers. For the highly improved condition of these Indians, much credit is due to the Rev. Jotham Meeker, a Baptist missionary, who has for many years been among them ministering, both morally and spiritually, to their wants. For particulars I refer you to his report, which accompanies this. Among the Weas there is a very flourishing school under the charge of the American Board of Baptist Missions. At the head of this institution is the Rev. David Lykins, a gentlemen of the highest order of intellect and piety, as well as great zeal and energy of character, and whose report is enclosed. Mr. Lykins has succeeded in building up one of the most flourishing schools in the Indian country, which is conducted upon the manual labor plan. The average number of children taught at this school is about forty; all of whom are improving rapidly. Indeed, many of them are farther advanced than most white children of their ages. They are not only well schooled in books, but in agricultural pur-

suits. This institution received last year $300 from the civilization fund; this year it has not as yet received any thing.

The Miami tribe of Indians are located on the Marais des Cygnes and its tributaries, having the best country in my agency, both in point of soil and timber; neither of which is doing them much good. There is but a single field, out of the large number broken up for them, that has been tilled this year, although they are almost starving for bread. A majority are living within fifteen miles of the State line; all along which are placed, at convenient points, numbers of groceries, which so contrive to evade the law as to furnish the Indians with any quantity of whiskey, and receive from them, when their money is gone, blankets, horses, and clothing of all descriptions. The Miamies are a miserable race of beings; and, in consequence of their dissipated habits, are fast passing off their stage of being. Within the last year thirty have died. They now number about two hundred and fifty, though I do not believe there are over two hundred Miamies proper. They are not only destroying themselves by liquor, but are continually murdering one another. There is less intelligence among these Indians than any in my agency; indeed, there is scarcely a sensible man among them. Their present wretched condition I conceive to be the result of excessive indulgence in drink. So far as obedience to their agent, and a strict compliance with the wishes of the Government is concerned, there is no fault to be found with them. These Indians have a missionary institution among them, but so far it has been of little utility, the number of pupils never exceeding nine, although one half of the tribe are under eighteen years of age. The mission is well situated, and would flourish under the charge of suitable persons. I have received no report from the persons last in charge. According to the instructions, I have received the property from them, and the mission is vacated. A saw and grist mill is in progress of construction, and I hope it may stimulate them in making their own breadstuffs, &c. All the smiths' shops within my agency are being successfully carried on, with the exception of one at the Kanzas, which has been recently vacated.

In conclusion, I would again refer to the frequent murders occurring among the different tribes in my agency. It seems to me that some power should be given to the agent to bring these offenders to justice, and some further means to execute that power. I have never visited the Kanzas, Miamies, or Sac and Fox tribes, without hearing of offences of this kind, and for the want of sufficient force many of the offenders go unpunished for crimes of a capital character. During the spring payment to the Sacs and Foxes, I arrested one of the murderers of Mr. Colborn, a Santa Fé trader, and shortly after his accomplice was arrested in the Pottawatomie nation. There is no doubt of the guilt of these two Indians, who are now in the hands of the United States marshal, and it is expected their trial will take place some time in April, in the city of St. Louis. Strange to say, these Indians have been suffered to go at large for nearly two years, while many whites and the whole tribe of Indians were well acquainted with the fact, and a good citizen and a brother-in-law of Colborn was resting under the suspicion of being his murderer. If consistent with the views of the Department, I should be glad, in case the above Indians are condemned to be hung, that their execution could take place among their own people, as such an example would, perhaps, have some effect upon them.

Of the Chippewa tribe, there are less than 30 of them remaining who emigrated to this country. They are an industrious and deserving people,

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located on Appanoose creek, a tributary of the Marais des Cygnes. Their country is good, and well watered and timbered. They are very poor, and need assistance. Of the condition of their finances I have spoken at length in a former communication. They beg of their Great Father a present next spring, in the way of farming utensils. Owing to their contiguity to the Sacs and Foxes, they are prevented from raising hogs, cattle, &c.

In concluding this report I would respectfully state, that it is the earnest request of every tribe in my agency, that they hereafter receive annual, instead of semi-annual payments, and that, if possible, the payment be made in the spring; furthermore, they desire me to say, that they are in favor of a confederated government of the Indian tribes near the border of the State line. All of which is respectfully submitted by

Your most obedient servant,

CHARLES N. HANDY, *Indian agent.*

D. D. MITCHELL, ESQ.,
Sup't, &c., St. Louis, Mo.

No. 7—A.

September 1st, 1849.

SIR: It is with no small degree of pleasure that I find myself permitted to report to you the condition of this school. Knowing the deep interest which you take in the advancement of the Indian youth of your agency, I shall feel at liberty to report fully.

This school was established on the manual labor plan by the board of the American Indian Missionary Association, located in Louisville, Ky. This is a Baptist society, and was organized expressly for Indian missions. The first years of the existence of this school were years of trial and anxiety to those in charge. The number of pupils was necessarily small for want of means to support them, and there was considerable opposition to schools on the part of some of the wilder Indians; but I am happy to say that the number of scholars has steadily increased from five, the number at the commencement, to 38, the present number on the roll. The average number of the past year has been 27. The following extract from the report of Miss S. A. Osgood, principal teacher in the school, will show the manner in which it is conducted:

* * * "The scholars are occupied with their lessons from six to seven hours per day; after which, the girls are quietly seated at their sewing, or engaged in domestic labor, and the boys are employed, as they are needed, in appropriate works.

"All are happy and affectionate, and the Indians are becoming more interested in their own improvement, while they are universally pleased with the progress of the children.

"The school now consists of thirty-eight—22 boys, and 16 girls. The average number is 27 for the year, which will end the 30th of September, 1849. The girls are taught in the various departments of house-work and sewing, which they learn very readily. Some very small girls sew very neatly, aiding in making their own dresses, and other clothing for the school; they also learn to knit. Two little girls, from five to seven years of age, who have not been here over three months, have just finished a quilt, all their own sewing. They and their mothers are delighted with such an achievement."

This school, until the past year, was wholly supported by benevolent funds, the contributions of churches. The last year, (ending the 30th September, 1848,) we received from the Government of the United States $300 towards the support of the school.

There is not only a very visible improvement on the part of the children in school, but the Indians generally around us are in an improving condition. There is, perhaps, no tribe in your agency more disposed to avail itself of the arts of the white man than this. And here, permit me to say, that much credit is due Baptiste Peoria, United States' interpreter, for the good influence which he has exercised in these respects. He has ever been an efficient supporter of schools, not only patronizing them himself, but inducing many others to do the same.

In conclusion, sir, permit me to assure you of our sincere respect, and to express the confident hope that, through your efficient labors in behalf of these people, they will continue to improve more rapidly than heretofore.

Very respectfully, your obedient servant,

D. LYKINS,
Superintendent Wea school.

Col. HANDY, *agent, &c.*

No. 7.—B.

OTTOWA MISSION STATION, *October 2*, 1849.

SIR: The Ottowas have, through the mercies of kind Providence, enjoyed better health during the past year than for several previous years. While the cholera has raged to a considerable extent in all the tribes in this region, no case has proved fatal among the Ottowas.

Various causes have rendered it inexpedient to establish a boarding-school in this tribe the present year, as was expected; but, instead thereof, we have sent twenty children to schools among the Shawnees and Pottawatomies.

The missionaries at this station are the undersigned and his wife, who are patronized by the American Baptist Missionary Union, whose seat of operations is at Boston, Mass.; Rev. S. Peck, corresponding secretary. Their business during the year past has been to encourage and instruct the Indians to continue to improve in industry, economy, temperance, and morality, and to preach to them the Gospel.

During the past year, the Ottowas have purchased a grist-mill, built a good hewed log house, and a large frame shed for it, and are now entering into engagements to have it put in running order this fall. They have formed among themselves an Anti-running-in-debt society, and have contributed about $150 for various benevolent objects. They have continued to improve their farms, increase their stock, and depend more and more upon personal effort for a livelihood. Their law to prohibit the introduction of ardent spirits into their country continues in force, and with but few exceptions the Ottowas are strictly temperate. Were it not that the Kanzas, Sacs and Foxes, commit frequent depredations upon their property, every appearance indicates that they would soon arise entirely above poverty.

Most respectfully, I am, dear sir, yours, &c.

JOTHAM MEEKER.

Col. C. N. HANDY, *U. S. Indian agent.*

REF0060079

No. 1.

CHOCTAW AGENCY,
October 31, 1849.

SIR: Having but recently entered on the discharge of the duties assigned me as Choctaw agent and acting superintendent of the Western territory, and being, much of this short time, necessarily absent from the Indian country, attending to the business of my office, it cannot be expected that I could have made myself so thoroughly familiar with the condition of the several tribes embraced in this superintendency as to be able to give much information in addition to the very full reports which have heretofore been furnished by my predecessors. In addition to all this, I have as yet received no report from any of the agents or sub-agents, with the exception of Col. A. M. M. Upshaw, Andrew J. Dorn, and M. Duvall, esqs. In consequence of which I have delayed making out my report, hoping to obtain something official from the other agents, which might enable me to lay before you a general outline of the present condition of the several tribes embraced in this territory. I cannot, however, delay longer, and will therefore briefly state a few of the most prominent facts.

Within the last twelve months five hundred and forty-seven Choctaws have been emigrated from the old Choctaw country, east of the Mississippi river, to the Choctaw nation west of Arkansas.

These immigrants have settled principally on the waters of the Arkansas river in Mushulatubba district; the rest have gone to Red river, with the exception of a few who returned to their old homes east, shortly after their arrival here last spring. It is, however, understood that they have not been kindly received by their white friends in Mississippi, and that they will return here this fall or the coming winter.

The Department was informed, in July last, that Col. John J. McRae was about starting from Mississippi with a party of some eighty or one hundred Choctaws for this country. I have since learned that in consequence of the heat of the weather, &c., it was thought best to wait until fall. The impression is that a very considerable number will emigrate within the next twelve months. The different clans of Indians are now pretty much broken up in Mississippi by previous emigrations, and their friends who have removed here are generally pleased with this country, and will have much influence in inducing, at least, many of them to remove west.

I have no doubt that one general cause of their preference is, that here they are placed on terms of equality with the rest of their fellow-citizens, and have the right of choosing their own rulers, and being chosen in turn. Their having been excluded from this privilege in Mississippi, I have no doubt, has seriously operated against their improvement there, and though surrounded by and associating with the whites, they seem to have been little profited by this intimacy, although much might have been expected.

Nearly all those who arrived during the last twelve months have made themselves cabins, and those who landed here in the winter and early spring planted corn, &c., which, with their rations which they are receiving from the Government, will enable them to subsist until another crop is raised.

The "old settlers," I think, are generally improving, and they seem to be waking up to the importance of industry, in order that they may improve their condition.

In the early part of September last the Choctaws in this district had a meeting, the object of which was to call the attention of all to what is being done in regard to the education of their children in the public schools; and inasmuch as the provisions already made were not sufficient to enable all the children in the nation to go to school, to urge upon parents the propriety of establishing neighborhood schools, holding up for their encouragement several efforts of this kind which were succeeding well; urging, at the same time, the importance and absolute necessity of industry, that they might have the means of paying their teachers, &c.

Many speeches were made by the chiefs, captains, and principal men; and much interest seemed to be manifested on the subject of agriculture.

In several neighborhoods they have established schools, which are supported by the parents' paying for the tuition of their children, as amongst the white people; and in order that these should be kept up, they were urged to work more, and raise more corn, &c., that they might be able to pay their teachers. Other reasons were adduced to show the importance of industry; it was said that indolence was one of the principal causes of intemperance and other vices. Habits of industry are much required amongst the Indians generally, and this is one of the distinguishing features of difference between Indians and white men. Many who are naturally well qualified to succeed well in life, fail of making themselves even comfortable through indolence and a want of proper energy of character.

The Choctaws have a fine country; the northern part is well adapted to raising corn, wheat, and other kinds of grain, and will produce a pretty fair crop of cotton, ordinarily. And the southern part has a soil and climate as suitable to the growth of cotton as any in the United States.

No very accurate estimate can, however, be made of the number of bushels of the different kinds of grain raised. It is exceedingly difficult to obtain any thing like correct statistics. Some two years since, my predecessor was furnished with blank forms of certain statistical information, desired by the Indian Department, embracing one hundred and sixty-six different heads, and though he used all due diligence with the means at his command to obtain the information required, yet he entirely failed.

Many objections were made to furnishing the facts, but I suppose the principal one was the amount of labor required in making out the lists. I am thoroughly convinced, that it is impossible that the Department can obtain any thing like the amount of information required by the blank forms furnished this office, without incurring very considerable expenditure; and though I consider it very desirable, and would willingly exert all the influence I may be possessed of to accomplish the desired end, my time is so completely occupied with other business that none is left for this purpose.

I have carefully considered the matter, and see no way that the desired end can be attained except by employing some man who would go round and visit each family, and by actual inspection ascertain the truth. Ask a common Indian how many acres of land he has in cultivation, and his answer would likely be far from the fact, not from any desire to deceive, but simply because he has not been accustomed to measure land; and the same may be said in reference to the measure of grain. To ask all the questions necessary to obtain the information required in the printed forms, and note the result with any thing like tolerable accuracy, would require one man more than a year in the Choctaw nation alone. The Choctaws, though

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not numerous, being somewhere near sixteen thousand, west of the State of Arkansas, yet they are scattered over a country extending at least a hundred miles from north to south, and more than one hundred and fifty from east to west. You perceive from this, that the duty required is a herculean labor.

The Choctaw general council, in 1848, passed an act, making it the duty of captains, in making out the rolls of their companies preparatory to the payment of the annuity, to furnish a report of the statistics required. This, also, has proved a failure. I am therefore decidedly of the opinion, that the only practicable method of obtaining the desired facts is, by appointing a man for that specific purpose in each of the tribes, where the duties of the agent are such as not to afford him time to attend to it in person.

The Cherokee, Creek, and Choctaw agents have certainly enough to do without attending to this business. The crops in the Choctaw country, generally, are by no means so good as usual; indeed, the same may be said in respect to the whole territory embraced in this superintendency. However, from the best information I can obtain, enough of grain, &c., will be raised to meet the actual wants of the people by using proper care.

The Chickasaws seem discontented with their present position, forming, as they do, a constituent part of the Choctaw nation, they seem to think that they are in the minority, and that their rights are not properly respected. I, however, think their objections are not well founded, inasmuch as the laws of the Choctaw nation are wholesome, and they have the exclusive right, by the treaty or convention with the Choctaws, of making such laws and regulations for the disposition of their national funds as they may deem best.

It is very much to be regretted that they are so widely scattered; for, as they are situated, they derive comparatively little benefit from their public shops, &c.

In addition to all this, such is the difficulty of having the wants and interests of the people of every section of the country properly represented, that general satisfaction is seldom or never secured. Thus, they continue from year to year doing and undoing their business, and are never satisfied.

The report of their agent, Col. A. M. M. Upshaw, is forwarded herewith, to which I would beg leave to refer you for particulars in relation to the Chickasaws.

The several small tribes embraced in the Neosho sub-agency are represented by their sub-agent as being in a tolerably prosperous condition; being generally industrious and sober, and tolerably well provided with comfortable buildings and pretty good crops. Mr. Dorn's report is herewith forwarded.

M. Duval, Seminole sub-agent, represents the Seminoles as being in nearly the same condition in every respect as they were last year.

Should any of the other agents report, I will forward their statements immediately.

I have the honor to be, very respectfully, your ob't servant,

JOHN DRENNEN,
Acting Sup't W. T.

ORLANDO BROWN, Esq.,
Comm'r Ind. Affairs, Washington City.

No. 1.—A.

CHOCTAW AGENCY, *October* 30, 1849.

SIR: I have the honor to lay before you a general outline of the condition of the Choctaw schools, now in successful operation.

The Choctaw general council, in 1842 and 1843, appropriated $18,000 out of the interest arising from $500,000, received from the Chickasaws for the privilege of settling in the Choctaw country, and held in trust by the United States; this, with $8,500 received annually from Government under treaty stipulations, making in the aggregate $26,500, is annually expended in educating the Choctaw youth at schools in their own country, under the direction of several religious societies.

The American Board of Foreign Missions has five schools under its charge, and receives from the Choctaw funds the following sums for their support, viz:

Koonsha Female Seminary					$3,000
Chu-ah-la	"	"			1,600
I-ya-nubi	"	"			1,600
Wheelock	"	"			1,600
Norwalk Male	"				833⅓
Amount					$8.633 33/100

The American Indian Mission Board (Baptist) has one school, Armstrong Academy, and an appropriation of $3,733 33/100 from the Choctaws for its support annually.

The Presbyterian Board of Missions has also one school, Spencer Academy, and an annual appropriation now from the nation of $6,833 33/100; and the Missionary Board of the Methodist Episcopal Church south, has two schools—Fort Coffee Academy for males, and New Hope Female Seminary—with an appropriation from the Choctaws of $6,000 annually; and other small schools under the direction of the trustees of the nation receive $1,300, making the amount, as above stated, $26,500, annually expended for the purpose of education.

In addition to the above amount, the council at its last session has appropriated the $4,500 (being the amount awarded by the President on a claim of the Choctaws against the Chickasaws,) reserved this year, to aid in the establishment of neighborhood schools, to be expended under the direction of certain persons appointed in each district for that purpose.

It was feared when the schools were first founded, if every thing did not succeed according to the expectation of the people, that they would grow weary with the system, &c. This, however, has not been the case, and even an increased interest seems to be manifested. Such is the desire for schools, that in several settlements the people are building school-houses, and employing teachers at their own expense.

The trustees of the schools, in their last report to the general council—a copy of which is herewith forwarded—proposed to that body the passage of an act requiring parents to furnish their children, at school, with clothing, and that none should be clothed at the expense of the nation except destitute orphans. This recommendation met the approbation of the council, and a resolution was passed to that effect—making it the duty of all parents who have children at school to provide them with clothing. This act will,

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however, not go into operation until the 1st of October, 1850. The object of this change is, that their institutions may be enabled to establish mechanics' shops, that they may be what they profess to be—manual labor schools.

The entire number of scholars in the several schools, as shown by the report of Mr. Thompson McKenny, one of the trustees, which is forwarded herewith, is five hundred and twenty-eight. These are all taught in the English language. In addition to which a great many are taught in Saturday and Sunday schools, principally in the Choctaw language.

The branches taught in the several schools are about the same as those studied in similar institutions amongst white people, as will be seen by reference to the reports of several of the superintendents of the schools, which I have received and are herewith submitted for your inspection.

The only report which I have received from any of the schools amongst the other tribes in this superintendency, is that of Rev. Samuel G. Patterson, superintendent of Crawford Seminary.

This school is well spoken of by Mr. Dorn in his report, as well as by others who have visited it.

The common school system, I learn, succeeds well amongst the Cherokees. I, however, have as yet no report from any of them. I presume their reports will accompany that of the Cherokee agent.

Should any additional reports be received, they will be immediately forwarded to you.

Very respectfully, your obedient servant,

JOHN DRENNEN,
Acting Superintendent, &c.

Hon. Orlando Brown,
Comm'r of Indian Affairs, Washington city.

No. 1.—B.

August 17, 1849.

Sir: The following is a list of the number of scholars now at different institutions in this nation:

Spencer Academy, superintendent, Rev. Mr. Reid,	100
Armstrong " " " Potts,	57
Fort Coffee " " " McCallister,	50
New Hope Fem. Academy " " "	35
Koonsha " " " Hotchkin,	57
Chu-ah-la " " " Kingsbury,	37
E-yah-nubbe " " " Byington,	38
Wheelock " " " Wright,	47
Norwalk Male school " " "	24
Robertson's school, Rev. Mr. Noble, teacher,	35
Holitohasha, John Wilkin, (native) teacher,	20
Agency, Mr. Gordon, teacher,	28
Total	528

Several of the young men and girls have graduated with sufficient knowledge of education to qualify them for the common business transactions of life, this year.

Yours, very truly,

Col. John Drennen, *Agent.* T. McKenny.

No. 1.—C.

To the chiefs and members of the Choctaw nation assembled:

The period has arrived for making the annual report of the condition of the several schools established by this council, and supported by the funds of the nation, together with the benevolent aid of different denominations of Christians. We, the undersigned trustees, would, therefore, beg leave to submit the following brief and very general statement in relation to each institution of learning in our country.

The examination of "Armstrong Academy" and "I-yah-nubba Female Seminary" took place on the 24th of July last. Owing to high waters it was impracticable for any of the trustees to attend, on the day specified, at the latter institution; and, in their absence, Mr. Harris, Mr. Howell, and Mr. James Hudson were called upon to act as trustees, and hear the exercises of the school, of which their report is highly favorable, respecting the progress made by the scholars, who merited much praise for themselves and reflected great credit on their teachers by the promptitude and correctness with which they performed the various duties assigned them. One of the girls of this school has completed her course of studies and will leave. At Armstrong Academy, one of the trustees was present, and examined the scholars in their respective studies, and in his opinion they acquitted themselves well. Two of the young men at this school, it is thought, have acquired sufficient knowledge of books, &c., to enable them to transact ordinary business; their places will be filled by others.

"Koonsha Female Seminary" was examined on the 17th of July. The full number of trustees was present, and we paid particular attention during the time occupied in the various exercises of the scholars on the different studies to which they had attended; and though the school had suffered very severely from sickness during the past season, yet the scholars were prompt in answering the various questions propounded to them on their respective studies, and acquitted themselves remarkably well—affording much gratification to us on account of the progress they had made in the acquisition of knowledge. Some eight of the scholars are, we think, sufficiently advanced to qualify them for the business of life; and their places will be filled with others at the commencement of the next session.

The examination of "Chuahla Female Seminary" was on the 28th of July. This school, as you are aware, was visited by an awful tornado in the spring of 1848, which destroyed nearly all the buildings that were then on the place; in consequence of which the school was suspended until new buildings were erected, when the scholars returned to their studies—there being no school for nearly the half of one session. Yet, notwithstanding all the difficulties which they have encountered, in our opinion, the scholars have made much improvement in their various studies. Garments made by the girls were exhibited, and an impression favorable to the school seem-

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ed to be made on the minds of the parents and friends of the scholars who were present. One of the students of this school has completed her studies, and will leave.

On the 30th of July, the school at Norwalk was examined. We are sorry to say, that this school did not meet the expectation of the trustees; the scholars did not appear to have much knowledge of books. In our opinion it is improbable that the fault is entirely with the scholars, but principally in the one in whose charge they are. The trustees, therefore, have written to the Rev. A. Wright, superintendent, and requested him to remove Mr. Pitkin; and it is hoped another teacher will be selected to fill his place at the commencement of the next session.

On the following day, July 31st, "Wheelock Female Seminary" was examined. The scholars were prompt in answering the various questions proposed by their teachers and others, and evinced a perfect familiarity with all their studies rarely witnessed in the examination of a school. In our opinion they acquitted themselves remarkably well. Some fancy articles and garments made by the girls were exhibited, which manifested the taste and skill of those that made them. The parents and friends of the pupils who were present expressed themselves highly gratified with their improvement; one of the girls has completed her studies at school and will leave.

Spencer Academy was examined on the 2d of August. We hoped when this institution was transferred into the hands of the Presbyterian Board of Missions, that it would have been improved and established on a firm basis, thereby securing its prosperity and consequent usefulness. We, however, regret to say that our expectations have not been fully realized in the attainments made by the students in the knowledge of books.

It may probably be owing to the frequent changes that have occurred at that institution. A few of the scholars have made some progress in their studies; those who were under the immediate charge of Miss Dutchy did well.

Mr. Ramsey, the superintendent, together with the teachers heretofore employed, have left the institution, and it is now under the care and supervision of Mr. Reid and new teachers.

From past experience we feel convinced that there are too many Choctaw youths thrown together at this institution, to learn to speak the English language as speedily as if there were fewer. Although a larger amount of funds is annually expended at this than at any other institution in our nation, yet we have derived comparatively little good from it.

We, therefore, after mature reflection, deemed it to be our duty to suggest a division of the school into two parts, and for this purpose the new superintendent, Mr. Reid, has been written to on the subject, and he has agreed to lay it fairly before this board, and abide its decision.

Sufficient time has not yet elapsed for an answer to be received; we trust, however, the matter will be attended to in due time.

Two of the scholars have advanced sufficiently to enable them to enter college, and it is agreed that arrangements shall be made for them to go. Some of the young men, who have been at this school for four or five years, and have acquired an education sufficient to enable them to transact ordinary business, will leave and make room for others.

Mr. Noble's school in Capt. Robinson's neighborhood was examined on the 4th August. At this school, parents who cannot send their children from home, pay for their board. The number of scholars in attendance is thirty-

five, principally new beginners. Their improvement was, however, entirely satisfactory, considering the time they have been at school.

"Fort Coffee Academy" and "New Hope Female Seminary" were closed on the 19th of April in consequence of some cases of cholera which occurred in the neighborhood amongst the Choctaw emigrants who were then arriving in this country. The scholars were doing remarkably well at both these institutions, and we regret that the schools were dismissed. But we think that prudence and a due regard to the health and lives of the students required it. Several of the young men and women of these institutions, who have acquired a competent education, will for the future remain at home, and others will be selected to fill their places.

For the minutiæ of the different schools above referred to, we would call your attention respectfully to the reports of their superintendents, which are herewith submitted for your consideration.

When our schools were established it was designed that mechanics' shops should be in connection with each of the male schools. But owing to the heavy expenditure of money for other purposes, nothing has been done in this way. In this particular all our schools have as yet failed of effecting one of the grand objects for which they were established.

If parents would clothe their own children at the different schools, it would, in our opinion, enable the institutions respectively to establish shops in order to teach the boys some of the more common and useful mechanic arts.

We would, therefore, respectfully recommend to the favorable consideration of this honorable body, the general council of the Choctaw nation, that an act be passed requiring parents to provide clothing for their children who may be scholars at the present time, or who may hereafter be selected to enter the different schools supported at the public expense, and that none but destitute orphans be clothed, as heretofore, at the expense of the institution.

In fine, we would beg leave to state, that although the progress of the scholars in the different schools is by no means uniform, and in some instances not as we could wish, yet we are happy to state that a very striking improvement has been made, and we would tender to all the superintendents and teachers our hearty thanks for the zeal and industry which they have manifested in the improvement of our children and youth.

We have the honor to be, very respectfully, your obedient servants,

(Signed) THOMPSON McKENNY,
R. M. JONES,
GEORGE W. HARKINS,
FORBES LEFLORE,
Trustees.

No. 1.—D.

PINE RIDGE, CHOCTAW NATION,
September, 1849.

SIR: I have the honor of presenting herewith the annual report of the Chuahla Female Seminary for the year ending July, 1849.

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On account of the destruction of the buildings at this station, by a tornado on the 19th of March, 1848, the school was necessarily suspended for about eight months. It was resumed on the last day of November.

The whole number of scholars the past term has been thirty-five; the usual attendance thirty-one. Twenty-four were supported by the appropriation; three had their board and tuition for the assistance they rendered in the labors of the family when out of school; four were boarded at home. The first class, consisting of nine, studied Greenleaf's Grammar, and recited through Morse's Geography; in Olney's Arithmetic they advanced as far as Interest, with the exception of one; all went through with and reviewed the first and second parts of Miss Swift's Natural Philosophy, and the three first periods of Goodrich's History of the United States. The second class, of eleven, were advanced through Greenleaf's Mental Arithmetic, in Morse's Geography as far as South America, and through the first and second parts of Miss Swift's Philosophy.

These two classes have also attended daily to reading, spelling, and writing.

The third class, of six, in addition to reading, spelling, and writing, have made some progress in Mental Arithmetic and Philosophy.

The fourth class consisted of seven, who attended principally to reading and spelling; two of these entered school only six months previous to the close of the term, at which time they could speak no English; at the close of the term they could speak it freely. They read in the Testament, and from it committed to memory and recited a verse daily.

The fifth class, of two, entered in May last, and were advanced so as to spell in words of two letters.

Miss Goulding, who has so long and so faithfully taught this school, was obliged, on account of ill health, to relinquish it for five or six weeks; during which time it was taught by Mr. Stark, who continued to instruct in writing to the close of the term.

Miss Bennett has had the care of the larger portion of the girls when out of school, and has faithfully instructed them in the making of garments, for both males and females, in knitting, and other domestic labors.

We consider *habits of industry* and a *correct moral deportment* two of the most important branches of a good education; without these, mere intellectual culture will be of little value.

Three of the girls, for whose board and tuition no pay was received, and the others in classes of four or five, alternately, a week at a time, have assisted Mrs. Kingsbury in the kitchen and dining room. The larger of these girls have risen at about half past four o'clock, and with the assistance of Mrs. K. have prepared breakfast for about forty persons, and generally have been cheerful and diligent in performing the labors required of them. No other help has been employed in the family than that of the girls who attended the school.

All who board in the family attend a Sabbath school. It has been the object of teachers to instruct their pupils in the great facts and doctrines of the Bible.

With the exception of three, all recited daily, from memory, a verse of their own selection from the sacred Scriptures.

We think the school has never appeared more pleasant or made better progress than during the past term.

As a missionary, I have had two fields of labor, one in the neighborhood

where I reside; the other, between the Boggy and the Washita. In the latter field, one new church has been organized the past year. There are five churches west of the Boggy in connection with our society. These, during the past year, have all been under my care; I have made twelve different visits to them, six of which occupied two weeks each. The number added to those churches, the past year, on an examination, is fifty-four. Meetings have been kept up by the elders and the people, on the Sabbath, when no preacher was present. At most of the preaching places there is a Saturday and Sunday school, taught by a native, both in Choctaw and in English; these schools are principally supported by the people.

The removal of Mr. Copeland to the Mount Pleasant station, to occupy the place left by Mr. Potter, will give to the churches west of the Boggy an opportunity of hearing the Gospel preached more frequently than of late they have had it.

The expenditures for the Chuahla Seminary for the last fifteen months, including the new house built for the teachers and pupils, and the repairs on other buildings, have amounted to about $4,300 00.

To meet this there has been received, of the appropriation by the nation, for the last three quarters of 1848 . . . . . $1,200 00
Extra grant of the general council 900 00
Received from Good Water station 500 00
Received from the missionary boards 604 00
And there is due the station the first half of the appropriation for 1849 . . . . . 800 00

$4,004 00

All of which is respectfully submitted,

C. KINGSBURY,
Superintendent of the Chuahla Female Seminary.

To Col. JOHN DRENNEN,
Acting Superintendent Indian territory west.

No. 1.—E.

FORT COFFEE ACADEMY,
August 30, 1849.

DEAR SIR: With pleasure I lay this the usual annual report of the Fort Coffee and New Hope academies before you.

In the changes to which human affairs are liable, our term of ten months was interrupted, and was closed the 19th April.

This year, out of a dread of the cholera, which was in the neighborhood, our trustee ordered the close. The schools had done well; and had the exercises continued until the stated time of closing, it is confidently believed that the past would have been an improvement on previous experiments.

Some of the children are respectable in the primary branches, a few rather more advanced, and others are reading clumsily in the Latin and Greek languages; in many instances, however, showing as great activity in their studies as children ordinarily do. Whether it is the better policy to give the children more than a good business education, and thereby afford a like

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favor to a greater number of children, I leave others to judge. What has been, is being, or may be done, in advancing the people in civilization and religion, I am too great a novice to ask the indulgence of an opinion or prophecy; others, doubtless, will richly inform you as to those matters. We have had a greater amount of sickness to contend with the past than any former season. We have been fortunate in a physician. Dr. R. S. Williams, one of our teachers, has been very successful, and to him and the other teachers I am indebted for the prosperity of the schools. We shall have a comfortable frame building ready for the boys soon after the opening of our next session. This was greatly needed here.

With the respect due you, and the highly responsible office you fill, I subscribe myself,

Your humble and most obedient servant,
W. L. McALISTER,
Superintendent, &c.

Col. JOHN DRENNEN,
Superintendent of Indian Affairs, &c.

No. 1.—F.

STOCKBRIDGE, NEAR EAGLETOWN P. O.,
Choctaw Nation, September 26, 1849.

SIR: I have the pleasure of presenting an annual report of the Iyanubé Female Seminary, which is located at this place. The persons employed at the seminary are Mr. David H. Winship, steward; Mrs. A. H. Winship, Misses L. S. Hall, H. N. Keys, and E. Hough, teachers.

Miss Hall, at her own request, was relieved on the last day of May; Miss Hough commenced her labor in Miss Hall's place the next day. Miss Keyes has requested a release from her labors. Mrs. Lathrop, formerly a member of the mission, is expected soon to be a member of the seminary.

The last term commenced on Thursday, the 21st day of September, 1848, and closed on Tuesday, the 24th day of July last, embracing a period of nearly forty-four weeks. In April there was a vacation of about one week, and yet most of the pupils remained with us.

Provision is made for thirty beneficiaries.

At the last examination the needlework of the pupils, as well as their writing books, were exhibited; there were nine pieces of original composition read on the occasion.

Permit me to refer you to Mr. Luce, formerly a clerk at the agency, now a member of the bar, residing at Van Buren, who, a short time since, was with us, and was pleased carefully to read these efforts at composition by our Choctaw pupils.

The trustees of the school were unable to be present at our last examination on account of high water. An examining committee was selected for the occasion, who prepared a written report, and presented the same to the trustees.

We had under our care and instruction, during the four years the boarding school has been in operation, about 50 beneficiaries, and about 40 neighborhood scholars have received instruction. The pupils have enjoyed

a good degree of health; but one had died while with us. She died last winter.

We feel that we have a great and good work to perform in the education of so many daughters of this people, who, if they live, may do great good to their nation in coming years.

We feel it to be of the highest importance to train them to industry, and give them a knowledge of domestic duties, family labors, and privileges, as well as to teach them how to read and write. And we are deeply impressed with the importance of teaching them the way of salvation through our blessed Saviour, and the duties we owe our Father in Heaven, and each other as his children. And we hope we have not labored in vain.

With much respect, I am, yours,
CYRUS BYINGTON,
Superintendent Iyanubé Fem. Sem.

To Col. JOHN DRENNEN,
Acting Sup't. of the N. W. ter., Choctaw agency.

No. 1—G.

ARMSTRONG ACADEMY, *Sept.* 5, 1849.

DEAR SIR: In compliance with the requisition of the Indian Department, I herewith transmit to you the annual report of this institution.

The number of students during the session has been fifty-nine; forty-five of whom have been boarded and clothed from the funds appropriated by the nation and the American Indian Association, whose board of managers is located at Louisville, Kentucky; two have been boarded and clothed by their parents; and six are supported here by societies and individuals in different parts of the United States and the Choctaw nation; and six are day scholars. The studies pursued here have been as follows: algebra, 5; Emerson's third part arithmetic, 11; do. second part, 25; do. first part, 18; geography, 22; reading, McGuffie's fourth reader, 5; McGuffie's third reader, 30; do. second reader, 7; do. first reader, 17; Webster's spelling book, 4; writing, 54.

The whole school attended spelling. The improvement made by the students has been equal to our most sanguine expectations. At the examination held July 24, in presence of Mr. Thompson McKenny, trustee, and a large company, general satisfaction was given.

In addition to the studies pursued in school, the students have labored on the farm part of the time; the result of which is 60 acres of corn, 20 of wheat and oats, and 4 of vegetables. Our wheat crop has been almost an entire failure, and our corn is not as good as usual, in consequence of the excessive rains; still I think we shall have sufficient to do us.

Our efforts have been directed to moral and religious, as well as scientific and manual training. Their deportment has been good both in and out of school.

There has been one death from whooping cough; with the exception of this disease, the health of the school has been good.

In addition to our labors at the institution, we have endeavored to impart religious instructions to some of the Indians living in our vicinity, and, with gratitude to God, I would acknowledge the blessings which have attended

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our labors in this Department. There have been 25 additions to the church, upon the professions of faith in the Saviour of the world. The cause of temperance has many strong advocates in the field of our labors.

From what I can see, I have reason to believe that morality, religion, and industry are on the increase among the people.

Hoping that your efforts and influence will be exerted in the cause of Indian reform,

I remain, your obedient servant,
RAMSAY D. POTTS, *Sup't A. A.*

Col. JOHN DRENNEN,
Agent for Choctaws.

No. 1.—H.

GOOD WATER, *August* 8, 1849.

SIR: I take this opportunity to forward the annual report of this station and school for the year ending July 27, 1849.

This station and school have suffered more this year than at any other time since it commenced operations.

Our beloved teachers were both cut down by death's relentless hand; Miss Downer died 15th October, Miss Belden on the 3d of November following. Both died in the triumphs of the Christian faith, leaving the most comforting evidence that they were fully prepared for death, and we believe that our loss was their eternal gain.

During the winter our scholars were afflicted with scarlet fever, which raged with all its violence and malignity till 14 were its victims, and some of them were brought near the brink of the grave. The whooping cough followed the fever, and 17 took it, from which some did not recover for four months.

In the midst of these diseases, the mumps made their appearance, and 27 took them; yet in all there has been no death among the pupils this year. And we wish to ascribe all this to God; for it was all of God. If he had not almost miraculously interposed, some must have died. To him be the praise for the gracious aid afforded us. Since the warm weather commenced we have had good health.

As but one teacher could be provided, Mrs. Hotchkin took one of the schools and taught it until the 18th May, when Miss Angelina Hosmer, of Mount Holyoke Seminary, Massachusetts, arrived and took her place. The other department was taught by Miss Judith Slate, who commenced teaching on the 16th of November, Mrs. H. having filled the vacancies till that time. This school, from the 18th of October until the 27th of July, did not lose a single day of school hours. Fidelity like this, on the part of the teachers, in sickness and health, deserves the gratitude of all. I am happy to state that our present teachers are well qualified to instruct in all the branches usually taught in the best seminaries of New England. There were some changes made in the scholars; some of the best left last year, and their places were filled with those who generally knew nothing of books. Eleven were of this number. These did not all come in at the specified time; fear of sickness preventing some; other causes prevented others; but we had our specified number, 44, most of the time during the session, and

12 day scholars, making 56 in all. The advance made in the knowledge of books has been greater than at any former session. The capacities of the children were prepared for this by former training, and they gained it. Their studies were generally the same in kind as of last year, but of higher order, except 22 attended to English grammar, and the same number to writing compositions.

The trustees, together with the parents of the children, present at the examination, appeared gratified, and I think their expectations were realized. As Mr. McKenny lives near you, and is one of the trustees present, I refer you to him, if the above should not be satisfactory.

In consequence of the reduction of our teachers by death, carding, spinning, and weaving have been necessarily omitted, though we think this as important, and even more so, than any branch to be taught in the school. We hope to prosecute it the coming year with that zeal which its importance demands.

Here I would beg leave to make one suggestion. After being in some measure connected with this boarding school system among the Choctaws for the last twenty years, and having had the care of this from its commencement, I have come to the settled conclusion, that under the present arrangement this school cannot be carried on successfully for any length of time. The requisitions are too severe; they are so for scholars; they are so for the teachers. The fact is, we are *over-worked*—we are *over-driven*. Nine out of twelve months is as much as scholars can study profitably in this climate. And that is all that can profitably be devoted to instruction by the teachers. All beyond is lost labor, and worse than lost, for the good acquired does not balance the evil incurred. I applied to every superintendent, teacher, and pupil, who is able to judge, if the above is not correct. July, August, and September, are needed as months of relaxation from the labor of these larger boarding schools, that the constitution be restored, in some measure, from the constant wear of nine months' toil. I do hope, as far as this school is concerned, that this subject will be borne in mind by the council and agent.

During the present year much interest has been manifested in promoting native schools. These schools have been sustained, more or less of the time, in four neighborhoods, and the attendance has been good. Children and youth can learn good as well as evil, if it is only taught them; experience proves this to be true. The Sabbath school is adapted to the promotion of good things. What must the state of that community be where evil, and only evil, is taught to the children. Money is well laid out, it is a good investment, to buy stock in the Sabbath school system. It is most surprising to me, that merchants and traders do not see it, and act upon it. The moral, temperate, and Christian man has more money to take to the store than the intemperate and immoral.

On the subject of temperance, I would say the people are gaining ground. At a temperance meeting on the third and fourth instant, held at Goodland, there was a good degree of interest manifested. Three beeves were voluntarily contributed by the people. Quite a number came up promptly and signed the total abstinence pledge.

Temperance and intemperance, virtue and vice, indolence and industry, were subjects ably discussed. The effect was good. The progress of the people, in moral and religious subjects, is quite in advance of what it was last year. The Goodwater church, to which my time and attention is de-

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voted, (when released from the cares of the seminary,) has received an accession of sixty-six members since my last report. Men who, a year since, were the most debasedly intemperate, are now sober praying men, and are trying to redeem lost character and property, and to restore the lost faculties of the soul. Of all the temperance documents I have seen, the Bible pledge is the best pledge, and Bible men are the best men.

The attendance on preaching is on the increase. The Sabbath is better regarded by the full Choctaws. Christian benevolence and charity are gaining ground, and that among those the least able—showing that the fruit of the spirit is love. $72 have been contributed to aid in foreign missions. A liberal mind has been shown in supporting native schools. The farmer has had to struggle for his life. In the months of May, June, and July, there have been but twenty-one days without rain at this place. Crops that have been well attended look well, but some will scarcely make their bread. The years of 1834 and 1839 were remarkably wet, but they did not equal this. I think there will be a sufficient supply raised to meet the wants of the people, if prudently managed.

All of which is respectfully submitted.

EBENEZER HOTCHKIN,
Supt. of Koonsha F. Seminary.

Col. DRENNEN,
Act'g Supt. Indian territory, Agency C. N.

No. 1.—1.

WHEELOCK, *October* 25, 1849.

DEAR SIR: I have the honor of submitting to you the following report of the two schools under my superintendency, viz., the Wheelock Female Seminary and the Norwalk School for Boys. The Choctaw national council passed the school act, establishing public schools, at their session, November, 1842. The Wheelock Female Seminary went into operation under the provisions of that act the May following, 1843. From that time the school has been in successful operation. The results so far have been gratifying; and, when it is considered what influence well educated females may have in elevating the condition of their people, too great importance can scarcely be attached to the female schools. Most of the pupils who entered the school at its commencement, having acquired a competent education, have left it, and returned to their respective homes; and now, in the domestic circle, their varied attainments in useful learning, the habits of industry, neatness, order, and decorum, which they have acquired at school, will fit them to exert a healthful and elevating influence. These have been succeeded by others who are enjoying similar privileges, and who will, it is trusted, by the discipline of their minds, by study, and by the practical knowledge of household duties which they will acquire, and the regular habits they will form at school, fit themselves for equal usefulness.

The whole number of pupils the last year was forty-nine. Twenty-four of this number, selected by the trustees of the public schools, have received their board from the appropriation made for the school; three of whom are orphans, and have also been clothed. Most of the other children boarded at the station, pay a moderate price for board. In the instructions of the

pupils, they are considered not merely as intellectual, but as moral and accountable beings; and hence the inculcation of divine truth is made prominent in the exercises of the school. The Bible is daily read and studied, and its truths explained and enforced. In regard to other studies, thirteen have studied thoroughly Miss Swift's First Lessons in Natural Philosophy; twelve have studied geograpy; twelve, English grammar; thirteen, Smith's arithmetic; sixteen, mental arithmetic; eight have attended to drawing; ten, writing composition; twenty-seven, writing; twenty-seven read and spell well; twenty-two, easy reading and spelling. The pupils spend five and a half hours daily at their books. In the afternoon, they are taught the use of the needle—plain and ornamental sewing, knitting, cutting and making garments, &c. The object of this exercise is to fit them for usefulness and to fill respectably that station in life for which a kind Providence has designed them.

NORWALK SCHOOL.

This is also one of the schools for which a national appropriation is made. The nation appropriated $300 for the salary of the teacher, and provides for the board of sixteen boys. During the past year, ten others were attached to the school—making twenty-six in all. The daily average attendance has been twenty-one. The studies have been arithmetic, geography, English grammar, Miss Swift's First Lessons in Natural Philosophy, a small work on physiology, vocal music, reading, spelling, together with writing, composition, and declamation. Six have studied geography; eleven, English grammar; thirteen, First Lessons in Natural Philosophy. One class has nearly finished the arithmetical course, consisting of the first, second, and third parts of Emerson's Arithmetic. The pupils spend five and a half hours at their books in the day-time, and one hour and a half in the evening, when the evenings are sufficiently long for that purpose. Mr. Pitkin has been the teacher of the school from its commencement in February, 1846; and it affords the superintendent much pleasure to be able to bear testimony to the fidelity and diligence of the teacher, and to the proficiency and mental culture of his pupils; and especially does he think the teacher and his pupils worthy of commendation for the proficiency made in singing—an exercise which he thinks should be introduced into every school. Besides the two schools above mentioned, the Choctaws have, within the sphere of my ministerial labors, seven Saturday and Sabbath schools. In these are taught reading, writing, and arithmetic, mostly in the Choctaw language. Many full Choctaws, who have no knowledge of English, acquire much useful knowledge in these schools.

The increasing desire for such schools affords no unequivocal evidence of the gradual improvement of this people; nor are such schools the only evidence of such improvement. Their increasing industry from year to year, the enlargement of their fields, their being better clothed and their families better provided for, are all cheering evidences that the Choctaws are rising, and that not slowly, to an equal elevation with their neighbors in the adjoining States. I have under my pastoral care two churches—one at Wheelock, consisting of two hundred and nineteen members; and one thirty-five miles north of me, consisting of sixty-one members. The entire New Testament was, during the last year, printed in Choctaw by the American Bible Society; and portions of the Old Testament, it is hoped, will be

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printed in the same language in the course of the coming year. The demand for Choctaw books is constantly increasing, as well as the number of those who can read them intelligently. A new edition of the Choctaw Spelling Book and Choctaw Hymn Book have been called for, and are now in a course of being printed at Boston. It is pleasant and encouraging to those who have long labored among this people to witness their evidences of improvement. Respectfully,

ALFRED WRIGHT.

Col. JOHN DRENNEN, *Acting Supt. W. T.*

No. 2.

NEOSHO INDIAN SUB-AGENCY,
October 8, 1849.

SIR: I have the honor to comply with the regulation of the Indian Department requiring an annual report of the condition of the Indians within the limits of my sub-agency. On entering upon the duties of my office in May last, I was happy to find, without an exception, all the Indians belonging to the three nations of Senecas, Senecas and Shawnees, and Quapaws, within my agency, in the possession of good health and busily engaged in the laudable occupation of preparing their little farms for an annual crop. My predecessor, before leaving the agency, held a council with the different tribes, made me acquainted with their chiefs and head men, and I have since held councils with them at several different times. I will here speak first of the Senecas, who I am satisfied are making some little advancement in improvement and civilization. They have been convinced, in a measure, that as our country grows older, and our population is increasing, it is important for them, in order to live and become happy, that they should make great exertions to keep pace with their white brethren, who are settling on all sides of them. From what I have noticed when travelling among them, I would think that they will have raised a sufficiency of grain, vegetables, swine, and cattle, to support them through the winter. They are also making some improvements in their buildings, so much so, that they will be quite comfortable during the ensuing winter, though I presume that the lesson they learned from the experience of an uncommon severe winter last season is the main cause of their being so willing to take my advice in thus improving their dwellings. The great misfortune of this tribe up to within a year or so, has been their great fondness of intoxicating liquors. During the past summer they have formed among themselves a temperance society, since which I have not seen one of them intoxicated. They depend mostly upon agriculture and not the chase for their support.

Next in order I will speak of the Senecas and Shawnees, who reside upon lands adjoining their friends the Senecas. This tribe I think by far more industrious than the first mentioned, as many of them have large farms under cultivation, and their crops this year are much better than those of the whites on the frontier; the consequence is that they will have a surplus, and some of them have sold considerable wheat this fall, which is worth, in this place seventy-five cents per bushel. Since I entered upon the duties of my office here, I do not recollect of having seen any of them under the influence of intoxicating liquor; they but seldom go from home, with the

exception of the time they take their annual hunt, which is during the latter part of the fall and the winter season. You will observe that they consequently lose no time of the year when they should be cultivating their land, but improve all seasons of the year for their advantage, as they return many of them with large amounts of peltry, which they sell to the traders, and purchase goods from them in return. During the past season they have opened several large fields, and they have erected some very comfortable houses for dwellings. I think that they are very comfortably situated to pass the approaching winter quite pleasantly.

The Quapaws are situated on lands adjoining the Senecas and Shawnees, and although they have been represented as an indolent people, still it has not come under my observation to give them that character. It is well known to the Department that it is not in the power of man to make an Indian have all the habits of the whites; and although they have not that same enterprise, still they appear to have plenty for a common support, and from my observation when among them I should say they were a very honest and happy people.

Enclosed I send the report of the Rev. Samuel G. Patterson, superintendent of the Crawford Seminary, (marked A,) situated in the Quapaw country. This institution is doing much for the advancement of the condition of these Indians, both in a moral and religious point of view. At the last council I held with the Quapaws, the chiefs told me that they would use all their influence with the Indians to have their children kept constantly at the school, and I have noticed at the several times that I have visited the seminary that the children were in attendance.

On Tuesday last I examined the scholars in their different studies, and I was surprised to see how well they read, spell, enumerate, and write; they have much to embarrass them in their studies; not knowing how to speak the English language correctly, they naturally feel very timid. All of that class who wrote showed much interest in it, and their writing would compare well with two-thirds of the scholars who attend schools in the most civilized part of our country, who had been attending the same length of time. The location of the mission is a healthy one, and there are no pains spared by the superintendent to make it a good and profitable institution to the Indians. The buildings for the school are good and commodious, though I think could he have a suitable building erected for a house of worship, where they could have divine service on the Sabbath, it would have a beneficial result. It affords me pleasure to speak of Mr. Patterson as a most moral and good man, and his family are fit persons to set proper examples to the Indian children under their charge. There seems to be no pains spared to make them comfortable both in their food and clothing. I would not be doing them justice were I not to recommend them to the fostering care and protection of our wise and great Government.

From what I have been able to learn in council with the Senecas, and the mixed band of Senecas and Shawnees, they will be willing to have schools established among them after a short time; many of them have told me that they would send their children to school was there one established among them. Very respectfully, your obedient servant,

ANDREW J. DORN, *Neosho sub-agent.*

Col. JOHN DRENNEN,
Acting Sup't. Indian Affairs, W. T., Choctaw Agency.

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No. 2.—A.

CRAWFORD SEMINARY, QUAPAW NATION,
October 5, 1849.

SIR: Permit me to present through you to the Indian Department at Washington, my seventh annual report of the state and prospects of the Crawford Seminary.

The number of pupils who have attended the school during the past year has been limited to twenty-five, mostly boys. The boys have been regular in their attendance, and are making encouraging advances in learning. The girls have been very irregular, and have consequently not made much proficiency in their studies.

The branches taught in the school the past session are spelling, reading, writing, arithmetic, and geography. The elements of vocal music have also been taught. We have also a flourishing Sabbath school. A portion of each day is devoted to manual labor, in which all take a part. We have raised a good crop of corn, oats, potatoes, &c.,

The health of those connected with the institution has been excellent, not a case of severe illness having occurred during the year.

We have not the pleasure of reporting that the Quapaws have become a Christian people, yet the improvement of the youth connected with the seminary, in a moral point of view, has been considerable, and we have good reason to hope that a foundation has been laid for future usefulness.

Could sufficient means be procured to support a larger number of children at the school, and to erect a suitable house of worship for the natives generally, it is believed that the facilities for benefiting this people would be greatly increased, and a permanent character given to the institution.

The liberal disposition of the Government towards the school evinces the interest taken in the cause of educating the children of this tribe, and presents a strong reason for prosecuting this enterprise with energy and perseverance. The influence exerted by this institution upon the rising generation, if properly conducted, cannot be otherwise than highly beneficial, both temporally and spiritually.

Throwing ourselves confidently upon the arm of that Almighty Being from whom all our help cometh, and upon the united prayers of God's people, and the benevolence of the church and the Government for pecuniary aid, we pledge our best endeavors to carry forward the work assigned us, with the vigor, patience, and perseverance this glorious cause demands.

Very respectfully, your obedient servant,
SAM'L G. PATTERSON, *Sup't.*

Maj. A. J. DORN,
U. S. Sub-Indian Agent.

No. 3.

CREEK AGENCY, *30th September*, 1849.

SIR: Owing to the shortness of the time during which I have had charge of this agency, I have been unable to collect such statistical information to accompany this report as would be necessary to convey a correct idea of the

condition of the Indians of this tribe. So far, however, as I have been able to observe, they are contented and happy, having an abundance of the necessaries of life around them.

Notwithstanding the unusual quantity of rain during the spring and summer months, there will be a sufficiency of grain to supply the wants of the nation; while an inexhaustible prairie pasturage continues to supply the abundance of animal food.

The Creeks have entirely abandoned the chase as a means of subsistence, as the men have become accustomed to the labor of the field, and convinced of its sure profits. The women, who, but a few years since, were the sole tillers of the soil, are becoming skilled in the art of housewifery; indeed their "home-spuns" are fully equal in point both of texture and color to those manufactured by the ladies of the States. The neatness and comfort displayed in many of their houses is an indisputable evidence of their improving condition.

I find the people of this tribe much less addicted to drunkenness than I had expected, from a limited knowledge of their habits, some years ago. As a community they are as sober as that of any people of the Union. Whiskey continues, however, to be smuggled to some extent into the country, notwithstanding the stringent regulations of the Indian Department to prevent it. This obvious improvement in the habits of the Creeks has been effected more by the influence of the chiefs and head-men of the nation, who seem to have caught that spirit of reform now so happily checking the progress of intemperance throughout our land, than by the operation of the laws executed by Congress to prevent the introduction of ardent spirits among them. The Creeks are at peace with all the surrounding nations; among themselves there are no factionists to disturb the settled and peaceful habits of the tribe. Their law-makers are abolishing by degrees many of their old and barbarous customs, and enacting in their stead sound and salutary laws.

Forty-four Creek emigrants arrived from Alabama about the first of June last; unfortunately they had travelled through an infected cholera region, and brought the disease with them to their new homes. The infection, happily, was confined to a single town, the Che-ha haws, thirteen of whom died.

For a detailed account of the moral and educational improvement of the Creeks, I beg leave to refer you to the accompanying reports furnished by the gentlemen who have charge of the different school and missionary establishments within the limits of this nation, and to call your attention particularly to the suggestions of the Rev. Mr. Eakins, in relation to the introduction of the mechanic arts as a branch of education calculated to improve the condition of the Indians.

I am, sir, very respectfully, your ob't servant,
PHILIP H. RAIFORD,
U. S. Agent for the Creeks.

To Col. JNO. DRENNEN,
Acting Sup't Western Territory, Choctaw Agency.

REF0060089

No. 3.—A.

CREEK AGENCY,

October 25th, 1849.

SIR: It may not be amiss to inquire whether the policy of the Government, in regard to the system of *education* among the Indians, is susceptible of any improvement. The policy which the Government is at present pursuing, is, to introduce into the Indian territory what is termed the manual labor school system. This plan, could it be carried out according to the intent, would be very well. But there are several difficulties which stand in the way of its successful operation, some of which we will mention.

First. *The prominency that is given to the literary department, to the exclusion of the mechanical department.*

Second. *The large numbers that are brought together in these large establishments tend in a great measure to keep up the use of their own (the Indian) language, and thus greatly retarding, if not preventing, the acquisition of the English language.*

Third. *The great amount of domestic help necessary is objectionable, in a country where it is so difficult to obtain efficient help.*

Fourth. *The extensive manner upon which things are conducted, prevents the pupils acquiring a correct idea of domestic (civilized) life.*

Fifth. *The liability to become discouraged after leaving school, from their inability to keep up at home what they became familiar with and witnessed while receiving their education, and thus relapsing into idleness and perhaps drunkenness.*

First. *The prominency that is given to the literary department to the neglect of the mechanical department.*

If the attention were given to the mechanical department that is now bestowed upon the literary department, different results would follow. Instead of seeing the young men too proud to work, and squandering away their time in idleness and drunkenness, we would behold a sober, honest, and industrious band of young men, annually going in and growing up among their people, who would become blessings to them, and who would substitute for the uncomfortable "log hut" the luxury of a comfortable "log cabin."

Industry is what is needed throughout the Indian population. The Indians are naturally averse to labor, and any system that will tend to remove this aversion, will, undoubtedly, be best suited to them. Education by the book alone only fosters the indolence now so common among them. We wish it distinctly understood, however, that we are by no means opposed to the education of the Indians to the degree that they are able to bear. That they may be literary educated beyond what they are able to bear, we are firmly convinced. In order that there may be no misunderstanding in regard to this point, let us deal with *facts*, and these facts will be drawn from the three southwestern tribes farthest advanced in civilization, viz,, *the Cherokees, the Choctaws, and Creeks.*

The Cherokees have enjoyed the advantages of good schools for a long time, while mechanic arts have been almost entirely overlooked; and the result is, that many of the young men grow up in vice and idleness, and thus, instead of becoming useful, turn out useless citizens to the nation.

The Choctaws, for a number of years, have enjoyed the advantages of

schools of the most excellent kind, and the number of pupils, male and female, at present educated in these schools, is upwards of *five hundred*. Three hundred boys are received into *Spencer, Fort Coffee, Armstrong, and Norwalk*. At neither of which is provision made for the boys prosecuting successfully any of the *mechanic arts*. (At "Spencer," there is a carpenter's shop, but little if any good has resulted to the nation from it,) and the result is, the boys are thrown upon the nation without having been trained up to the luxury of laboring at the mechanic arts. *Three* of the schools among the Choctaws are, nominally, "manual labor schools," and we believe we speak the truth when we say, there is not a single native mechanic in the nation, who received his knowledge of the art at the manual labor schools. In the United States, the manual labor schools do not succeed, and how can it be expected that they should succeed in the Indian territory, where so many more difficulties exist, that stand in the way of its successful operation.

Second. *The large number that are brought together in these large establishments, tend in a great measure, to keep up the constant use of their own language, and thus greatly retarding, if not preventing the acquisition of the English language.*

A good deal of stress is and ought to be laid on the introduction of the English language throughout the Indian territory. The large places are not best calculated to promote this object. A great number of the Indian children are brought together, and the temptation that is presented to use their native language is so great, that in many cases it becomes a great barrier to the acquisition of the English. And, indeed, we have known of cases in which the children of half-breeds, who were unacquainted with the Indian language, acquiring a respectable knowledge of it by being thrown in these large places where it was in constant use. We do not say that the English *will* be used exclusively in small schools, but the temptation will not be so great to use their own.

Small neighborhood schools are best adapted to the Indian people. By means of these a *local* influence is exerted, that is entirely lost by the introduction of large manual labor establishments. Take the *twelve thousand dollars* that are annually expended on some of the large manual labor schools, and divide the amount into *six* equal fractions to be expended on as many different small establishments annually, and the result will be almost inconceivably in favor of the small schools.

Third. *The great amount of domestic help necessary is objectionable in a country where it is so difficult to obtain efficient help.*

In large establishments of this kind, the great amount of domestic help that is incident to them is a very great objection. The number of domestics that are brought together at these places demand a great deal of the care that ought to be bestowed upon the children. This objectionable feature to large establishments can only be fully understood by those who have been, or may be, connected with them.

Fourth. *The extensive manner upon which things are conducted, prevents the pupils acquiring a correct idea of domestic (civilized) life.*

It is very well known that the Indians are very close observers of the actions of the white people who go among them. Those things which strike them favorably, and which they are able to comprehend, they can easily be persuaded to imitate. But what are there in the household arrangements of a family composed of one hundred and thirty *individuals*, that they can

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comprehend and incorporate with the every day business of the log cabin? Go in among them with things on a small scale. Locate the mission family and the small school; and in another place locate the *mechanic*, who is to receive apprentices into his family. The Indians visit these places, they see how things are carried on, they comprehend them, and they desire to practise them. This is the way things are managed at *home*, and this same arrangement will accomplish more in the Indian territory than the manual labor school system, which is being so extensively introduced. Let the two branches of education be separate and distinct, and they will then accomplish for the Creeks that which they accomplish for the citizens of the United States.

Fifth. *The liabilities to become discouraged after leaving school, from their inability to keep up at home what they became familiar with and witnessed while receiving their education, and thus relapsing into idleness and perhaps drunkenness.*

That there is danger of discouragement and a relapsing into idleness, and frequently drunkenness, there is no doubt. This can be prevented by an *education* that they can depend upon after leaving school, and this education should be in some of the more useful mechanic arts. Let these be taught, not in large establishments, but in towns and neighborhoods. The children will then see and learn upon the principles of common sense, and be enabled to reduce to practice what they have learned. In the manual labor schools, things are carried on upon so large a scale that the young men have but a very imperfect idea of the manner in which business in every day life should be conducted. In order to this, establish the neighborhood school and the mechanic arts; let them be taught separately and not together.

It is the good of the Indian we desire, and we believe that the greatest amount of good can be accomplished by giving to manual labor the prominency that is now given to the literary instruction of the children. Let this instruction be given, not conjointly, as now, but separately. These views are not thrown out at random, but after observation and consultation with those who have been upwards of thirty years in the missionary work among the Indians, and whose success has only been excelled by the missionaries of the Sandwich Islands.

Yours, respectfully,

DAVID W. EAKINS,

Assembly's board of foreign missions.

Col. P. H. RAIFORD,

Agent of the Creeks.

No. 3.—B.

NORTH FORK, CREEK NATION,

October 1st, 1849.

SIR: I esteem it a privilege to make known to you the religious condition of the people of this nation, so far as connected with the Board of Missions with which I am connected. The year has, like the last few years, been one of great religious interest; the feeble churches have been gaining

strength, and are now in a very prosperous condition; the congregations are so large, that during most of the winter the houses would not contain the people, and the meetings have been held under arbors. Since the opening of spring most of the meetings have been so held. At most of the meetings persons have attended for the first time, and have since become regular in their attendance.

The society have now 8 churches, besides 10 places of preaching. On the Sabbath preaching is heard at these places mostly by the native preachers. The labors of the native preachers have been attended with great good. Belonging to the churches are 740 members; during the year 180 have been added to the churches. Among the number are several of the leading men of the tribe, whose influence is greatly felt throughout the nation in advancing the Christian religion. One of the rulers has become a minister, and is actively engaged in preaching. The missionaries and native preachers are Rev'd H. F. Buckner, at Creek agency; Rev'd Americus L. Hay, at North Fork; Rev'd James Perryman, native, at Big Spring; Rev'd Chilly McIntosh, native, at North Fork; Rev'd Wm. McIntosh, native, at North Fork; Rev'd Yar-too-chee, native, at Broken-arrow; Rev'd Andrew Frazier, native, at Elk creek. The school at North Fork closed its 3d session of 22 weeks, July 20th, with a public examination, which gave interest to the parents and friends attending in the cause of education. Teaching the youth of this nation has proven wonderfully successful; during the session 14 learned to read who began in their letters; this included mostly all that were not reading—all that had attended the school regularly. The average attendance was 35; during the last half of the session, 20 boarded in the mission family; the progress of the boarders has been much greater than of the day scholars. The boys have been taught farming; the girls housekeeping and sewing. The teachers have found no difficulty in getting the work done assigned to the scholars. The manual labor schools will be of the greatest service to the nation. In them the Indian youth will obtain industrious habits, and become industrious and useful citizens. The people will soon fill the manual labor schools, as now the entire nation desire them. I see nothing to prevent this tribe from becoming as industrious and intelligent as the most advanced.

The classes and studies of the scholars at this school are: 1st class, of 6 scholars, spelling, 4th Eclectic Reader; writing, Ray's Arithmetic, 2d part; Mitchell's large Geography. 2d class, of 8 scholars, spelling, 3d Eclectic Reader; writing, Ray's Arithmetic, 2d part; Mitchell's small Geography. 3d class, numbering 6, spelling, 2d Eclectic Reader; writing, Ray's Arithmetic, 1st part; Mitchell's small Geography. 4th class, spelling, 1st Eclectic Reader. 5th class, spelling.

The school is conducted by Rev'd Americus L. Hay and Mrs. Hay. It is managed without any difficulty; the scholars performing cheerfully whatever is allotted to them. The fundamental rules of the school have never been broken. Bright is the prospect before those engaged in the improvement of the people of this nation.

Most respectfully, yours,

AMERICUS L. HAY.

Col. P. H. RAIFORD, *agent*.

REF0060091

No. 3.—C.

CREEK AGENCY, *Oct. 10th*, 1849.

SIR: In compliance with your request I submit the following report of the Muskokee mission school in my charge. The second term of this school commenced Nov. 10th, 1848, and closed June 28th, 1849. The attendance during the winter term was less than the preceding summer, from the fact that some of the pupils were destitute of clothing to protect them from the inclemency of the season, which was one of unusual severity. The latter part of the session was well attended, averaging twenty-five scholars. Those of the students who were able to attend regularly made very good proficiency. The following branches of study were attended to: Reading, spelling and defining, writing, geography, and arithmetic. Several specimens of good writing were presented at the examination; also samples of plain sewing and embroidery, which reflected much credit to the skill and improvement of those by whom they were executed. One afternoon in each week is devoted to teaching the girls the use of the needle, which they acquire with great facility. The Sabbath school connected with the school has been, and continues, one of much interest. Some who were formerly engaged upon the Sabbath in attending ball, plays, hunting and fishing, are now regular attendants upon the Sabbath school and the house of divine worship, at which places they conduct themselves with much propriety. Those who 1½ years ago did not know a letter of the alphabet, recite upon each Sabbath from 7 to 12 verses from the Bible, and a prayer or more from Caper's catechism.

The third session commenced Sept. 2d, 1849, after a vacation of two months, including July and August. Arrangements have been made to board a portion of the scholars in the mission family, where they are under the constant supervision of the teacher. The girls alternately assist in domestic matters, and the boys, as far as circumstances admit, are instructed upon the manual labor system. These youths are making rapid advancement in their studies, and are fast improving in their general deportment. Clothing is also provided for those boarding at home, whose parents or guardians are not able to provide for them. We consider the plan of boarding a part of the children in the day school as a good one, as we secure a more regular attendance, and give those boarded greater advantages than they would otherwise have. In view of the above new arrangement, we anticipate a regular attendance the present session, and hope to see much good result from our labors.

With much respect,

L. M. COLLINS.

Col. PHILIP RAIFORD,
U. S. agent for the Creeks.

No. 3.—D.

CREEK NATION, *Oct.* 8, 1849.

SIR: In compliance with your request, I beg leave to submit the following brief report of the state of the work under my care.

The large building on North Fork is nearly completed, and will be ready to occupy in the course of a few weeks. The school will be opened so soon as the outfit can be got on from Louisville. But in this we may be under the necessity of some delay in the opening of the school, owing to the uncertainty of the navigation on the Arkansas river. Every necessary effort shall be made for the opening of the school at the earliest possible period. The cost of the building, when the carpenter's work shall have been completed, will be not far from nine thousand one hundred and sixty-nine dollars. This includes the work on the building, bills of transportation, and the materials. Of the above amount, the United States Government, on the part of the Creek Nation, has furnished five thousand dollars, leaving over four thousand to be paid by the Missionary Board of the M. E. Church south, besides the outfit, and meeting various other contingent expenses. We have had many and serious difficulties to contend with in getting up so large a building so far from navigation. But no labor has been spared in order to accomplish the object, and fulfil the contract entered into with the Department.

There will be twenty-one rooms besides the halls in the building. It will be sufficiently large to accommodate one hundred children, with the superintendent and teachers. We have already a farm enclosed of seventy or eighty acres, a part of which has been in cultivation the present year. With the one thousand dollars appropriated for the benefit of the farm and shops, two wagons, two horses, two yoke oxen, nine head of stock cattle, one set blacksmith's tools, one chest carpenter's tools, two boxes axes, one set harness, &c., &c., have been purchased, besides the original improvements, which cost three hundred dollars. We have had three white and four native men employed the past year in the regular work. Three small schools have been kept up a part of the time, in which some seventy-five children have received more or less instruction in the primary branches of an English education. The school near the agency has been under the care of Miss Collins, who has manifested a deep interest in the school, and given general satisfaction as a teacher. I must refer you to her report for particulars.

Rev. James Essex has been engaged a part of the year in teaching a small school near John Smith's, some distance up the Arkansas. He will report to you in detail.

We have also had a school a few months in the neighborhood of the large building on North Fork. This was taught by Miss Horton. Miss H. gave general satisfaction. During the three months the school was in session the progress of the children was all that could be well desired. The children were principally exercised in spelling, reading, writing, arithmetic, and vocal music. The greater part of them were boarded in the mission family, and, when not in school, required to perform manual labor of some kind.

As the regular returns of the missionaries for the past year have not yet been made, I suppose the whole number under religious instructions will not exceed the preceding year.

Your most obedient, humble servant,

THOS. B. RUBLE,
Sup't Am. S. School.

Col. P. H. RAIFORD, *Creek Agent.*

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No. 3.—E.

KOWITAH MISSION,
Creek Nation, Oct. 3, 1849.

SIR: In compliance with the requirements of the Department, I proceed to make a brief statement of the condition of the Kowitah mission school.

Our last term began on the 1st of November, 1848, and closed on the 15th of June, 1849. At the opening of the session we had thirty-five pupils—twenty girls and fifteen boys. All of these children are part Muskokee, except one, who is a Saxon girl adopted into the nation. Of the remainder all are mixed, some partaking more and some less of Saxon blood. The ages of the children vary from eight to twenty years. At the end of three months one of this number left, and another at the end of four months, leaving but thirty-three scholars at the end of the term. In the teaching of these children we have constantly had in view a threefold object, viz: First, the development of their moral and religious powers; secondly, the expansion and cultivation of their intellectual capacities; and, thirdly, the application of their physical powers to purposes of utility. In order to accomplish the first of these ends, we have endeavored to teach them the nature of their domestic and social relations, their relations to society at large and to mankind in general, and especially their relations and obligations to the one only living and true God—the Father, Son, and Holy Ghost. The authority by which these truths have been enforced has invariably been the positive declarations of revelation and the dictates of man's own moral nature.

As to how far we have succeeded in effecting this object, the subsequent history of these children only can answer. Suffice it to say at present, that hitherto the indications for good have decidedly preponderated in comparison with all discouraging circumstances. With the same advantages, I have no hesitation in asserting, that the Muskokee mind is as susceptible of moral and religious culture as that of any other race with whose history I am acquainted.

In our endeavors to promote the intellectual culture of our pupils we have of course used the ordinary means usually employed for the accomplishment of this end. Our board have liberally supplied us with such school books as we have called for; and we have endeavored to select and apply them to the several capacities of the children under our instruction; at the same time having recourse to such collateral means of stimulating and encouraging the mind as in our judgment have seemed requisite.

In regard to the intellectual improvement of our scholars, we can speak of nothing bordering upon the extraordinary. Their progress in learning has been, considering their circumstances, fully equal to that of any school with which I have been acquainted in the States. In order to present a definite view of what we have been doing in this department, I will briefly mention the books used, and the manner in which the pupils are classed. 1st. Reading: We use McGuffy's Eclective Series. In the 4th part three are reading; in the 3d part nine are reading; in the 2d part eleven are reading; in the 1st part eight are reading, (one of these entered school last term;) and in the primers, four. These have been here but one session. 2d. Arithmetic, (Ray's Series:) Three are studying Part 3d; twelve are studying Part 2d; eight are studying Part 1st. 3d. Penmanship: Twenty-two are engaged in writing as a regular part of their school exercises, in connection with which they have practised regularly in the art of composing; in these two particulars their improvement has been quite as manifest as in other departments. 4th. Three are studying English grammar, geography, and drawing maps, &c.

As a third part of our duties to the children under our care, we have paid particular attention to the formation of habits of industry. This we have found to be, as a general thing, no easy matter; but the importance of the object in view has led us to persevere, and our efforts have been in the main successful. The children all labor about two hours and a half each day, dividing the time between the morning and the evening. The boys work under my own immediate inspection, i. e., I work with them; and the girls are taught the various duties connected with house-keeping, including plain sewing and fancy needle-work. These duties they perform under the supervision of one of the ladies of the mission family, whose efforts to secure neatness in these matters are generally in a measure successful.

In regard to the general improvement of our neighborhood we cannot but speak favorably, though changes are slowly effected.

Preaching on the Sabbath is always attended by some of the Muskokee people, and often by a considerable number. There are at present in connection with our church twenty three members, besides the mission family. I am happy to say, that though our people are no longer able to obtain any considerable share of their support by hunting, the stern hand of necessity has led them to adopt a more comfortable mode of living. They now raise corn sufficient for their own use, and many of them more than they can consume. We are furnished with corn by our immediate neighbors to any amount we wish, for which we cheerfully pay them its full value, hoping thereby to contribute our mite to the encouragement of this people, upon whom, at length, prosperity begins to dawn, after a long and a dreary night.

Yours. very respectfully,

A. BALENTINE,
Superintendent of Kowitah School.

Col. RAIFORD, *Creek Agent.*

No. 4.

SEMINOLE SUB-AGENCY, *September* 30, 1849.

SIR: This being the period when, by the regulations, annual reports of the condition of the various tribes of Indians are required, I have the honor to make the following of the state of affairs in the Seminole nation:

Recent instructions received in relation to Florida difficulties renders it impossible for me to give much time to the writing of a report, or embracing in it such facts as I might have done, and proposed doing, had more important duties not have intervened. My first object now being the appointment of a delegation to go to Florida to assist in restoring peace there, and removing those Indians to the West, most of my time is either taken up in conferences which have for their object the removal of the difficulties which

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embarrass me in carrying out the orders of the Government in reference to Florida, or in producing that feeling at home which will counteract the influences at work in keeping up the misunderstanding between the Creeks and Seminoles.

The Seminoles have for the most part spent the last year as in all former years since my intercourse with them; and were I to state their general condition at this time, relatively to last year, I should only have to say, "in statu quo"—whether as regards their bodily or mental improvement.

Their crops, in consequence of the excessive rains in the spring, were late, and less than the quantity of ground cultivated should have produced, yet with proper care sufficient for their actual subsistence.

They pay but little attention to any kind of stock; if it prospers, all very well; but if not, they either say they have had bad luck, or that if they were in Florida their stock would not have required attention.

A considerable number go out to hunt each season, but not so much for the profit, as that they "are Indians, and wish to hunt;" it is more from habit than interest.

They are on good terms with all tribes, excepting the jealousy and suspicion which they harbor towards the Creeks. Whiskey is still used in large quantities, and it is impossible for an agent, unassisted, to effect much in preventing its introduction.

There is no school in operation in the nation, although preparations are being made to open one by Mr. Lilly, under the direction, I believe, of the Presbyterian Board. His report to me is herewith forwarded.

* * * * *

For the reasons given, I cannot go much into detail. I have given the condition of the tribe, nor could I do more were I to lengthen this report, so far as their present condition is concerned; yet I had intended to recommend certain measures which I have deemed necessary to the better organization of the Department, as indicated some time since in a letter to your office.

Respectfully submitted by your obedient servant,

M. DUVAL, *Seminole Sub-agent.*

HON. ORLANDO BROWN,
Commissioner Indian Affairs, Washington city.

No. 4.—A.

SEMINOLE MISSION, *September* 19, 1849.

DEAR SIR: Agreeably to your request, I give you an account of our mission. We came to this place the 20th October last. Our station being new, every thing was to be done. Last winter was so very severe, that no preparations were made for commencing operations; however, so soon as we could, we began to cut and hew logs for building, and cleared some ground for cultivation. We have about an acre and a half under fence, principally used as a garden; a good, substantial two-story log building, twenty by sixteen feet, and most of the logs hauled for another of the same size, which we want to put up as soon as possible, and commence school. Besides the above, we have built a good meat house, twelve by fourteen feet, and a small kitchen. A number of the people have expressed a willingness to

send their children to school. On the Sabbath we hold religious meetings; more or less of the people attend; sometimes our congregations are quite large. Our prospect of doing good is as encouraging as could be expected, all things considered. We are treated kindly by the people. Could the people be persuaded to forsake drinking, the temporal and moral condition of them would at once be much improved.

Very respectfully, your obedient servant,

JOHN LILLEY.

M. DUVAL, Esq.,
Seminole Sub-agent.

No. 5.

CHICKASAW AGENCY, *August* 29, 1849.

SIR: The Chickasaws are situated much as they were last year; few changes of residence having taken place among them. Some few have moved upon the Washita river, west of Fort Washita, and some from near Fort Towson have moved upon Blue river, and some few have moved upon Red river, some distance above the mouth of the False Washita. But it is to be regretted that so large a number of the Chickasaws are yet scattered all through the different Choctaw districts. There never will be that unity of feeling among them which is desirable, until they get together. I have but little doubt but what some few influential ones among them is the cause of a great many more not moving into their own district.

The district is large enough, is healthy, and good land enough, not only for the Chickasaws, but for the whole of the Choctaws also, and then the country would not be half so densely populated as any of our western States are. It would surprise some of our eastern citizens to see so large and so fine a country all but entirely uninhabited. And should the northern counties of Texas continue to increase in population as fast as they have done for the last few years, particularly those counties lying on Red river, we shall soon hear of steamboats running up as high as the Cross Timbers. Red river is as navigable for one hundred miles above the mouth of False Washita as it is the same distance below—I mean by water. In 1843, Captain J. B. Earheart, a man of great energy, had the contract to furnish the United States quartermaster at Fort Washita with corn; that summer he ran a steamboat twice within one mile, or less, of the fort. All that is necessary to induce steamboats to run up Red river as high as the Cross Timbers, is to insure them freight.

The crops in the nation have been cut very short this year by the very heavy rains. There was so much rain about the time of planting corn, it was difficult for the farmers to plant; and, shortly after the corn was up, a very heavy sleet with snow fell, destroying not only the corn, but, with slight exceptions, all the fruit in the country.

The wheat and oats were also destroyed by the heavy rains just at the time of harvest. Instead of thousands of bushels of wheat and oats being for sale, there will not be enough for seed. The corn is not so bad, but there will only be a small surplus, if any. I think it very likely that there will not be more than will supply the natives.

The high and continual freshets this spring and summer have done great

damage in the nation. The fine grist and saw mill of Col. Wm. R. Guy, on Boggy river, has nearly been entirely destroyed. The saw mill just completed by the Rev. W. Browning, superintendent of the Chickasaw Academy, has been seriously injured. The saw and grist mill of Mr. G. L. Love was entirely destroyed the very night after he had received it from the builders; not one particle of it was left; even the mill stones were washed some distance, and are thought to be buried deep in the sand below.

Since my residence in the West, I have not seen such a winter and spring as the last, and so far we have had but little summer. On the 29th of August we had fires in our houses, and winter clothing on.

The Rev. Mr. Browning is progressing slowly with the buildings of the Chickasaw Academy, but I am in hopes they will be of a good and substantial character when completed; which will be, perhaps, some time in the year 1850. With the female academy, that the Hon. Wm. Medill, late Commissioner of Indian Affairs, made a contract with the Board of Presbyterians to build, &c., &c., nothing has yet been done. No superintendent has yet come to the country; the delay is, of course, a great disadvantage to the nation. The Commissioner was also authorized to make an arrangement with the Episcopal church to build and carry on a large male academy, but I have not yet heard of any contract being made. Should the Episcopal church decline the offer, the Chickasaws would be very willing for the honorable Commissioner to offer it to the Baptist church. It is very desirable to have these academies in operation as soon as possible; there really is no time to lose; any delay is, of course, doing the Indians injustice.

There are at this time at school in the Eastern States, 17 or 18 Chickasaw boys, and two more have been authorized to be sent. These boys should not be permitted to return to the nation until their education is finished.

I cannot say that the general condition of the Chickasaws has improved any in the last year. There has been more drinking among them than there was a few years since. The principal cause of it is, that the facilities of getting whiskey and other liquors are greater than they used to be. There has been an increase of grocery establishments near the lines of the nation, and they keep better liquors, and sell at lower prices than heretofore; besides, there have been two trading-boats (steamboats,) in Red river for several months with all kinds of liquors, besides various other articles of merchandise; and, I have been informed, sold much lower than the local establishments. I have heard that an Indian could get a *quart bottle* full of *whiskey* for one *bushel of corn*. Such things cannot be put down by the agent or the military in the country; nothing but the laws of the States adjoining the Indian country can put a stop to it, and then it would be smuggled in and sold.

But the most effectual way to put a final close to the whiskey trade, and at the same time to improve the condition of the Indians in every respect—a point that the Government, and all well disposed persons toward the Indian race are anxious to see accomplished—is to *pay them all the money* they have in the hands of the Government, except a sum that the *interest* of would keep their schools, and furnish them with ploughs, and some few other agricultural implements. I am perfectly satisfied in my own mind that no greater injury can be done to a tribe of Indians than by paying them an annuity; give it to them at once; it will then be of very great advantage to them, particularly to the prudent; it would do them some good;

now it does scarcely any thing; those who would be prodigal would soon have nothing, and then they would go to work, and by working one-third of their time in this country they can make a good support; they would be compelled to work, for there is no game, and they must subsist. When they get to work, they then will commence improving in every way. In my opinion, the greatest curse that can be put upon a tribe of Indians is, to give them an annuity in money. I will appeal to every man of any judgment, who has lived among or had the control of any tribe of Indians, and who feels any interest in their well being, if my views on this subject are not correct. So long as they have an annuity coming to them, there will be jealousy, contentions, brawls, and frequently bloodshed. If they had none, all would be quiet, all peace, all friendship.

This year several of the Kechies, Witchetaws, Ton-qua-was, and Pah-ah-hu-ka, the principal chief of the Comanches, have visited me. The Kechies, or a number of their tribe, are very anxious to settle on the False Washita river, in the Chickasaw district, but the Chickasaws are opposed to it. The Witchetaws have been for some time living in the western part of the district, and the Chickasaws would be very much pleased for them to move off. Their visit to me is, I think, only a begging trip. They never bring any robes or skins to sell.

The Witchetaws and Caddoes have had some difficulties this spring. The Witchetaws stole several horses from the Caddoes, and the Caddoes went to the camp of the Witchetaws and requested them to give them up; the Witchetaws positively refused, and the Caddoes, with Jim Ned, part Delaware, and some few Boluxi Indians, drove off a number of the Witchetaws' horses. The Witchetaws saw and followed them, and after going a mile or two, the Caddoes were overtaken and fired on by the Witchetaws. The Caddoes returned the fire, and during the fight the Caddoes lost two men killed and one wounded; the Witchetaws lost 10 or 12 killed and wounded. So soon as I heard of the difficulty, I sent for both parties; several of the Caddoes with their chief came in, and three or four Witchetaws, with a second chief, came in. Col. D. S. Miles, U. S. A., commanding Fort Washita, and myself, talked to them, and they agreed to be friendly for thirty days. At the end of that time, both tribes were to meet at the Chickasaw Agency to have a council, which was to have been on the 27th of July last, but on account of the high water neither tribe came, and I have not seen them since. The greater part, or a number of each of these tribes, are living in the western part of the Chickasaw district. The Kechies are also opposed to the Witchetaws. They say that the Witchetaws are continually committing depredations upon the citizens of Texas, and it gives them (the Kechies,) great uneasiness, thinking that the Texans might suppose that they were also engaged in stealing horses from them. These people I have no control over, but I thought it my duty to put a stop to their stealing, and killing each other, if I could, by council. If they were to fight for a month, I would have no means to put a stop to it. At Fort Washita there are but two companies of infantry; they are fully able to protect the fort, and all that might put themselves under its protection, but a few infantry cannot go out in the prairies and put a stop to mounted Indians fighting. If there is a fort in this whole department that requires a company of dragoons, Fort Washita is the post. There are more of the various tribes of Indians passing to and fro in the vicinity of this post, than any other post perhaps in the United States. I regret very much that I was absent in the

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eastern part of the nation when Pah-ah-hu-ka, the Comanche chief, came in; he had none of the Comanches with him; but that gallant and accomplished officer, Col. D. S. Miles, of the 5th infantry, U. S. A., commanding Fort Washita, received him, and gave him such advice as was necessary for the benefit of himself and nation. He promised Col. Miles to use all his exertions to get those citizens of the United States who were captured this year on the Rio Grande, and bring them into the nearest military post of the United States.

This year there have been six blacksmiths' shops for six months each, but the Chickasaws have determined to keep two of them for the whole year. I have heard of no complaints against them of much importance—none sufficient to remove them; in fact they were such complaints as a word or two would put all right. While on the subject of blacksmiths, I think it proper to give my views about furnishing the Chickasaws with farming utensils. It will appear from the calculations below, that to carry on two yearly shops and five six months shops, will cost five thousand six hundred and fifteen dollars, ($5,615.) This amount of money would furnish by contract 800 ploughs, with three or four extra points, and well stocked, one thousand axes, and about two thousand hoes, which is more than all the smiths would make in five years; the next year $2,000 would furnish the whole tribe with all the implements that are necessary; and from that time out, $1,500 would keep them supplied. Therefore you must see the great advantage of getting the farming utensils for the Chickasaws by contract; particularly when we know the articles would be much better and more durable than those made in this country. I will venture to say that there has not been one hundred axes, nor a hundred hoes, made by the blacksmiths since the Chickasaws have been in this country. I am perfectly satisfied that the shops do not pay half what they cost.

Calculation of what two yearly and five half yearly shops cost.

2	blacksmiths for one year at $600 each	$1,200
2	assistants for one year at $240 each	480
5½	year blacksmiths at $300 each	1,500
5½	year assistant smiths at $120 each	600
4000	lbs. of iron for the two yearly shops, at 9½ cents per pound	380
5000	lbs. of iron for the half year shops, at 9½ cents per pound	475
400	lbs of steel for the yearly shops, 200 each, at 20 cents per pound	80
500	lbs. of steel for the half year shops, 100 each, at 20 cents per pound	100
3000	bushels coal for the two yearly shops, 1500 each, at 10 cts. per bushel	300
5000	bushels coal for the half yearly shops, 1000 each, at 10 cts. per bushel	500
	Total	$5,615

The Rev. Mr. Couch, of the Methodist Episcopal Church south, is yet laboring among the Chickasaws, and so far as I can learn, he is thought very highly of by the natives and whites. I do not know how many members he has in his church, nor do I know whether they are increasing or not.

There are no schools as yet in the Chickasaw country, which is very much to be regretted. I am confident that schools on the manual labor plan are the only schools that will do much good in any nation of Indians. To give them an education without learning them to work, either as farmers or mechanics, is of but little use to them.

Very respectfully, your most obedient servant,

A. M. M. UPSHAW,
U. S. Indian Agent for the Chickasaws.

Col. JOHN DRENNEN,
Acting Superintendent, Western Territory, &c.

No. 5.—A.

CHICKASAW ACADEMY, *October* 6, 1849.

SIR: The advancement made in our works at this place during the past year has not been equal to our hopes; nevertheless, we have done what we could. About a year ago we began building a saw mill; the millwright arrived early in November, and we had assurances that the work would be done by the latter part of spring or beginning of summer; and I have no doubt but such would have been the case, but for the very unfavorable state of the weather for such business through the long and dreary winter; and besides a succession of high freshets during the spring and summer, both retarded and damaged our operations, and rendered additional work necessary. The damage sustained by the last high water, which occurred the first day of August, required the labor of about five weeks to repair it. We now have the mill in operation, though not entirely finished; it is built at a good site, on an unfailing stream, with sufficient water for sawing and grinding at all times.

We are now nearly ready to begin cutting the lumber for our large buildings; the first that we shall build will be the boarding-house; this will be large enough to afford room for a small school, until we can erect the store buildings proper.

Our farming operations, too, have been much obstructed by the wetness of the season. We have over fifty acres enclosed, but only cleared and cultivated about one-third of it last year. The residue being to clear off this season, we were much hindered, both in clearing and planting, from the same cause. We succeeded in getting in about thirty acres, and, excepting the injury and loss by vermin, the crop is good, and will be nearly sufficient for our purposes for the year. It is, indeed, well for us that we have so good a crop, as the price of corn this season is about double what it was last. We have raised a sufficient amount of vegetables for family purposes, and have secured about fifteen tons of hay, made on the prairie.

Provided we can obtain the necessary mechanics and laborers, which, however, is difficult in this remote region, we hope to have the first of the large buildings so far advanced as to enable us to begin a school next spring or summer; the bedding, clothing, &c., for which is already procured and on the way.

During the last five or six weeks several of our laboring hands have been

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entirely disabled by sickness; they are now convalescent. Others have been more slightly attacked with the prevailing complaint, chills and fevers, and we hope that the advance of the season and a change of weather will bring an improved state of health.

With due respect, your obedient servant,

W. BROWNING,
Superintendent.

To Col. A. M. M. Upshaw,
U. S. agent for Chickasaws.

No. 1.

Office Superintendent Indian Affairs,
Detroit, November 2, 1849.

Sir: In conformity with the regulations of the Indian Department, I have the honor to submit, for your consideration, the following report of the condition and affairs of the Indians within the district of Michigan.

Permit me, in the outset, to express the conviction that the efforts of the Department to improve the condition of the Indians, within this agency, have been eminently successful, and that the vast difference in the moral and social condition, existing between these Indians, attributable evidently to the labor bestowed upon them, shows, beyond a question, the duty of Government to provide for their wants, even did there exist no assumed obligation of this kind. Their acquirements, in many instances, in various branches of civilization, and especially in education and agricultural pursuits, demonstrate most fully the feasibility of an extended improvement in their condition. Many of them have already, in a measure, abandoned their roving habits and manner of life, and settled permanently on homes; depending no longer on the chase merely for a subsistence, but relying upon their skill in the culture of the soil.

Since entering on the duties of my office I have visited, in person, the Indians at Mackinac, Sault Ste. Marie, Saginaw, and Flint, in the north and east of the State, Grand river in the west, and the various points in the interior, and find that a general spirit of contentment and satisfaction prevails among them. They seem thankful towards the Department for what it has already done in their behalf, and earnestly implore that it will not only continue but increase its favors. They are generally very solicitous for the establishment of schools among them to educate their children, and the appointment of missionaries to teach them the Christian religion. Many of them have already renounced heathenism and embraced Christianity. At a few points whole bands, as it were, have been converted to God, and, as a necessary consequence, have speedily risen from degradation to respectability and happiness.

The remnant of the Pottawatomie tribe, situated in Calhoun county, where they have purchased lands, are fast rising in the scale of being. Many of them live in comfortable and even neat dwellings. They have already made considerable progress in agriculture, and seem to be enlarging their plans for future operations. They have also a flourishing school in operation most of the time. They are already so far advanced in civilization as to assume, for the most part, the dress of the whites, refrain from intoxicating drinks, and attend faithfully upon the services of religious worship. They are in charge of missionaries, who are laboring assiduously to improve their condition.

Of the Ottowas, situated in the region of the Grand river, a few are in possession of permanent homes, and consequently enjoy some of the comforts of civilized life. Those at the Ottowa and Griswold colonies are much in the advance of their fellows in this respect. They have secured to themselves fine tracts of land, upon which they have made considerable improvement, and are fast bringing to their aid many of the implements of husbandry. Like all others in their unimproved condition, they have heretofore been addicted to intemperance, but in this respect also there is a decided improvement. The teachers and missionaries among them are laboring with commendable zeal to advance them in the various departments of morals, education, and agricultural pursuits. They seem to be no less ardent and active than heretofore, and their efforts are being crowned with encouraging success.

Those of this tribe not connected with either of these colonies are in a much less happy condition. From their want of permanent homes upon which to rely for a subsistence, they are necessarily given to wandering in different directions, and consequently the same influence cannot be brought to bear upon them for good that otherwise could. This leaves them much more as they are, when wholly free from these restraints. They, however, very unanimously manifest desires to become settled like the rest of their brethren, whom they discover to be so much superior to themselves in point of happiness and comfort.

The Chippewas situated in the regions of Saginaw bay are in many respects of more than ordinary interest. It is but a few years since, in addition to the degradation of heathenism, they were sunken in the degradation of the vilest intemperance; so general had this vice become among them by means of a class of reckless and unprincipled whites, that they seemed to be fast verging towards an entire extinction. While in this condition they excited the sympathies of various denominations of Christians, who have sent them, at much sacrifice, teachers and missionaries to instruct them in the principles of the Christian religion. It is gratifying to know that their efforts have not been without success. These Indians now very generally abstain from the use of whiskey, and have become industrious and frugal. As would be expected, therefore, peace and comfort are beginning to prevail among them. In addition to the interest they manifest in the education of their children, many of them are tillers of the soil, from which they already derive much of their support.

The Ottowas and Chippewas of Lake Michigan are becoming of no ordinary interest to the heart of the philanthropist. Their dissatisfaction with their unsettled condition, and anxiety for permanent homes, together with their desires for education and religious instruction, entitle them to generous sympathy. Many of them evince very strong desires to become settled, and but for their scattered position they would doubtless ere this, have been brought under influences that would have placed them on a level with those located elsewhere. Like their fellows, in nearly every other place, they have been made the subjects of vile intemperance, which has not failed to do its work of ruin among them. In view of their desires to settle, and the possibility of congregating them somewhere in the northern portion of the lower pen-

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insula, where the healthiness of the climate, the productiveness of the fisheries, and the quality of the soil would all be favorable, there can be no doubt that means thus applied would be well repaid by the good they would accomplish. Thus situated, they could soon be brought under influences that would speedily deliver them from their present vices and degradation. Agricultural, educational, and religious teachers could readily be enlisted in their behalf were they thus collected.

Of those in the upper peninsula it affords me pleasure to state that, for the most part, they are doing well. With the exception of those who are grossly addicted to intoxication, for which they have abundant facilities, they are happy and prosperous. In consequence of their abundant fisheries and prolific hunting grounds, they manifest less anxiety to settle and cultivate the soil than those already mentioned. They, however, are fast beginning to appreciate the advantages of civilization, and ask that missionaries, and persons to teach them the ways of civilized life, may be sent among them. To some extent this call has been responded to. Various missionaries are laboring among them, at different points, with encouraging success. Many of the children have made creditable attainments in learning, and bid fair to be of use to their fellows. Intemperance in many places, if not wholly removed, has been greatly checked, although there needs to be much done yet. Taking them, however, as a whole, and considering them in all respects, there can be no doubt of a very general and decided improvement. The appropriations made for them are evidently well made, and could not righteously be dispensed with.

From what has been said it will be seen that the Indians, within the bounds of this agency, are not only improving, but improving rapidly. It is my decided conviction, that they were never in a more healthy and prosperous condition than at the present time. They not only use the facilities now enjoyed by them for improvement with much success, but call loudly for still other and enlarged advantages. The disposition to settle down on permanent homes is fast gaining ground among them, and the results invariably show the wisdom of encouraging this disposition.

I cannot refrain from expressing my conviction of the importance of moral and religious instruction among them. Without these, it seems to me, no careful observer can expect any great results for good from any other means employed. Until brought somewhat under the influence of the Christian religion, it will be found a difficult, if not impossible task to civilize them to any considerable extent. It requires something more than a consideration of mere physical comfort to correct the vices into which they have so deeply fallen, and inspire in them a relish for the higher attainments of civilized life. The encouragement of missionaries and teachers among them is evidently, therefore, a part of the policy to be observed. They must be Christianized, or it will be long before they can be civilized. In the entire absence of moral and religious instruction, all efforts to improve their condition will be comparatively misdirected and fruitless.

No reports from the sub-agencies have as yet been received at this office, and it is presumed that communications have been made directly to the Department.

I have the honor to transmit herewith, for the examination of the Department, the following reports, viz:

No. 1. Report of Bishop P. P. Lefevre, Roman Catholic missions and schools under his charge.

No. 2. Report of Rev. Peter Dougherty, Presbyterian mission and schools, Grand Traverse.

No. 3. Report of Rev. Leonard Slater, Baptist mission and school, Ottowa colony.

With great respect, I am, dear sir, your obedient servant,

CHAS. P. BABCOCK,
Acting Sup't Indian Affairs.

Hon. ORLANDO BROWN,
Com'r Indian Affairs, Washington, D. C.

No. 1—A.

GRAND TRAVERSE, *September* 12, 1849.

DEAR SIR: In reviewing the operations of the mission at this place for the past year, we have cause to acknowledge with gratitude the providential care of our Heavenly Father, who has preserved us in health, and permitted us to continue our labors among this people. While the pestilence which walketh in darkness and wasteth at noonday has been spreading alarm, and death, and mourning, throughout the land, it has not been permitted to come nigh our dwelling, and few seasons have passed with so little sickness among the Indians of this region. It has been a year of health and plenty with this people.

In many points of view, these people appear greatly improved when compared with their former condition, or even with the present condition of neighboring bands more remote from instruction and more exposed to the debasing influences of intemperance. By presenting such a view as a stranger might get in passing through their village, or seeing them in the house of God on the Sabbath, quite a pleasant picture of their condition might be drawn. It is not, however, that view of them which is obtained from one point, or at one particular time, either in a drunken revel, or when clothed and in their right mind they sit in the house of God, that is desirable in these reports. It will be my object, therefore to present such facts as will exhibit their present condition in a proper light.

With regard to habits of industry and the means of comfort, a large portion of them appear on the advance. Last fall they reaped the reward of industry in a large crop of corn, and potatoes, and other products, much larger than in any former year. They sold several thousand bushels of corn and potatoes, besides having a full supply for their families.

A portion of them still, after their crops are gathered in the fall, leave for different points, some going to the vicinity of the southern extremity of Lake Michigan to spend the winter in the woods hunting. Another portion turn their attention to labor during the winter, chopping wood and getting out hoop, stave, and shingle stuff. They found this employment more profitable to them than the chase. This spring they enlarged their fields, increased their plantings, and notwithstanding the drought in the early part of summer seriously threatened their crops, the latter rains have brought every thing forward; so the prospect is that they will have a good harvest.

A large number of the men found employment this summer in getting out tan-bark, until they became alarmed about the cholera, when dropping

work they scattered away for a short time. From these sources, together with their sugar crop, they have had the means of supplying their families better than in any former year.

Some continue indolent, drinking whenever opportunity offers; but the larger portion, especially the young men, have sensibly improved in habits of industry. In habits of economy they are making some improvement. They expend less for articles of mere show, and are more provident than they were. But few of them yet, however, provide much for the future. The principle of individual interest needs to be strengthened. Those who have houses are gathering about them articles of household furniture, but their habits of domestic neatness need to be improved. With regard to the use of intoxicating liquors, I regret that it is necessary to report it rather on the increase. There has been more drinking the past year, and many have been more bold and reckless about it than in former years. Several reasons for this may be referred to. With many of them abstinence was the result of the fear of consequences, rather than a due sense of the evil of the habit of drinking. Where abstinence is the result of restraint rather than principle, the natural consequence is, greater indulgence when the restraint is withdrawn or slackened. By good counsel from former agents, and through good examples and influences here, many had abstained from drinking, and opposed the bringing of it to their village. Some, more reckless, would bring it in and dispose of it to the great annoyance of the village. The matter was reported to the late superintendent, who instructed persons here to destroy any liquor that might be brought, and report the individuals to the office, warning them that their annuity would be withheld, or in some other way they would be punished. The Indians were notified of this, and subsequently a quantity of liquor was destroyed, and the names of the offenders reported as directed. Several stayed from the payment for fear of meeting the agent. But so far as I could learn, nothing was said on the subject to them. As nothing was done to them, they were disposed to say we had misrepresented the matter, and they got liquor more frequently in defiance of opposition. Again, the natural effect of seeing the men employed by Government, and sent to teach them the arts of civilized life, using it freely, and sometimes furnishing it to the Indians, of seeing Government agents drinking freely and sometimes to intoxication, is to lead them to imitate the example. They look to the white people for example, and when they see those who are to them the representatives of the Government freely using intoxicating drinks, they regard it as rather manly and respectable to go and do likewise. Another reason is, the Indians have had more ready access to liquor. Some men who have come on the bay to cut pine and peel tan-bark, have brought liquor and sold it to the Indians. Such men, lawless and reckless, are doing much harm. Take, as an example of this traffic—a man on the Manistee sold out of one barrel to the Indians $27 worth, besides retaining his own winter's supply. It was sold as high as ten shillings a pint. This I have from a man acquainted with the fact. The result of the sales in this region I have not learned, as they are more private about the business. The young men, particularly, have drank more and behaved worse than for several years past. The better class of the men are opposed to the introduction of liquor into their village, but their influence is not sufficiently strong to prevent it.

With respect to the school, some change was made last fall. A separate school for females was commenced and kept in operation for eight months.

Two advantages resulted from this division. Each scholar could receive more attention, and the females could be instructed in some of the arts of domestic economy. In the female school the average attendance on ordinary days was about twelve. On sewing days the attendance was considerably greater. The whole number on the roll is twenty-eight, including four white girls, but not including women, who attended only on sewing days. Their ages were about from five to twenty years. They were taught reading, writing, spelling, sewing, knitting, and marking. Five read and write, seven spell in words of four syllables, three are in their letters, and the others are spelling in easy lessons. Twenty-one have attended to knitting, nine have finished, or nearly finished, a pair of stockings each, and three have finished two pairs each. Eleven have pieced quilts, some of which were quilted, and others would have been but for the want of some materials at the time. Three were taught marking, one of whom finished a small sampler.

On the roll of the male school are the names of forty-three Indian boys, varying from four to twenty-five years of age. The attendance has been irregular, averaging about 18, besides five white boys. The Indian children are all full bloods. Some of the most regular attendants have died, and some have grown up and left the school. Two promising boys died last year from diseases of the brain. There seems to have been an impression on the part of parents and others, that their attendance on school had some influence in inducing the disease. This feeling, I apprehend, has influenced parents to be less urgent on their children to attend school regularly. The studies to which the boys have attended were reading, writing, arithmetic, and geography. Ten read and write, seven study arithmetic, and one geography. Four are beginning to read in easy lessons; the others are in their letters and easy lessons in spelling. The progress of those who have attended regularly has been about equal to that of white boys of the same age and in like circumstances. They require more attention from the teacher, which makes the labor of instruction more severe. The children are all taught in their own language until they can read, and then they are taught in English. Those who are advanced enough are exercised daily in spelling the English out of the book.

Meetings for religious instruction on the Sabbath have been very regular and pretty well attended. The Sabbath school has been attended by from 50 to 60 of all ages, chiefly adults, who are making progress in spelling and reading.

Under the influence of the means referred to, a portion of those people are yearly advancing in intelligence, in virtue, and the arts of civilized life. The great majority are improved in habits of industry, and in some other respects. But the heathen party, still attached to their superstitions, advance slowly, taking little interest in the education of their children, indulging in intemperance, and disposed to retire to the woods. The Indian mind is very superstitious. He believes the Great Spirit has made him distinct from all others. His country, his language, his customs, his religion, his medicine, his appetites and passions, are all the special bestowment of the Being who made him, and therefore they are the best for the Indian. When want or affliction comes on him, he blindly looks to his medicine bag, and the ceremonies of his religion for relief. It is to the power of the Gospel, through Divine influence, we look for any permanent good among this people. The heart in which are concealed the springs of voluntary, moral, action, must be purified, as well as the mind enlightened, in order to their

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permanent improvement. Education arms the vicious with increased power to do evil; and the minds of many of the Indians have been prejudiced against the education of their children, by seeing those who had enjoyed the advantage of education becoming wiser only to do worse. The Gospel brought to bear upon the heart will correct this evil. We may therefore labor with all diligence to educate them, and notwithstanding some may reward the labor by a more injurious life, the divine energy of the Gospel will purify the fountain, and advance them to the condition of intelligent, virtuous and Christian men. We find a ground of encouragement in the history of our own people. Our ancestors were once as ignorant, and perhaps more debased, than most of the Indian tribes. By the influences of the Gospel and education they were improved, and their children advanced to their present condition. It is due to the Indians (I refer particularly to the bands in this region) with which I have become acquainted, to say, that when free from these foreign influences, which madden and debase them, they are more honest, more quiet and inoffensive, less dangerous to society, and more virtuous among themselves, than very many of the white people with whom they more frequently come in contact.

In conclusion, I would repeat what I have said in a former report, viz: it is my conviction that the chief advantages to be hoped for from their being settled on a reservation as they now are, have been secured; and they cannot be urged on to much further improvement under their present circumstances. Some have been purchasing small lots of land, hoping to make them places of refuge in case the Government should wish to remove them; as they prefer to remain here as long as they can. This I have always regarded as bad policy on their part. They need to be settled; and whatever may be said in favor of the community principle, I am persuaded these people would be ultimately benefited by being transplanted on the individual principle. Their habits of clustering together in small villages need to be changed. While herded together, two or three families in a house, and their houses in close proximity, there must be confusion, disorder, dirt, and increased tendency to disease. They need to be spread out, each on a piece of land belonging to the family, to which their improvements become permanently attached. Thus there would be more room for domestic animals; each family could have their children more under control, and habits of neatness and cleanliness would be promoted. The quiet enjoyment of increased domestic comfort would stimulate to labor for higher degrees of it.

They need also to have established some good rules regulating business matters among themselves and others. The lawless need restraint and the virtuous protection. The authority of the chiefs is so little, that every man does nearly as he pleases. It seems to me that it is for their good that the Government should superintend their settlement, rather than leave them to make it themselves. It can thus establish some healthful regulations which they may not have wisdom to make themselves. This change, it seems to me, would be effected more to their advantage now, while they have these aids supplied by the treaty. Their annuity would aid them in getting well settled, so that when left to their own resources they will be in a condition to sustain themselves. Excuse the length of this report.

Yours, most respectfully,

P. DOUGHERTY.

CHAS. P. BABCOCK, Esq.,
Superintendent Indian Affairs.

No. 1.—B.

OTTOWA COLONY, *Oct. 1st*, 1849.

SIR: In accordance with the instructions of the Indian Department, I would submit the following report, embracing the state and condition of the colony and the school connected with it. On the return of the natives from sugar-making, they commenced with renewed zeal and activity in their farming operations, were punctual in their attendance on the Sabbath, and voluntarily formed themselves into a temperance society, and adhered to their pledges with the utmost fidelity. Alternate speeches were made by each male member, rehearsing his own experience while under the influence of fire-liquid, and showing the nature, tendency, and consequence of intemperance. By this manifest reformation, our expectations were highly raised concerning them. Since which, with many our most sanguine hopes are blasted; they have returned to their former vicious habit of intemperance. The power of God alone can turn them. In the diversity of joys and sorrows we have some things to comfort us, viz., an honest discharge of our duty towards them, and that the grace of God can change and subdue their hearts.

Agriculture.—By their industry in the spring and summer they have secured 317 bushels of wheat, 220 bushels corn, 660 bushels of oats, 20 of beans, and 300 of potatoes, and cut and stacked 17 tons of hay. By the help of their farmer, they have broken up 12 acres new land and have now 17 acres growing wheat.

School.—The winter term, on account of the absence of the Indians, was short. It continued 5 weeks. The summer term was in progress 4 months without much interruption. The constancy and decorum of the children rendered the school profitable to the children and encouraging to the teacher. Their progress has not been surpassed at any previous term; 24 names on the school list. The average number attending was 15. A number of books are to be printed in their vernacular tongue, which the natives are impatient to receive.

With much respect, &c., sincerely yours,

L. SLATER, *Supt.*

CHARLES P. BABCOCK, Esq.,
U. S. Agent, Detroit.

DETROIT, *Sept. 25th*, 1849.

DEAR SIR: I have the honor herewith to enclose to you a tabular report for this year—1848–'49—of the Indian schools connected with the Catholic missions under my charge, together with some lists containing the names, ages, and sexes of the scholars who have attended school any portion of the year.

In submitting my report, I take pleasure in stating that our schools have this year been as interesting as at any former period, and that the improvement of the scholars is in general more satisfactory than last year. Among our Indians the cause of education seems to be receiving a more invigorating impulse in proportion to their advance in religion and virtue. For, as this year a great number of pagan Indians have embraced the Catholic religion,

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and others already converted become more faithful to their religious duties, so their indifference for education has changed into an anxious desire to see their children educated; and for this purpose they would often rather incommode themselves than keep them from school. Last summer I had the pleasure of being present at examinations of the schools at L'Arbre Croche, La Croix, Sheboygan, Mackinac, and Pointe St. Ignace, and Point of Grand Traverse, and I may say in truth that but few white children could have improved more than these Indian scholars in the course of last year. The improvement also of the girls in plain sewing, knitting, and trimming, has been, according to the testimony of their teachers, far beyond expectation.

Our Indians are beholding, with great satisfaction, the difference between the misery of their former savage life, and the happiness and comfort of their present condition, not only with respect to their spiritual happiness, for which they often express their thanks to God and their pastors who show them the path of the Lord, but also with regard to their temporal welfare. They would often mention what a miserable people they were before—starving and naked, and exposed to all the inclemencies of a severe climate; and now they live in comfortable houses, are sober and industrious, and always provided, by their labor, with all the necessaries of life. It is truly consoling to hear them express, in their simple manner, their gratitude for the happy change which the religion of Jesus Christ has effected among them. Especially are they delighted to see how their number is increasing since they settled in villages, and began to lead a social and Christian life, after the manner of civilized nations. It is a well-known fact that the Indians, as long as they remain in their savage state, are continually decreasing. This happened with many bands of our Indians. They had melted down to a rather small number from what they were some sixty or seventy years ago. But now they are wonderfully increasing every year; their families are becoming more numerous; their children are healthy, and they enjoy generally good health themselves. This makes them see the advantage of industry and sobriety, to which religion only can bring them.

I have the honor to be, with the highest consideration, your very obedient servant,

PETER P. LEFEVRE, *Bp. A. Dt.*

CHARLES P. BABCOCK, Esq.,
Acting Supt. Indian affairs, Michigan.

Report of the Indian Schools in the Catholic Missions under the Superintendence of Bishop P. P. Lefevre, A. D. 1849.

Tribe Instructed.	Location.	Teachers.	Scholars. Boys.	Girls.	Total.	Blood.	Course of Instruction.
Ottowa	Little Traverse Bay	Francis Pierz, P. Tawiegijic, Marc Wabujigokewe	28	16	44	Pure Indians	Spelling, reading, writing indian & English, cyphering, sewing, knitting, trimming with porcupine, &c.
Ottowa	La Croix	Ign. Mrak, Michel Winis, D. Enwekki	13	10	23	do.	Spelling, reading, writing, and arithmetic.
Ottowa	Middletown	Michil Kewekandi	11	8	19	do.	do. do.
Ottowa	Pt. of Grand Traverse Bay	Joseph Aniania	12	9	21	do.	do. do.
Ottowa	Sheboygan	Peter Pinesciren	9	8	17	do.	do. do.
Ottowa	Mackinac	Andrew Piret, M. A. Faber	13	15	28	Half Ind. and mixed	Spelling, reading, writing, arithmetic, and geography.
Ottowa	Point St. Ignace	S. Gravenet	18	17	35	Pure Ind. and mixed	do. do.
Chippewa	Arbre Kewenon	Fred. Baraga	13	17	30	Pure Indians	do. do.
Pottawatomies	Pokegan	S. M. Resurel	7	9	16	do.	do. do.
			124	109	233		

N. B. In the schools at Point Saint Ignace and Mackinac, besides spelling, reading, writing, arithmetic, and geography, the girls are also taught plain and fancy needle-work, embroidery, knitting, and bark-work.

PETER P. LEFEVRE,
Bishop and Admr.

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No. 1.—D.

GRAND RAPIDS, *October* 1, 1849.

Report of F. H. Cumming, superintendent of the colony of Ottowa Indians, at the Griswold mission, county of Allegan, State of Michigan.

I am happy in being able to state, that the Indians subject to my supervision continue to furnish proof that they are susceptible to the influence of civilization and Christianity. A good portion of their land is cultivated, and they have raised the present year quite a considerable crop of corn, potatoes, and beans. They have not, it is true, lost their roaming disposition; much of their time they spend abroad in hunting and visiting. We hope, however, inasmuch as they now perceive they can get a living by the cultivation of the soil, they will eventually abandon their wandering habits, and give themselves more fully to agricultural pursuits.

It is gratifying to be able to state, that those belonging to this colony seem generally, and almost entirely, to have given up the use of intoxicating liquors. The few cases of drunkenness that have occurred within the last year were confined to strangers, who surreptitiously had brought in the whiskey.

There has recently been an accession to the colony of nearly one hundred of the Pottawatomies, making the whole number now connected with the mission to be about one hundred and ninety.

The school has been continued the greater part of the year, the number of scholars varying from one to twenty, seldom, however, exceeding fifteen at any one time. Some of them have made good proficiency, especially the son of the chief, Pen-a-see.

The assistant teacher, Myron Briggs, has proved himself very competent and well adapted to his station.

The resident teacher and missionary, the Rev. James Selkrig, who has been so long with them, continues to enjoy, I am well persuaded, their full confidence, and has been quite successful in his efforts to promote their moral and religious improvement. The attendance upon public worship, he states, has been uniformly good; and they appear to take, he adds, much interest in the Sunday services. He reports that he has baptized four within the past year, and that six have died.

F. H. CUMMING,
Superintendent, &c., &c.

To the COMMISSIONER OF INDIAN AFFAIRS, *Washington.*

No. 1.—E.

DETROIT, *Nov.* 2, 1849.

I beg leave to present to you the report of "the Rev. Mr. Cumming, superintendent of the colony of Ottowa Indians, at the Griswold mission, county of Allegan, and State of Michigan."

It gives me pleasure to add my testimony to the improved condition of the Indians at Griswold mission. I visit them as often as possible, and I can say with safety, that in many respects they will compare with many who have had earlier and more continued instruction. Our design has been not only to make them good Christians, but also to instruct them in every thing that will make them useful as citizens. Thus far, God has blessed our efforts; we rely upon his aid for the future.

Respectfully, &c.,
SAM'L A. McCOSKRY,
Bishop of the Protestant Episcopal Church, Michigan.
Mr. BABCOCK, *Superintendent of Indian Affairs, Michigan.*

No. 2.

SAULT STE. MARIE, *Nov.* 15, 1849.

SIR: The following report of the condition of the Indians of this subagency is respectfully submitted.

Some of the Ance Indians have purchased land, on which they have crops of potatoes and turnips that promise well; their fisheries have been productive, and the quantity of maple sugar has been abundant.

Those on the western side have made considerable improvement, a large field has been cleared, and they have erected several comfortable houses.

The progress of the school under the charge of their missionary gives proof of considerable advancement.

Those attached to the mission on the eastern side have also advanced in the acquisition of means of support, and are exerting themselves, as they say, "to become like the white people." Of potatoes they will have a large quantity for sale.

The school has been conducted with usual attention, and the improvement of the pupils promising.

The Indians of both missions have used means to prevent the inordinate use of spirituous liquors amongst them, so that few instances of drunkenness have occurred.

The Sault Indians have not made the customary means to provide for themselves and families.

The cholera visited this place in the early part of August; three Indians were among the victims at the Sault. In September, after the payment of annuities, upon reaching Drummond island, the chief, and four of his people, sickened and died. During the prevalence of the sickness, much alarm and cases of distress occurred.

At the Methodist mission, the school was kept open during the winter and summer months.

At the Sault, the school has not been productive of great improvement of the few Indian children who have attended.

I have not been able to take the census of the Indians for the present year, in consequence of the prevailing sickness and an increased reluctance on the part of some of the chiefs to answer to the interrogatories.

With great respect, I have the honor to be,
Your obedient servant,
JAMES ORD.

CHAS. P. BABCOCK, Esq.,
Acting Superintendent Indian Affairs, Detroit, Michigan.

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No. 2.—A.

BAPTIST MISSION, *Sault St. Marie, July 2*, 1849.

SIR: Our financial year having just closed, in compliance with the requirements of the Department, I forward to you a brief report of our mission.

The laborers who have been connected with the mission the past year are myself and wife, Rev. James D. Cameron, Deacon Shegud, native assistant, Angelina Bingham, assistant school teacher, and Rev. Adonis J. Bingham and wife, a part of the year.

Seven beneficiaries were supported the first half of the year, and six the last half; all of whom have been instructed in business suitable to their age and capacity.

A regular day school has been taught through the year, with a vacation at the close of each quarter of from one to two weeks. The number of scholars enrolled on our catalogue for the several quarters are from 46 to 64, mostly Indian and mixed blood, who, on account of their Indian blood, have been taught free. Reading, writing, arithmetic, geography, English grammar, first lessons in natural philosophy and composition, have been taught in the school, and also some attention has been paid to vocal music. The pupils have made commendable progress in the various branches to which they have given their attention.

A Sabbath school has been taught at the mission through the year, and when I have visited the Indians abroad, I have generally had a Sabbath school among them where I held my meetings.

We have also had a Bible class at the station a considerable portion of the year, but not with as many members, nor as full an attendance, as for two or three of the former years. Yet we trust it has not been without profit.

Religious worship has been regularly maintained both with the Indians and the white population, and although it cannot be said to be an interesting time on the subject of religion, yet we trust we have some tokens of good.

We have a church of about thirty members, and were we to include some who live far up the Lake on the other side, we might say of nearly fifty members, who give us good evidence of genuine piety, and walk as orderly as the members of churches generally in more enlightened parts of the world. We have buried two excellent members the past year. But the voice of inspiration says, "Blessed are the dead who die in the Lord."

The Sabbath is as strictly observed by our native members, and the Indians under our influence, as by members of churches and congregations among the white people.

Although the progress of improvement in business habits, and in all their temporal concerns, has been moderate among these Indians, yet when we look back to the time of the commencement of my labors among them, we can see that an important change has taken place.

The liquor traffic has always been one of the most formidable obstacles to reform and improvement that missionaries have had to contend with. And at this period of improvement, this day of solemn warning and admonition, we see but little prospect of any improvement in relation to that. The criminal thirst for accumulating wealth, prompts to that competition among the venders of liquor that is most ruinous and distructive to the Indians. Could

that be stopped, there would be far brighter hopes of elevating them as a people, both in character *and condition*.

With respect and esteem, your obedient servant,

A. BINGHAM,
Supt. Baptist Mission.

To JAMES ORD, ESQ., *Sub-Agent, Indian Department.*

P. S. I ought to have added that our Indians were very successful in sugar making during the last sugar season. The families made from two to ten hundred pounds each. Probably an average amount among the Tokuamina bands would be from 500 to 600 or 700.

They also had a fine lot of potatoes for market in the spring, and their potatoes are generally of an excellent quality. They are also prosecuting their fishing business as usual the present season, but how successful they will prove in that, remains yet to be seen. Yours,

A. B.

MISSION HOUSE, *October 1st*, 1849.

SIR: In compliance with the requirements of a recent circular, I add to the *foregoing report* a brief account of the establishment and progress of this mission from its commencement. It is located at the rapids of the St. Mary's river, forty or fifty rods south-west of Fort Brady, in latitude 46° 31'.

I commenced missionary labor here in October, 1828, by teaching a school and preaching the Gospel. Most of the time for seventeen or eighteen years I preached to two congregations—the white people and the Indians. But the instruction of the Indians has always been the prominent object with us.

In August, 1829, we opened a boarding school, and commenced taking in children of Indian blood as beneficiaries, and twelve were received for that winter. And we have had a greater or less number the whole of the time since, who have been wholly supported at the expense of the mission.

Our missionary buildings, which cost us about $3000, were not completed fit for occupancy until the autumn of 1830, at which time we moved into them, having previously rented for our use. From that time to the present we have had a well conducted school regularly taught, with the exception of but one serious interruption.

Near the closing of navigation in 1839, our school teacher was violently attacked with the brain fever, and we were obliged to suspend the school for seven months. With this exception we have had no cessation in its operations save our regular vacations.

Reading, writing, arithmetic, geography, English grammar, philosophy, history and composition have been taught in the school, as the advancement of the pupils required; and some attention has been given to vocal music.

The beneficiaries have also been taught to labor, and have received instruction in the various branches of business common in this country, and have been trained to habits of industry.

Between sixty and seventy children have shared in the privileges of the mission as beneficiaries, but the stay of some has been short, while others have continued longer. Numbers have been from four to twelve years in

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the mission. Our number of boarding scholars is now the smallest that it ever has been for twenty years. At present we have but four, having dismissed two since the first date of my report.

My annual reports will show the number of scholars taught in the school, including those who are not boarded in the mission.

We have had a Sabbath school uniformly conducted at the station for about twenty years, in which numbers of American, French, mixed blood, and Indian children have received general religious instruction, and when I visit the Indians at their locations, I usually collect a group of children, and spend such a portion of my time, as other duties will permit, in imparting similar instruction to them.

We have also for several years had a Bible class in successful operation a portion of the time when I have been at home, but the scattered state of the Indians has made it necessary for me to travel abroad considerably, both summer and winter, for several years past, in order to the faithful and successful prosecution of the missionary work.

A Christian church has been planted, and rising of one hundred persons have been baptized on a credible profession of their faith in Christ, and one of its members has been licensed to preach the Gospel, and also ordained to the work of the Christian ministry. This man has been educated, and addresses the Indians in his own and their native tongue.

The rite of marriage was at an early period of our labors introduced among them, and most of those who are under missionary influence, who have companions, are legally married; and they appear to regard the marriage contract as a very solemn and binding rite.

Among the Indians I have known but very few who have separated. But notwithstanding all our efforts to improve and preserve them, they have greatly diminished in these parts since my acquaintance with them. And how far their diminution and destruction will be attributed to a class of our white population who cease not to pour torrents of liquid fire (or fire water) among them, the day of judgment will undoubtedly reveal.

Very respectfully, your obedient servant,

A. BINGHAM,
Sup. Bap. Mission.

To JAMES ORD, Esq., *Sub-Agent, Indian Department.*

No. 2.—B.

SAULT STE. MARIE, *August* 22, 1849.

SIR: I embrace the present opportunity to acquaint you with the condition of the mission in this district, coming under your supervision.

Sault Ste. Marie.—During the winter, until sugar making, and after the return of the Indians, until the 6th June, school was kept up at Little Rapids. The number of scholars in attendance was twenty-four—seventeen boys and seven girls. Seven boys out of this number have been boarded, clothed, &c., at the mission. At New Year, the time of two boys was out and they left; another one has since gone to his home, in Canada; we have four left; they have their regular lessons each day, and are improving every day. Rev. P. C. Johnson has taught here, assisted by Rev. P. Marksman.

You are doubtless aware that the Indians living in this vicinity are all spending the summer at White Fish Point. On this account we have been obliged to discontinue the public school at Little Rapids. Some families will probably return to spend the winter; others are intending to settle at Naomakong. To make up, as far as possible, for our want of scholars at Little Rapids, Rev. P. Marksman went to White Fish Point early in June, and has been teaching the children during the week, and preaches to the Indians on the Sabbath. He has fifty-two scholars—thirty-five boys and seventeen girls; average attendance for one month was sixteen. Our Indian church membership is forty-six. Any one who has ever been among Pagan Indians can at once see that these Indians have made great improvement in civilization and religion. The crops at the mission are very promising. We shall in all probability establish a school at Naomakong, as our Indians are mostly resident there.

Kewawenon.—At the request of Dr. Livermore, I reported the state of this mission to him, but at your suggestion I will report to you also. I should not do justice if I did not report this station as prosperous. The school has numbered thirty-three scholars—twenty boys and thirteen girls; five of this number are whites, four boys and one girl, which leaves sixteen boys and twelve girls natives. Rev. Mr. Barnum has taught the school, and the children have made good progress in spelling, reading, writing, &c. Fifty-two are connected with the church, and compare well with white church members in many respects. Their crops are larger this year than ever before. I spent two days with them in July, and I was never more forcibly struck with the contrast between those Indians and the wild ones in the wilderness. The Sabbath we spent together was a very refreshing season to the missionaries and the Indians. We have every thing to encourage us to prosecute our labor among these children of the forest.

I am, very respectfully, your obedient servant,

J. H. PITEZEL.

JAMES ORD, Esq.,
Indian sub-agent, Sault Ste. Marie, Michigan.

(INDEPENDENT.)

No. 1.

LA POINTE SUB-AGENCY, *September* 15, 1849.

SIR: The annual report of the condition of affairs in this sub-agency, required by the regulations of the Department, I have the honor herewith to submit.

The annual payment of annuities to the Lake Superior bands of Chippewas was concluded at this place on the 3d September instant, which was as early a day as the preliminary arrangements, necessary to be made after arriving here with the funds, would admit of. The Indians expressed themselves much gratified that the payment was so much earlier than that of the previous year, but manifest a desire that hereafter it may be still earlier. If they are kept here late they lose the wild rice crop, which in many places is an important item in their articles of subsistence.

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It has been a season of general health among the Indians within the limits of this sub-agency, and during their assemblage here for payment very little sickness occurred. They were, however, wild with apprehension. They had heard of the ravages of the "*white man's great sickness*," as they call the prevailing epidemic, in many places. They had learned that some Indians had died with it at Sault Ste. Marie, and were fearful that it might reach this place before they could get away from it. Fear of *disease*, but not of *death*, is characteristic of the Indian race. Hence, they expressed the greatest anxiety that the payment should be hastened, that they might betake themselves to the woods. Consequently, I found it impracticable to carry out a plan which I had calculated upon, of detaining some of the chiefs and head men a few days after payment, in order to obtain statistical information for making out census returns. The business of obtaining such information I find to be one of the most difficult duties entrusted to me. It seems to be difficult to disabuse their minds of the idea which they have imbibed, that these inquiries are some way connected with the designs of Government of dispossessing them of their present homes and removing them west. I have, however, obtained some statistics which will enable me to progress, slowly it may be, with those returns.

I regret being unable to report as favorably in this as in my last annual report relative to intoxicating liquors. This seems, however, to not have been owing to a want of vigilance on the part of the employees of the sub-agency, or an active co-operation of the citizens, missionaries, and respectable traders. Much that was brought here in barrels was seized and destroyed. But a set of desperadoes from the mines, the lumber region, and other places, managed to smuggle in here during the summer a quantity of whiskey in bottles concealed in boxes of dry goods, &c. These they secreted until payment time. They then would be prowling about the Indian camp at night with it in their pockets, and being disguised like Indians, generally managed to escape detection; consequently there was considerable drunkenness at nights. But little, however, was to be seen in the day-time. I am told that many of the Indians, at different points on their routes home, were waylaid by these worse than highwaymen, and in some instances stripped of their blankets and every other article of value.

I am of opinion that a garrison of troops located in the vicinity of the agency would be the only safeguard against these evils.

During the past season disturbances and outrages have occurred among the Indians, or between the whites and Indians, at different places, particularly on the St. Croix river, on the Chippewa river, and at Fond du Lac. Some of these places I have deemed it necessary to visit. A detailed account of some of these transactions was made the subject of a special communication to the Department on the 11th inst. I have also received a communication from St. Croix Falls, numerously signed by its citizens, stating that the Indians are troublesome at that place, and intimating that more lynching will be resorted to unless they conduct themselves better, or are removed from their vicinity. I am of opinion that their selling the Indians whiskey is the principal cause of the difficulty they have with them. But the propriety of removing those bands from the lumber region in Wisconsin to lands of their own, is becoming every year more and more manifest. The Indians complain, and perhaps not without cause, that injustice, in reference to the above named and similar outrages, is done them. That when Indians are guilty of outrages upon whites they are *punished*, while

like acts are committed by whites upon Indians, and they *go free*. I have endeavored to explain to them that such is not the intention of the Government, and that the laws, if enforced, will protect them. I have also told them that their staying about places where liquor is to be got is the cause of their wretchedness.

The mechanics employed at the different stations of this sub-agency have, during the past year, exhibited a faithfulness in the discharge of their duties worthy of commendation. And the reports of the farmers present a highly gratifying aspect. Those Indians who have by their precept, example, and assistance, been induced to cultivate the soil, are now reaping a rich reward. More acres of land are cultivated than at any previous year, and in a more thorough manner, and abundant crops is the legitimate result. The farms have been more thoroughly fenced, and other improvements made, although considerable damage was done by floods.

The chiefs, at some of their councils, renewed an old subject, which they urged with so much earnestness that I gave them a promise that I would submit their views to the Department. This was the *Isle Royal question*: I told them it was considered by the Government as a settled question, that Isle Royal was ceded with the other islands of Lake Superior, by the treaty of October, 1842, which treaty I had read and interpreted to them. They insist that they did not so understand it, and were not at the time aware that the limits of the territory ceded would take in that island, and having an extravagant opinion of its mineral wealth, demand a large sum in compensation for it. I told them I thought they had nothing to expect. That the Government did not make bargains like children, but that their views should be made known.

For the condition of the schools I would refer to the subjoined reports of Rev. S. Hall, supt. of schools of the American Board of Commissioners for Foreign Missions, and Rev. J. H. Pitezel of the Methodist Missions, marked A and B.

I would remark that the annuity provisions and goods were of a good quality, and the selection such as to give general satisfaction, although some complaint was made at there being so much variation from last year's invoices.

Respectfully, sir, your obedient servant,

JOHN S. LIVERMORE,
Indian sub-agent.

Hon. ORLANDO BROWN,
Comm'r Indian Affairs.

No. 1.—A.

LA POINTE, *October* 9, 1849.

SIR: The following statement is submitted as the annual report of the mission and schools, under the direction of the American Board of Commissioners for Foreign Missions, among the Chippewa Indians.

We occupy two mission stations—one at this place, and the other at Bad river. The laborers, in connection with the station at this place, are Rev. S. Hall and Mrs. Hall, and Henry Blatchford, native assistant and catechist. Mr. E. F. Ely, who has been teacher in the school for several years past

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ceased his labors in connection with the station at the end of last February, and has recently removed his family from the place.

A school was kept by Mr. Ely till the end of last February, consisting of 34 scholars. The average daily attendance was sixteen. Since Mr. Ely left the school we have been unable to procure a teacher, and consequently the school has been suspended. It is expected that the school will be commenced again in a short time. There is but one mission family connected with the station at Bad river. The laborers are Rev. L. H. Wheeler and Mrs. Wheeler.

The Indians returned so late to that station last fall, from their annual payment, that there was time for only one month of school before the body of them again left for their fall fishing on the lake. Enough, however, remained for a small school, which was prevented from being kept by protracted sickness in the mission family. A school was opened again in the spring, after the return of the Indians from their sugar making, and continued seven weeks, while the Indians remained at the station. During the whole year this school has been in operation about eleven weeks. The average daily attendance of the children of both sexes has been about sixteen.

We have still to regret that there is so little interest manifested by the Indians generally on the subject of education. There is scarcely an Indian in the bands here and at Bad river, who might not, if he desired it, keep his children in school a considerable portion of the time, particularly while they are young. If they were disposed to avail themselves of the advantages of schools, I doubt not that benevolent societies, together with their own education fund, would procure readily the requisite number of teachers to instruct all their children. But such is their indifference, or their prejudice against education, that they will not encourage their children to attend school when one is kept within a few rods of their habitations.

In some respects the Indians of these bands are improving. In general they are much more industrious than they were ten or fifteen years ago. In general they dress now much better than they did then, and are much better supplied with the necessaries of life. They are gradually advancing from year to year in the amount of land which they cultivate, and the amount they raise from it. A considerable number now own horses and other cattle, who, a few years ago, possessed no domestic animal of more value than a diminutive species of the dog. A considerable number now own comfortable houses, and are fast learning the value of such dwellings over the frail and uncomfortable bark wigwam.

I am, sir, your obedient servant,

S. HALL.

To J. S. LIVERMORE, esq.,
Sub agent, La Pointe.

No. 1.—B.

SAULT STE. MARIE, *July* 21, 1849.

DEAR SIR: I take this opportunity to report to you the condition of our missions within the bounds of your agency. I will begin with *Sandy Lake, M. T.* It has not been long since the Indians have

emerged from the dense darkness of heathenism. We could not, therefore, look for very great changes immediately. I must confess, however, that I was happily disappointed in visiting this station. The missionary, Rev. S. Spates, informed me that he has succeeded better with the school this year than at any previous time. It has been kept up, excepting when the Indians have been away for sugar-making. The attendance has not always been regular; but this is a difficulty we find almost everywhere among the Indians. The school numbers 42 scholars—23 male and 19 female; average attendance 25. The Sabbath school numbers 40 scholars. Our church is small, numbering only 7 members; but we see in this small number a striking contrast between their life and that of their heathen neighbors. As it was my first visit to these upper stations, I am not prepared to judge from comparison with the past, but have reason to believe that our mission is slowly accomplishing a good work. The Indians will be sufferers from the recent freshet, which has overflown a large portion of their crops, and destroyed the rice.

Fond-du-Lac. I cannot report very favorably for this station. The prospect last year was encouraging. You are aware of the unhappy affair that occurred during the spring, which led to the cruel assault on one of the traders by Johnson's wife, aided by her husband, and J. Tanner. This has exerted an unhappy influence; but we hope, with the blessing of God, to outlive this drawback on our efforts, and yet see the sun of prosperity shine on our mission here. The school has been taught by the Rev. J. W. Holt, assisted by his wife. It was necessarily stopped during sugar-making for want of scholars; and during the late freshet the river overflowed the whole of the low land, driving many of the Indians back. This occasioned an intermission of a few days. The school numbers 28 scholars—20 male and 8 female; average attendance 15. The Sabbath school numbers 30 scholars. There are here connected with our church, at present, only 8 members.

Ke-wa-we-non. The school at this station has been taught by Rev. N. Barnum. There, as at the other places, for the cause already mentioned, several weeks' vacation occurred. Number of scholars 33—20 males, 13 females—average attendance 14. The children have made a decided improvement in their studies—the branches commonly taught in our common schools among white children. We have here a Sabbath school numbering 33 scholars. There are connected with our church 52 members, including 9 probationers. Having spent three years at this place myself, I was prepared to observe any changes which have since taken place. The Indians are constantly improving in almost every respect. I never saw things in a more flourishing state than during my last visit. I could say many things about this station, but deem it needless to be more particular.

Yours, most respectfully,

J. K. PITEZEL,
Sup't of Meth. Missions, Ind. Miss. District.

Mr. J. S. LIVERMORE,
La Pointe, Wis.

REF0060106

No. 2.

GREEN BAY SUB-INDIAN AGENCY,
Wisconsin, October 27th, 1849.

SIR: I have the honor to submit the following report of the condition and affairs of the Indians within this sub-agency. My necessary absence on official duties has deferred this communication; and it is in consequence less full and interesting than I could desire. The sudden and onerous duties which have devolved upon me since my appointment of a sub-Indian agent, in carrying out the treaty stipulations with the Stockbridge and Menomonee Indians, under the recent treaties with these tribes, will, I trust, clear me from any imputation of a neglect of duty.

The "Oneidas" living at Duck creek, are progressing in civilization. Every year shows improvements in their stock of horses, cattle, and farming utensils. Previous reports from this sub-agency have informed the Department of the beautiful and productive tract of country occupied by these Indians, and of their comfortable farm houses and well cultivated farms. With the exception of corn, their crops this year are very abundant.

There are two schools among the Oneidas. That of the first Christian party is now under the care and direction of the Rev. Franklin R. Huff, of the Protestant Episcopal church; that of the Orchard party, under the superintendence of the Rev. S. M. Ford, of the Methodist Episcopal church. Both schools are progressing with favorable results. Documents marked A and B contain the general annual report of the superintendents of these schools, and will inform you of their condition, prospects, &c.

In making the annuity payments to this nation, I took the occasion while they were assembled in council, to enlist the head men of the nation to assist me in preventing the introduction of whiskey into their peaceful settlement. In this they very readily acceded, and I am most happy to add, that the plan I suggested to them is working most admirably. It is true that a degraded few resort to this town for purposes of intemperance, yet, with the precept and advice of the reverend missionaries above mentioned, aided by the unmitigated support of the chiefs, we can enforce means with these Indians that have been circumvented and corrupted by the whites.

According to the census roll made by me, in September ult., and which forms one of my vouchers for the third quarter of 1849, this nation numbers eight hundred and thirty-six souls. They are immediately under my supervision, and there appears to be a steady advancement in religion, morals, education, and industry.

I will next mention the Stockbridge Indians, or that portion of them comprising the present nation. They remain much as heretofore. They have long since abandoned the chase, and procure the means of living by labor. They are industrious, and generally sober. They possess horses, cattle, wagons, &c., in abundance. Having, under the late treaty, parted with their lands, they are now looking with great anxiety to know where their future homes will be; and as they have no inducement to make further improvements where they are, they do not show the same activity and industry as the Oneidas. They seem uneasy under their present state, and will, I think, be ready to send off an exploring delegation when the Department shall next deem it expedient and proper for them so to do. They have been fully advised of the instructions sent to me by the Department on the subject; and I trust, for the future, they will profit by them, and not again take upon themselves to carry out provisions of a treaty, and in the end find themselves compelled to harrass the Department with petitions for their relief, all accruing out of their own imprudence, and a tendency to be led astray by designing persons, instead of obeying the instructions sent to them through their agent, and profiting by the fostering care of the Government. I have made frequent visits to this tribe during the past summer, as the Department is aware; and I shall rejoice in their removal, for the laws of this State have hitherto proved ineffectual in suppressing the liquor traffic. I have, however, resorted to the readiest means at hand for effecting the improvement, and, as in the case of the "Oneidas," my plan works equally well. According to the census taken by me, August 23d, 1849, the nation numbers one hundred and seventy-nine souls.

The Brothertowns, their neighbors, are made, by act of Congress, citizens of the United States, in which capacity they appear advantageously, many of them filling, very respectably, town and county offices under our State organization. They have two schools, and are anxious that their children should become educated as the whites. The Sachem, and principal men of the Stockbridges, use all means to urge their people to send their children to school. I have in my possession specimens of the handwriting of the pupils at the several schools within this sub-agency, which I will take pleasure in forwarding to the Department. In the midst of my labors I have gathered these specimens, and will embrace them in a future communication to the Department.

The third and last tribe of Indians within the care and direction of this sub-agency, is the Menomonees, by far the most numerous. I have just returned from making to them their annuity payment, and also the moneys stipulated to be paid to them by the treaty of October 18th, 1848. The census taken by me numbers them at two thousand one hundred and seventeen souls. That portion of them living at Lake Pow-aw-hay-kon-nay, called the Catholic band, are gradually undergoing a change from the savage to the civilized state. These number some five hundred souls. They have here two English schools, one under the superintendence of the Rev. F. J. Bonduel; the other, the female school, under the care of Mrs. Rosalie Douseman; both teachers are well adapted to the task assigned them. They have furnished me with beautiful specimens of handwriting by their pupils.

In fulfilling the treaty stipulations of this tribe, I have had frequent intercourse with them during the past season; and although the prospect before me was dark, yet, under the salutary instructions from the Department, which were so promptly and clearly furnished to me, I have the satisfaction to announce to the Department that I have, to the gratification of all reasonable persons, finally disposed of the vexatious matters in controversy.

The distribution of the sum of $30,000, under clause 2d, art. 4, of the late treaty, owing to the large number of claimants, was a constant thorn in the sides of the chiefs, and kept them in a state of unusual agitation. The disposal of this sum has, in fact, caused most of the difficulties I have had to encounter in my official capacity with this tribe. I found designing men holding constant intercourse with the Indians, using all their power to counteract every movement adverse to their individual schemes, and to prolong their stay in the country as long as possible. The report of Colonel Childs, conductor of the exploring expedition, (art. 6 of the late treaty,)

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which I have the honor to forward herewith, is a further statement of the troubles and obstacles we have hitherto encountered with this tribe of Indians. A last effort was made during my recent visit to them to defer the departure of this expedition, by raising (much to my surprise) objections to Col. Childs as conductor; but this I traced as the work of a few designing persons, who were secretly planning to grasp at the $30,000; and when I first announced to them that their old friend, Col. Childs, was to be their conductor, they were perfectly delighted.

In the discharge of these arduous duties I found great relief in the advice and protection of Capt. Maurice Maloney, U. S. A., and the presence of the military force under his immediate command was of essential service. The articles purchased by Col. Childs for the exploring expedition are on hand, well stored, and ready for use when the time shall come for the delegation to start. As soon as the buds put forth in the spring they have pledged themselves to be ready with their exploring delegation; they also requested that the number composing it might be increased, and that Capt. Maloney and myself would accompany them, as they feared they might meet with trouble; and at the same time they conveyed to me the idea that they wished to make as imposing an appearance as possible among their red brethren. Oshkosh, their chief, also requested me to ask their Great Father for a United States flag, that they might travel under it, and carry it with them to their new country.

The two blacksmiths among the Menomonees, one at Winne-con-nee, on the Wolf river, the other on the upper Wisconsin river, have been constantly employed, and I have every reason to be satisfied with them.

I regret to add, that the cholera has appeared among this tribe since the payment. Since they left the pay-ground, out of the bands that reside about the streams of Green Bay, called the "Lake Indians," twenty-two have died, and there are many sick. I have done everything in my power to relieve them, furnishing to them a physician and the usual medicines; my interpreter and self have also attended to them, and I trust the worst is over. As the white population is not similarly affected, we attribute this sudden sickness among the Indians since the payment to the change in their diet—pork, flour, &c., to which they are not accustomed.

The contingent expenses of this sub-agency have been proportionably increased with the last year. I have been compelled to keep a secretary constantly employed since entering upon my official duties in May last. I have been constantly travelling from one tribe to the other, besides making a journey to Detroit in search of the funds to carry out the several treaty stipulations. At no time since the establishment of the Indian agency at this place has there been so much official business, or of so much importance to be transacted in so brief a period. The duties of superintendent have also necessarily devolved upon me. And I should do injustice to my own feelings and sense of justice, were I to close this hasty report without expressing my opinion of the many salutary measures adopted by you in the late trying crises of Indian affairs at this place. With the means you so promptly furnished they have been carried out with firmness and decision, and they have produced the most favorable results.

I have the honor to be, sir, your most ob't servant,

WM. H. BRUCE, *Sub-Indian Agent.*

Hon. ORLANDO BROWN,
Commissioner of Indian Affairs.

No. 2.—A.

GREEN BAY, *October 26th*, 1849.

SIR: In my report to you, dated August 1st, 1849, I informed you that the Menomonee Indians had refused to select a delegation from their tribe to accompany me at that time to the new country set apart for them west of the Mississippi, in order to explore the same preparatory to their removal as provided in the treaty of October 18th, 1848.

I also informed you that I held myself in readiness to discharge any duty which might be required of me by the Government in relation thereto. Having failed to induce the Indians to start on the expedition as contemplated, I immediately started for Washington under your advice, to report the facts to the Commissioner of Indian Affairs in person, and to carry the despatches which you entrusted me with. I arrived in Washington on the 19th of August, and there laid before the hon. Commissioner a full statement of the obstacles which had been placed in the way of the intended expedition. I remained at Washington some days, when, having been advised by the hon. Commissioner of Indian Affairs to return to Green Bay, and make one other effort to induce the Indians to start this fall, I accordingly returned and arrived at this place on the 17th of September, and reported myself to you in readiness for the expedition. I also placed in your hands the return despatches from the Department.

I received information from you that you had notified the chiefs of the Menolnonee tribe to meet you in council at Lake Pow-aw-hay-kon-nay on the 28th of September, and instructed me to obtain such articles as would be necessary for the journey; which having accomplished, I at once proceeded to meet the Indians at the appointed place, where I arrived on the 27th of September. The chiefs not having all assembled, you instructed me to remain until they should all arrive, in order to ascertain their wishes relative to their leaving this fall.

I remained accordingly until the 5th of October before all the chiefs arrived, at which time they informed you in council, that in consequence of the lateness of the season they would prefer not to go this fall, but would hold themselves in readiness to leave early in the spring. It is as well they did not leave this fall, as the cholera made its appearance among them at their own wigwams; what might have been their sufferings on a voyage in a wilderness, at an inclement season, notwithstanding the comforts and medicines I had furnished for them.

You then instructed me to transport the articles and equipments which had been furnished for the expedition to Green Bay, where I arrived on the 15th instant. I at once secured a safe room, where I stored the property belonging to the expedition, an inventory of which is herewith enclosed.

I would beg leave respectfully to add, that I still hold myself in readiness to discharge any duty which may be required of me under my appointment as conductor of said exploring expedition.

Very respectfully, your obedient servant,

EBENEZER CHILDS,
Conductor of Exploring Expedition.

WM. H. BRUCE, Esq.,
U. S. sub-Ind. agent, Green Bay.

REF0060108

No. 2.—B.

LAKE POWAHEGAN, *September 12th*, 1849.

SIR: You may judge of the good disposition of our Christian Indians for sending their children to school, from this fact alone—the pupils in both schools have increased two fold in number since I commenced teaching at Lake Powahegan. My first monthly register sent to the sub-agency of Green bay, in 1846, numbers 14 pupils. The first monthly register of the female school exhibits nearly the same number. Thus the Department and yourself, sir, have a fair chance to know if we have faithfully complied with the tenor of our contract, and how far the parents of our pupils have responded to our incessant calls to encourage their children to attend school; who are taught to consider education as the most efficient means to advance them in civilization, and to make them enlightened and moral men, aided by the salutary influences of the Gospel.

The collection of monthly registers for this year, which we have sent to the sub-agency, contains twenty copies, ten of the male and ten of the female school. The collection of last year contains only eighteen copies, nine for each school. I feel happy, therefore, to be able to point out to you, sir, that our pupils, notwithstanding the state of constant distraction in which this mission has been placed since a treaty has been effected with the Menomenees by the Government, have received one month of schooling more this year than they did last year, in consequence of an earlier re-opening of the schools in the spring, caused by the clemency of the weather.

The pupils have made good use of their time, as may be seen by public or by private examination of their proficiency in learning. After another year, ten scholars of each school will be able to transact their domestic affairs, or the affairs of their parents, in their intercourse with the whites; in the English language, either in this part of the country or in a region farther west; and twenty others will be ready to follow the footsteps of their senior schoolmates every succeeding year.

May I not then be permitted, sir, to make this assertion, when I morally know that next year that number of pupils shall understand and will have committed to memory the most interesting parts of Parley's New Geography, and acquired some practical knowledge of Arithmetic? With this knowledge, and the acquirements specified in the statistics of the schools for this year, they will be able to go pretty far forward in civilized life, although not as conspicuously as a certain number of our half-copper faces of this northern latitude. Should these new *literati* of the forest intermarry, in 1860 we shall see one hundred Christian families, civilized, well educated, and industrious, raising around them hundreds of young children, who, with their parents, in the course of time, shall exercise a moral influence over their own nation, and elicit the praises even of their most cruel enemies. Their parents, in encouraging them to attend school, seem to penetrate into the many advantages that must inevitably result to themselves. It is evident to all observers that these Indians generally are making great progress towards civilization by the culture of the soil, by their attention to domestic comforts for their families, by their mode of dressing, their attendance at Divine Worship on Sundays, and by their manly disposition forever to abandon the use of ardent spirits. It is true that fifteen members of the temperance society broke their pledges, in the latter part of the month of June and in the first part of July, at Big Butte des Morts and at Green

Bay, but they have been constantly harrassed at those places by a set of unprincipled men, and this circumstance alone accounts for those accidental acts of human weakness; which, however, have been fully redeemed by the good conduct of the other members of the society.

When shall those men, the plagues of the country, the cruel murderers of the Indians, be personally designated to Government? When shall the laws of the State be put in force to remove the evil that has so long tyrannized over these sons of the forest? Is the voice of humanity entirely choked by the tumultuous cries of political conflict, or silenced by the daring vociferations of avarice? The most generous efforts on our part to arrest the progress of this evil will always prove to be without much effect, until we shall be more efficaciously protected by the friends of humanity and order. Acquainted as you are with the extent and character of that evil, I feel confident, sir, that you will suggest to Government the necessity of using immediate means to punish the purchaser as well as the seller of ardent spirits, in order to remove from our shores those bloody scenes which you have lately witnessed, and over which religion and humanity will never cease to weep. With much regard, I have the honor to remain, sir, your obedient servant in Christ,

F. J. BONDUEL,
Superintendent, &c.

W. H. BRUCE, Esq.,
Sub-Indian Agent, Green Bay.

Statistics of the Powahegan school and mission, from the 1st October, A. D. 1848, to the 1st October, 1849, (the time of vacation included.)

Number of pupils attending the male chsool, 30; number attending the female school, 27. The male school is at present divided into four classes. Most of the pupils attending the first class, ten in number, read well the lessons they have studied, and especially those that they have committed to memory. Those of the second class, six in number, spell correctly, and begin to read. Those of the third class, also six in number, are spelling tolerably well. All the pupils in the fourth class, eight in number, with the exception of two, know all their letters well. The pupils of the first and second classes, sixteen in all, write beautifully on paper and on their slates, with the exception of one.

Geography is now taught in both schools with great success. I have also introduced the first elements of vocal music into the male school only; they have made some progress in it, and sing already with more taste than formerly. The pupils of the first class begin also to study arithmetic.

Moral conduct of the pupils of both schools very satisfactory.

The female school, which is taught by Mrs. R. Dousman of Green Bay, is divided into three classes. Twenty-three pupils that form the first and second classes read well and write beautifully; the four other scholars of the third classes are yet in their letters.

Five pupils of the first class have already acquired some knowledge of geography.

The health of the scholars has been remarkably good this year. Temperance in eating and drinking, cleanliness, and domestic industry, are vir-

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tues which we teach our pupils to cherish and practise, as the best antidotes against all kinds of disease.

All the books, paper, and other articles that were bought last spring have been used by the pupils of both schools, with the exception of eleven copies of Colburn's First Lessons on Intellectual Arithmetic, which shall be studied by them at the next re-opening of the schools.

The pupils of both schools are taught the Catechism in our small chapel every Sunday. Ten scholars, four boys and six girls, as a reward for the purity of their faith and their moral deportment, have been admitted to participate in the most Holy Sacrament of our altars.

Religious and domestic department.

Number of baptisms since my last annual report, 38; number since I took the charge of this mission, nearly three years ago, 115.

Number of converts since my last annual report, 16; whole number since I was stationed at Lake Powahegan as superintendent and pastor, 60.

Number of new communicants since my last annual report, 20; twenty others are now preparing to take the Sacrament after the next annuity payment. There were none during the two other preceding years.

Number of marriages since my last annual report, 8; since I took charge of this mission, 28.

Number of Christian families at Lake Powahegan and vicinity, mostly living in good substantial log houses, 110.

New houses put up in this settlement by the farming band since last fall, 5.

Members of the temperance society at Lake Powahegan, 137.

Obituary.—Number of deaths since last October, 15; eight above the age of 15, and seven under that age.

From the month of November, 1846, up to the 12th September, 1849, 82; forty above the age of 15, and forty-two under that age.

Agricultural and domestic produce.

Crops inferior in quality and less in quantity this year than they were in 1848. Corn, 4,000 bushels; maple sugar, 35,000 pounds; wild rice, 2[illegible] bushels; cranberries, 1,000 bushels; potatoes, 1,000 bushels; fall wheat, (raised by a chief of the farming band,) 20 bushels; barley, (raised by the same chief,) 6 bushels.

F. J. BONDUEL,
Superintendent, &c.

No. 2—C.

ONEIDA MISSION, DUCK CREEK,
Wisconsin, Sept. 20th, 1849.

SIR: I hereby send you my annual report of the school connected with my mission among the first Christian party of Oneida Indians.

Since my last report the school has been taught entirely in English. As yet, the children have not done much towards acquiring the language, though perhaps as much as could be expected of them. Many of them read and spell with tolerable accuracy, and a few of them from previous [illegible]

ledge of the language, do so understandingly. The attendance during part of the year has been somewhat irregular. Upon the list there are about seventy names, though more than one-third of that number have never attended at any one time. They are, however, improving in this respect; with two or three exceptions the attendance is now every day the same; at present many who will attend regularly through the winter are engaged gathering in the corn crop.

This tribe is steadily advancing in civilization. Their farms improve in appearance year by year, and their manner of living assimilates more and more to that of the whites. All can have things comfortable and convenient about them, and would do so, were it not for their use of whiskey. But since your last visit to them the chiefs seem determined that a stop shall be put to its introduction within the reservation, and that if any will use it they must do so abroad.

Very respectfully, your ob't servant,

F. R. HAFF,
Sup. of P. E. Mission among Oneidas.

WM. H. BRUCE, *Esq., U. S. Sub-Indian Agent.*

No. 2—D.

Report of the school for the Orchard party of Oneida Indians at Duck Creek, October 22nd, 1849.

SIR: In compliance with your request I hasten to make my annual report.

This school being under the superintendence of the Methodist mission, it has been kept in one of the rooms of the mission house during several months of the present year. In consequence of the prevalence of meazles during the last winter the school was poorly attended, and the children have made less improvement in their studies than usual. At the commencement of the winter the school numbered about thirty scholars, but since then the number has been smaller. The Indians appear anxious to have their children educated in English, and will send them to school the coming fall and winter. We have had a Sabbath school through the summer, with an attendance of about thirty persons. The church here consists of about one hundred members, who are punctual in their attendance at church on the Sabbath, and orderly in their deportment.

The Indians are still progressing in their improvements, and making steady advancement towards permanent civilization. Intemperance is one of their leading vices, but since you, sir, have suppressed the whiskey traffic amongst them, our prospects are much more encouraging.

Very respectfully, your ob't servant,

S. W. FORD,
Missionary Wisconsin Conference.

WM. H. BRUCE, Esq., *U. S. Sub-Ind. agent, Green Bay.*

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No. 3.

NEW-YORK SUB-AGENCY,
Versailles, October 25th, 1849.

SIR: Under instructions from the office of Indian Affairs, it becomes my duty to make known the condition of the several Indian tribes in this sub-agency.

Since the first of July I have visited all the Indian tribes in this sub-agency except the St. Regis.

I find them principally engaged in agriculture, in which they are making considerable improvement. The season has been remarkably favorable for the growth and maturity of all kinds of spring crops, and their productions exceed by far their demands for subsistence.

They are improving their farms, erecting new buildings, repairing fences, and planting orchards, as well as clearing up new lands. In some sections their buildings, farms, and stock, compare well with their white neighbors'.

There is a growing interest manifested in the schools established by the State. Good school houses have been erected and supplied with teachers, who take a deep interest in the welfare and prosperity of the Indians.

Much difficulty is experienced in getting the children enlisted in the day schools, and I believe it is generally conceded that boarding schools properly conducted would be much more successful; but nothing short of the utmost kindness and perseverance on the part of teachers can induce the children to abandon their Indian habits and acquire a knowledge of books.

The American Board of Foreign Missions are doing much for these people on the different reservations. Several schools with efficient teachers are supported wholly by the board, and much of the improvement in the condition of these Indians may be traced to the untiring perseverance of the several missionaries located among them, who are also under the direction of the said board of missions.

The female boarding school at Cattaraugus, under the care of the society of Friends, has been productive of much good.

The average number who attended this school the past year is about twenty-five, from six to sixteen years of age, who were instructed in common English branches, as well as in household or domestic duties; and it is to be regretted that the society has surrendered the lease of the farm held by them, and withdrawn from the reservation.

There is but one school at Tuscarora, which has been attended by about forty children the past year, under the care of the American board.

The school at Onondaga has been well attended the past year by an average of thirty-five scholars.

The reports of missionaries I herewith transmit as far as received.

The distribution of the annuities to the heads of families has given general satisfaction to the people. I have heard no complaint, except by a few of the Senecas.

The Senecas on the Cattaraugus and Alleghany reservations are prospering under their republican government.

This government is most strenuously opposed by a portion of the chiefs, but favorably received by a large majority of the people.

The government is carried on, the poor maintained, and indeed all public business, without taking from the people any portion of the United States

annuities, and this is claimed by the friends of the present government to be a great change for the better.

The farm recently occupied by the society of Friends has been set apart by the council for the support of an orphan asylum for the benefit of the Senecas and other Indians residing with them.

The difficulties between the Tonewandas and Ogden Company in relation to the sale of the Tonewanda lands are yet unsettled, and they still refuse to receive their portion of the annuities arising from the sale thereof.

The legislature of this State, at its last session, made an appropriation for the purpose of ascertaining the numbers and condition of the *Cayugas*, who have emigrated to the United States Indian territories west of the Mississippi, and for their re-transportation to this State, and it is expected that an agent will leave for that country about the middle of November.

The Indians have entirely escaped the ravages of the cholera, which has been very fatal in the vicinity of several of the tribes.

There are white men near the several reservations, who still persist in furnishing the Indians secretly with liquor; and it is to be deeply regretted that there are white men, partly civilized, who, for pecuniary gain, will violate the laws and aid in brutalizing these poor Indians.

The population of the tribes within this sub-agency, as nearly as I can ascertain, is as follows:

Senecas,	2712
St. Regis,	452
Onondagas,	126
Tuscaroras,	312
Oneidas,	235
Onondagas residing with the Senecas,	140
Cayugas residing with the Senecas,	125
Oneidas, do. do. do.	30
	4132

All of which is respectfully submitted.

Very respectfully, your ob't servant,

STEP. P. MEAD, *Sub-Agent.*

HON. ORLANDO BROWN, *Com. of Indian Affairs.*

No. 3.—A.

ONONDAGA CASTLE, *Sept.* 29, 1849.

Report of Onondaga Indian School District, No. 23.

This school district was organized April 5th, 1845. In compliance with an act of the Legislature of New York, passed in the winter of 1844, making special provision for the Onondaga tribe of Indians in respect to education, the following gentlemen, Enoch Everington, esq., school superintendent of Lafayette, and Simeon S. French, esq., superintendent of the town of Onondaga, met on the above mentioned day, and formed a school district, including the whole of the Onondaga reservation, except a small portion west of the creek, included in No. 32 of the town of Onondaga. In

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a short time from this date a young man was engaged to teach said school for $12 per month. His name is Henry Conklin; he commenced his school in May, and concluded in September, after having taught four months. The whole number in attendance was 42, and the daily average 14 scholars.

He was supported by the State. It was money appropriated to this very purpose, in consideration of not employing and paying an Indian agent at the time. In the fall of 1845, many of the friends of learning in this quarter manifested considerable interest in the educational welfare of this tribe; and a few were very active in devising some plan that would likely prove successful in bringing into operation an efficient school. Accordingly, a Miss Mary Hitchcock (an accomplished teacher) was obtained to teach for $16 per month. The expenses of said school were defrayed by voluntary contributions. Not many days from New Year, 1846, she commenced her school in a house then occupied as a meeting-house, and situated some twenty feet from the new school-house since erected. The opening of her school was very promising. For three or four months she was patronized by nearly all the Indian families, both pagan and Christian, with enthusiasm; but finally she became unpopular with both parties, and left in June of the same year.

Some time in the winter of 1846, a memorial was addressed to the Legislature at Albany, by the friends of this enterprise, praying for appropriations in behalf of said school, and their petition was favorably answered. There was granted by the Legislature, to erect a school-house, $300; and to pay for teachers, $250 yearly for five years. Said house was built in a few months, and dedicated in October for the specific purpose of school instruction. Soon after this, a Mr. Lewis B. Whitcomb was employed to serve as teacher. His school was opened in the new school-house, November, 1846, and closed, finally, in April, 1848. His daily average for the first year was 24 scholars, and the last five months' term 13 per day. At this time the pagans were greatly opposed to the school, and they evinced the same spirit during the first five months of my own school; but you will perceive a great change in their feelings by examining the following statistics:

On the 8th day of May, 1848, we commenced our services in said school. We have on our record fifty names who attended school more or less the first five months of our teaching. During this time, our weekly attendance was thirty scholars, but the daily number was a little less than 20 scholars.

We will now comply with your special request in presenting a report of the last year, commencing October 1, 1848, and extending up to the present date.

Ninety-one Indian children have attended school the past year. Our daily average has been 35 scholars; but during the last fall months, and the winter months, with one in the spring, it was a fraction less than 50 per day. It is probable that our house will be filled again next winter.

The number who can read tolerably fair in Sauliders' 3d book is 14; in his 2d book, 12; and in his 1st book, 8 or 10. The remainder of the school read in words of one syllable; twenty commenced in their alphabet this year. The whole school seems interested in learning geography on the outline maps, and many scholars are making great proficiency.

Some 24 are writing after copies on paper, and some 20 on the slate. All delight in drawing, with but two or three exceptions. Singing is a

favorite exercise, to which we pay some attention. We devote more time and labor to arithmetic than to all other studies, and with the least success. A few of the 40, however, who have devoted their attention to this branch, have, indeed, acquitted themselves very tolerably, and evince considerable mathematical genius. The text books used in school are, Town's spelling book, John's first book, Bentbley's pictorial primer, Saunders' 1st, 2d, and 3d books, the New Testament, Emerson's arithmetic, both 1st and 2d part, Mitchell's primary geography, and Fowler's outline maps, eight in number; Indian melody and hymns for Sunday schools, and a map of Onondaga county; for drawing, we have Abbott's (Cottage Series) drawing cards, &c., &c.

There have been expended during the year $32.21. Mr. Whitcomb's support and ours have been furnished by the Government, as above specified.

A sense of honor and gratitude will not let me forget the liberality and faithful services of Rev. Samuel J. May, of Syracuse. He procured every cent of the money to defray the incidental expenses of last year for books, &c.; and it was by his eminent services, with those of Edward Cooper, esq., now of New York city, and with some others of less prominence in this work, that this school had its origin; and has continued to prosper more or less to the present day, in spite of opposition. The greatest discouragement to final success is the apathy and extreme sluggishness of the people.

ROSMAN INGALLS.

No. 3.—B.

TUSCARORA MISSION, NEAR PEKIN,
NIAGARA CO., NEW YORK, *Oct. 11th*, 1849.

DEAR SIR: Your note left at my house on Saturday last was received by me, and would have been attended to sooner had not other duties prevented. Your inquiries respecting this mission can be answered in brief.

The mission was established in 1801 by the New York Missionary Society. It afterwards came under the care of the United Foreign Missionary Society; was merged into the American Board of Commissioners for Foreign Missions; it became a mission of that society. All the expenses of the mission, including schools, are defrayed by it. The expenses of the past year have been $625. This is about the usual amount yearly expended.

The whole number of church members, from the beginning, is 153; present number, 56. The number of pupils in the school from the beginning cannot be given, as no list has been preserved. We have but one school; the number of scholars in attendance the past year has been about 40. But little good results from the present system of schools. A boarding school on the right plan would do vastly more towards elevating the people than any common day school, however well conducted.

In morals the Indians are exceedingly loose and corrupt. Many are intemperate, notwithstanding the law of the State prohibiting the furnishing of intoxicating liquors to the Indians. Licentiousness prevails to an alarming extent. It is said, and I think truly, that the females are often allured

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to this vice by lecherous white men in the towns and villages around them, particularly at the Falls. There is but little conscience among the Indians. They are emphatically "morally obtuse." They are sullen, intractable, and stubborn. Their system of government is powerless for good. It is at most only advisory; hence it has "a name to live while it is dead." Destruction and annihilation would seem to be the inevitable destiny of this people.

But the question may be asked, has no good been accomplished by all that has been done for them? The answer is—yes, much. They are not so intemperate as they were. Some have been reformed, reclaimed from their evil habits, and are respectable and useful. Some have enlightened consciences, and sigh over the sad condition and dark prospects of the people. The Gospel has exerted, to some extent, its purifying and saving effects upon the heart. Some are industrious and thriving in their worldly affairs. On the whole, comparing their present condition, mentally, morally, and religiously, with what it was previous to the introduction of the Gospel and the establishment of schools, much good has been done. The money and the labor expended have not been in vain. Perhaps it is unnecessary to say more.

I have endeavored to give as faithful a view of the bright and the dark side of the picture as could be given in so brief a space.

With much respect, I remain, yours, truly,

GILBERT ROCKWOOD.

STEPHEN P. MEAD, Esq.,
U. S. Indian Sub-Agent, Versailles, N. Y.

No. 3.—C.

CARDIFF, *Sept.* 26, 1849.

DEAR SIR: In compliance with your wishes I send you the following brief account of Christianity among the Onondaga Indians. About 20 years since the M. E. church embraced them with the Oneidas in one mission, and thus they remain to the present time. For some 12 years impediments were so great that comparatively little was accomplished at Onondaga. The missionary could not be there very often, but had to employ converted natives to preach there; these, however, did not labor in vain. My predecessor, Rev. R. Ingalls, who was appointed to the mission in 1841, found but 9 church members at Onondaga, and these were prohibited having a regular place of worship, or a preacher to reside among them. During the 5 years that he visited them, and labored what he could among them, quite a number embraced the Gospel and its Divine author. The Christians were likewise permitted to fit up a place of worship which answered tolerably well for a few years. At the expiration of his time, the missionary was allowed to reside there, but could stay only a few months for want of a house. He now lives 11 miles from the place of worship, and preaches there three-fourths of the time; the other fourth at Oneida. Last year by the aid of the friends of the mission a good church was built, in taking care of and frequenting which the natives exhibit commendable zeal. We are now building a mission house for the convenience and comfort of the missionary and teachers; to complete which certainly $150 more than is pledged will be necessary. Something has been done likewise in Sabbath schools, and in the temperance cause. There are now 60 members in the church, and probably as many more have embraced the theory of Christianity. As far as I am capable of judging I would say that Christianity is on the advance; but much is yet to be done.

At Oneida there are 30 members in society, and considerable has been done in the Sabbath school and temperance cause.

I have great pleasure in saying that the school teachers in both tribes have been faithful and successful.

Should you need any thing further from me, please write.

Very respectfully, D. FANCHER.

STEPHEN P. MEAD, Esq., *Sub-Agent.*

No. 3.—D.

Cattaraugus Mission School.

SIR: In compliance with the requirements of the Indian Department, permit me to present through you the following brief report of the schools connected with the Upper Mission station at Cattaraugus.

During the year ending Sept. 30, 1849, there has been in two schools the aggregate amount of thirty-eight weeks instruction. One near the station was taught during a portion of the fall, winter, and spring quarters, and was attended by 40 boys and 25 girls. The other in the neighborhood called New Town, because recently settled by emigrants from the Buffalo Creek reservation, was taught during a portion of the spring, and the whole of the summer quarters, and was attended by 20 boys and 22 girls. In all 60 boys and 47 girls; total of both schools, 107 pupils. But it should be stated that the average attendance has been unusually small. A list kept by the teacher, in which every half-day's absence was carefully noted, shows the whole attendance at New Town to have been 1075 days, and the school was taught 91 days, making the average a little less than 12. This in a pagan neighborhood, until recently decidedly hostile to education, is not strange; but a comparison of 59 days in the spring term of the other school, shows also an average of a fraction less than 12. Such a state of things in a neighborhood where there have been schools long enough to give opportunity for appreciating their value, is truly deplorable. You will be able, however, so to explain the matter to the Department, that it will be understood to result from other causes than an under-valuing of the benefits of education.

Very respectfully, your obedient servant,

ASHER WRIGHT,
Sup't at the Upper Mission School.

STEPHEN P. MEAD, Esq.,
U. S. Sub-Agent for N. Y. Indians.

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No. 3.—E.

Report of the Female Boarding School on the Cattaraugus reservation, established by and under the care of the Society of Friends, 9th month, 10th, 1849.

Attended by from twenty to thirty females, from six to sixteen years of age, who are taught reading, writing, arithmetic, and geography; and, during intermission of school, are instructed in the different branches of household business.

JOSEPH S. WATSON,
ABIGAIL WATSON,
Superintendents.

MISCELLANEOUS.—No. 1.

Report of the Four Choctaw youths, and Two Chickasaws, at Delaware College.

The four young men from the Choctaw nation, Messrs. Pitchlynn, Hall, Wright, and Garland, are now members of the Sophomore class, in Delaware College, in full and regular standing. It gives me much pleasure to state that they still continue to pursue their studies with interest and order, giving great satisfaction to all the officers of the college in every particular. Their standing in the class is equal to that of their associates in all respects, mental ability, power of application, industry, and capacity of reflection. We know no difference of any kind between them and their classmates in any of the branches of study pursued here.

Holmes Colbert, the young man from the Chickasaw nation, entered the freshman class this fall. He studied very hard, during the vacation of six weeks, to qualify himself for admission into the class, being found on his arrival very deficient In fact, he has been applying himself to study ever since he has been here, without any intermission. He has consequently made good progress, and stands fair in his class. His habits, disposition, and morals are unexceptionable.

Frederic McCalla, the Chickasaw boy, is still in our preparatory department, under the care of the Rev. Mr. Meigs, and acquits himself much to the satisfaction of his teachers, and improves greatly. The health of all the young men is good.

It is truly pleasant to look forward and contemplate the probable influence of these young men for good, when they shall have completed their education and returned to their people, bearing with them light and truth, and diffusing all around them the blessings of science and religion.

JAMES P. WILSON,
President Delaware College.

No. 2.

NORWICH, *November 26th*, 1849.

SIR: I have had the honor of receiving your letter of the 22d instant, requesting a report on the progress and present condition of the Chickasaw boys under my charge. In compliance therewith, the following report is respectfully submitted.

Col. P. P. Pitchlynn arrived in this city in the early part of August, 1848, with eleven Chickasaw boys, with instructions from the Office of Indian Affairs to place them in some suitable school. Having a letter of introduction to myself, he requested me to aid him in accomplishing the object of his mission. The boys were wholly unacquainted with the elements of English education, and, with two or three exceptions, could not speak English at all. At the earnest solicitation of Col. Pitchlynn, I consented to take charge of said boys, and procured for them a temporary teacher till some permanent arrangement could be effected.

On the 8th of September, 1848, they were placed at Plainfield Academy, about sixteen miles from this city, under the instruction of the Rev. W. S. Benedict, principal. They were distributed in three good families, in which they have received kind treatment, and where they still remain. They have enjoyed uniformly good health, with the exception of one instance of slight fever, during the past summer. They appear to have enjoyed themselves the whole time, and always seem contented and happy when I visit them.

Their progress has more than equalled my expectations. Ignorant at first of the English alphabet, they have made such proficiency that they can now read very well in our common school readers, and have gone through with Webster's spelling book. At the same time they have received instruction in arithmetic, in writing, in grammar, and geography. They write a good hand, and are now able to compose letters to send to their friends. They addressed a joint letter to the late Commissioner, Col. Medill, about the time he retired from the office, which was highly creditable to them. At the last quarterly examination they rehearsed, in public, pieces committed to memory, and acquitted themselves, in most cases, very well. They are occupied in the school room six hours daily, with the exception of Wednesday and Saturday afternoons; and they have also studied more or less in their own rooms.

Their improvement in manners, general behavior, and self-respect, is worthy of special notice. Their fine appearance and manly bearing would do credit to young men in any of our literary seminaries. They have been easily governed, and now pride themselves on their uniform good conduct. They are respected in the school, and by the people in the village, from whom they have received kind attention. They attend church regularly, and are formed into a Bible class; and, under the care of their academical teacher, are receiving lessons of instruction in Christian knowledge and morals.

Situated in the midst of an agricultural and manufacturing population, and being carefully observant of what passes before them, they are learning about the genius, the industrious habits, and enterprise, of an intelligent New England community. They are taken into manufacturing establishments, and shown the operation of these complicated workshops. They have been allowed an occasional excursion by railroad and steamboat, with which they have been delighted. They are gradually acquiring facility in speaking English, though somewhat embarrassed by the consciousness of their imperfection when in presence of others. Special efforts are made to induce them to abandon their native dialect and converse in English.

In May last, Mr. Robert Love arrived, with five other Chickasaw youths,

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of whom I was requested to take charge. Four of this number, soon after their arrival, were placed at school in this town, and one at Plainfield. Four of them having been at school in Kentucky several terms, were further advanced in some things than were the others. They have applied themselves, with commendable diligence, in the same departments of elementary studies that are pursued by those in Plainfield Academy. Two of these boys, Tecumseh Gaines and Thomas Albertson, have been subject to attacks of fever and ague, which has somewhat interrupted their progress. I propose removing them, at the close of the current quarter, to the more elevated and healthy location in Plainfield, placing them in some good family by themselves, and under the instruction of the teacher who has the care of the others. I have strong hope that the change will, in their case, be conducive to an improved state of health, and in other respects be equally advantageous to them. I have contracted with a physician there to watch over the health of all the boys, and attend to them promptly whenever they may need his counsel or professional services.

I have been deeply interested in the progress and welfare of these Indian youths, and have found it necessary to devote much time and attention to their improvement.

Respectfully, your obedient servant,

ALVAN BOND.

Hon. ORLANDO BROWN,
Commissioner Indian Affairs.

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