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REPORT

OF THE

COMMISSIONER OF INDIAN AFFAIRS

TO THE

SECRETARY OF THE INTERIOR

FOR

THE YEAR 1871.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
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REPORT

OF

THE COMMISSIONER OF INDIAN AFFAIRS.

DEPARTMENT OF THE INTERIOR,
OFFICE INDIAN AFFAIRS,
November 15, 1871.

SIR: The duty of making the usual annual report of this Bureau having devolved upon me as Acting Commissioner, by reason of the resignation of General E. S. Parker in July last, and of the continued vacancy in the position of Commissioner of Indian Affairs up to the present time, I have the honor to present herein a summary of the affairs of this branch of the public service since the date of the last annual report.

In accordance with what is so generally known as the Indian policy inaugurated by President Grant, it has been, during the past year, the aim of the Department to secure, in the administration of affairs under its charge, the greatest good and best results practicable. Much has been accomplished by intrusting to men of good standing and moral character the responsible offices of superintendents and agents; by earnest endeavors, through conciliatory measures, rather than by force or threatenings, to promote order and the interests of peace with the more intractable and hostile-disposed tribes; by seeking to inspire the confidence of the Indians in the Government, by dealing fairly and liberally with them, and observing faithfully and promptly the treaty stipulations and provisions made by law for their benefit; and by encouraging every disposition and effort on their part to better their condition, by whatever means would tend to that end. As a result may be adduced the prevalence generally of peace with tribes who have hitherto been in open hostility to the Government; the marked and gratifying change in the views and feelings of many of their members in regard to the necessity of abandoning their roving habits, and of establishing themselves upon reservations, where they can be properly cared for and civilized; the improved state of other tribes who have long been friendly; and the efficient and judicious management, except in a very few instances, by the officers of the Department of the trusts committed to them. This condition of affairs, it is submitted, will warrant the assertion that the conduct of the service the past year has been wise, prudent, and measurably successful, and affords sufficient reason for indulging the hope of the early accomplishment of the beneficent designs of the Government toward the Indian race.

While, however, good order and peace have been maintained among most of the tribes, disturbances and outrages have occasionally occurred, which will probably be the case until the parties who originate them are brought under proper restraint and influence. A spirit of lawlessness, disaffection, and even of hostile intent, still exists among some of the nomadic tribes, which, it is not unjustly apprehended, is engendered and fostered often by white persons or citizens from sinister motives.

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The Indians most difficult of management, and who have caused the greatest trouble during the past year, are certain bands of Apaches in the Territories of Arizona and New Mexico, and the Kiowas and Comanches of the Indian Territory. Those in the first-named Territory, warlike in their disposition from time immemorial, have changed but little, and most of them are still under the surveillance of the military, at whose hands they have at times suffered severely, in consequence of their numerous murders of citizens and frequent depredations. Of late, indications of a better feeling on the part of quite a large number of these Indians have been manifested, and they have expressed a desire or willingness to settle upon reservations and peaceably yield themselves to the control of the Government. A considerable body of them, in the earlier part of the year, had gathered in the vicinity of one of the military posts in the Territory for that purpose; but, unfortunately, an occurrence shortly afterward took place which, in a measure, dissipated the prospects that were becoming so favorable—aroused apprehensions that they were to be wrongfully dealt with, and led to the manifestation of a determined hostile spirit on the part of some of their leaders. I refer to the massacre, at Camp Grant, of a large number of defenseless women and children, and a few men, by an armed party of citizens of Mexican origin, and some Papago Indians, an account of which is fully set forth in the accompanying documents to this report, marked A.

The Apaches of New Mexico, more particularly those known as the Southern or Gila bands, have been very troublesome, causing, by their frequent depredations and outrages, great loss and injury to citizens of that Territory. So exasperated had these citizens become, that they determined to wage a relentless warfare against the disturbers of their peace and depredators upon their property. For this purpose an organization was effected, and resolutions passed declarative of its intentions. Better counsels, however, prevailed, as the objects and intentions of the organization have not been carried into effect, nor has any effort been made to that end. Popular feeling in New Mexico appears to be set against the noted chief of the Apaches, named Cochise, who, with his followers, in his mountain recesses and haunts difficult of access by troops, seems to have set at defiance the power exerted for his capture and subjugation. Deeming it practicable to induce this chief and his people to be friendly, strenuous efforts have been made by this Department to get him to visit Washington, but, so far, without avail. However, recent advices represent favorably his disposition to comply with the wishes of the Government—he having come in, with his followers, to a point twelve miles from Canada Alamosa, where a number of Apaches have been, for a year or two past, under the charge of an agent of this Bureau, and pledged himself to keep the peace, and to use his influence and efforts to gather all roving Apaches upon a reservation. There is now a better prospect of peace with these Apaches than ever, and it is confidently expected that the steps which are being taken to insure this result will be eminently successful.

With a view to ascertain the condition of the Apache bands both in New Mexico and Arizona, and to provide for their future by establishing them in suitable homes, under proper regulations and restrictions, Hon. Vincent Colyer, secretary of the board of Indian commissioners, by directions from you, dated 21st July last, visited these Territories; and, after some time spent in communicating with some of the chief men of the Apaches, and in examining localities that might be desirable for Indian reservations, the following places were selected by him and reported to the Department, viz: Tularosa Valley, in New Mexico, for the Mimbres and Coyotero Apaches of that Territory; Camp Apache, in the White Mountains, Arizona Territory, for Coyotero and Chilicow Apaches; Camp Grant, Arizona, for Arivaypa and Pinal Apaches; and Camp Verde, in the same Territory, for the Mohave Apaches. He also requests that temporary asylums be established at Camps McDowell, Beal Springs, and Date Creek, Arizona, where the Tontis, Hualapais and western band of Mohave Apaches may be protected and fed until such time as it shall be found practicable to remove them to one of the above-named reservations. Peaceably established on the reservations indicated; afforded the means of subsistence, and provided with aids for their instruction in agriculture and other industrial pursuits, it is believed that the citizens of New Mexico and Arizona will have but few occasions for complaint against these Indians hereafter. For more particular information regarding them, reference is made to Mr. Colyer's communications respecting his mission to New Mexico and Arizona, embraced in the report of the board of Indian commissioners herewith, marked A, and to the reports of Superintendents Pope and Bendell, and Agent Piper, numbered 32, 27, and 37.

In regard to the Kiowas and Comanches, referred to as among the most troublesome of the tribes, there is but little improvement in their behavior to report. A goodly number have remained upon their reservation, and conducted themselves in an orderly way; but many of them have proved, as hitherto, false to their promises, and have come far short of the expectations indulged that they would cease their raidings and crimes. The past year has marked their history with gross outrages, and there would doubtless have been a serious war inaugurated by them but for the watchfulness of the military and the agent in charge of their agency. Lenient measures and forbearance toward these restless and war-loving spirits appear apparently to have no effect in restraining their passion for plunder and war, and a severe treatment would seem to be the only wise and proper course to pursue to compel right conduct on their part. The arrest, lately, by the military, and the trial and conviction, with a sentence of death—but which has been commuted to imprisonment for life—in a State court of Texas, of two of their prominent chiefs, guilty of murder and robbery, will, it is believed, have a salutary effect upon the tribe; and action of this character, promptly taken, can but tend to lessen greatly the number of crimes for which these Indians are notorious, if not wholly prevent them. It is a question for consideration whether a like treatment would not have the effect to deter the vicious and unlawful of other wild tribes from similar conduct; and it is suggested that all Indian agents should be instructed, upon the commission of a crime by an Indian or party of Indians under their charge, coming to the knowledge of such agents, to arrest the offender or offenders, calling upon the military for assistance, if need be, and deliver them up for trial by the proper Federal or State court having jurisdiction in the case.

A large body of Apaches, numbering, it is reported, about one thousand, ranging in the Staked Plains, Texas, not attached to any agency, and who have never been on an Indian reservation, recently sent in word that they desire to cease raiding, and to come in and be established upon the reservation for the Kiowas and Comanches in the Indian Territory. With your approbation, directions have been given to the proper agent to make arrangements necessary to that end. When this band shall have been removed from Texas, there will be but comparatively few Indians residing within the limits of that State.

Of the tribes of late years hostile and difficult to manage, but now

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quiet and disposed to be friendly, are the Arapahoes and Cheyennes. No serious difficulties have arisen with them during the past year, and their conduct has been quite commendable. It is believed the visit of several of their prominent chiefs to this city last spring had a great tendency to conciliate the disaffected of the tribes, and will doubtless be productive of a better understanding of their treaty obligations, and tend to convince them that a strict and faithful compliance therewith will be to their best interests. Also of the Sioux Nation, in Dakota Territory, comprising a number of powerful bands, heretofore formidable in their opposition to the Government, it may be observed that they are in a good degree peaceable. Those upon the reservation selected for the whole nation are quiet; many of them are friendly-disposed, and evince a willingness to abandon the hunter-life and become tillers of the soil. While the Government continues to provide for the wants of the Sioux, feeding and clothing them—means by which they are kept in a better humor than they otherwise would be—no outbreak or disorder of any extent need be apprehended. Some trouble is anticipated on account of the suspicion with which some of them look upon the projected Northern Pacific Railway being run through what they claim to be their country; but as yet no decided demonstration of opposition has been made by them. The Sioux of the band under the noted chief Red Cloud have for the time being a temporary location north of the Platte River, about thirty miles south of Fort Laramie, Wyoming Territory. It is intended, when it can prudently be done, to establish them at an agency somewhere within the limits of the reservation designated for the whole nation. Part of this band, dissatisfied with Red Cloud, and refusing to recognize him as their leader, have gone into Montana, having for their chief Sitting Bull. Unless carefully managed, these seceders, reported to have eight hundred lodges, may cause great trouble to the Government. Besides these Sioux roaming in Montana, without constraint, there is another large body of them in the same Territory, living in the neighborhood of their hereditary enemies, the Gros-Ventres and Assinaboines. They were, at the massacre in Minnesota of 1862, driven from that State, belong to no agency or reservation, and claim the right to follow the buffalo wherever they can find it. By the judicious management of the Department and its officers in Montana these Indians have been thus far kept quiet. They are apparently determined to remain upon the reservation provided for the Gros-Ventres and Assinaboines, and, so long as it is expedient to allow them to be there, must be supplied with the necessaries of life, or difficulties with them will inevitably follow. It is earnestly recommended that Congress should make the requisite appropriations for their proper care and subsistence by the Department. It may be well here to give the military view as to the disposition of the Sioux Nation, and especially the wandering portions of it, and as to the care to be exercised over them. One of the highest of the authorities in that branch of the service is of the opinion that, unless the civil Department can control the Sioux, hostilities will be again renewed, which the military may not be able for the time being to repress, with the limited power at its command; and it is suggested that a conciliatory course, under the circumstances, be pursued, and a liberal provision made for the wants of these Indians.

The Indians in Kansas, Nebraska, those in the Indian country, excepting the Kiowas and others before mentioned, and in New York, Michigan, Minnesota, and Wisconsin, who have been long in contact with the whites, and under influences favorable to their advancement and civilization, occasion but little trouble to the Government, or its

citizens, by whom they are surrounded. Many are well educated, and the possessors of good, cultivated farms, and others managers of a prosperous business. A large number of those residing in Michigan and Kansas, as also the Winnebagoes in Minnesota, have become citizens, and the probabilities are that most of those remaining in Kansas and Nebraska will, in a few years, if not removed to the Indian country and there brought under a territorial form of government, become merged into the citizen population and their tribal existence be extinguished.

Other Indians, as in Oregon, California, Nevada, and the several Territories, with the exception of the wilder and unfriendly part of them, hereinbefore noted, have been quiet and peaceable; but there is no very marked change in their condition to report. A few Seminoles yet remain in Florida, and quite a large number of Cherokees yet reside in North Carolina and several of the adjacent States. Measures are now being taken to remove the latter to the country of their brethren in the Indian country west of Arkansas.

The aggregate of the population of Indians within the boundaries of the United States, including Alaska, is estimated at 350,000. By the statistics furnished, regarding those under the care of agents, it is shown that with nearly all the tribes there is a decrease in number from year to year, arising from causes so well known, and often repeated. With those most advanced in civilization there is, however, a perceptible increase. The true policy of their preservation from utter extinction, before many years pass, it is generally admitted, is to prepare them as rapidly as possible to assume the relation of citizenship; by granting them increased facilities for the education of the young; by habituating them to industrial pursuits, and by the incentive to labor incited by a sense of ownership in property, which an allotment of their lands in severalty would afford, and by the benign and elevating influences of Christian teachings.

One of the most potent agencies for the civilization of the race is that of education. The means provided under treaty stipulations, and by special appropriations by Congress, are found to be entirely inadequate for the establishment and maintenance of any larger number of schools. Where, in many cases, buildings are required to be erected for school purposes, the funds applicable are barely sufficient for that object, so that when they are furnished and operations have commenced, other requirements for a successful carrying on of the schools cannot be met, and the undertakings either prove a failure or produce results scarcely appreciable. The $100,000 appropriated by Congress July the 15th, 1870, for educational purposes among tribes *not provided* with means therefor, has not yet been available, to any considerable extent, it being found difficult to make a satisfactory distribution of the same. Under the act appropriating said sum the money is to be expended among the tribes having no educational fund. Many of these tribes are wild and roving, without any fixed habitation where schools could be permanently established; others are opposed to schools; and others again manifest no desire to have them. In order to utilize this gift of the Government to the best possible advantage it is respectfully recommended that legislation be had by Congress giving discretionary power to the Secretary of the Interior to distribute the fund at such times and among such tribes as he shall be satisfied will produce the most beneficial results, whether the tribes have any other provision of this character or not.

Since the date of the last annual report of this office, by direction of the President of the United States, the office of several superintendents has been discontinued and the agents subordinate thereto now report

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direct to the Indian Bureau. No detriment to the service has been caused by this change. The offices so discontinued number six, and a considerable sum, which was expended on account of salaries and office, incidental and traveling expenses, is thereby saved to the Government. The number of agencies, including those denominated special and sub-agencies, is at the present time seventy-four, the incumbents of which receive a compensation of $1,500 per annum, except three in California who receive $1,800 each, and the sub-agents, who receive $1,000 per year.

The existing laws regulating trade and intercourse with the Indian tribes, enacted many years ago, (1834,) and which were adapted to the time and to the condition of affairs among the Indians, are judged now to be inadequate to the purpose, or are so defective as to fail to secure the Indians against the encroachments of the whites, and the introduction of evils which have so much contributed to their demoralization and led to troubles and difficulties between them and the whites. A revision of these laws is very much to be desired to meet the changed circumstances now surrounding the Indians, arising out of the building of railroads through their lands, the rapid advance of white settlements, and the claims and rights of squatters, miners, and prospecting parties; also to provide some definite course to be pursued in cases of crimes committed by Indians against Indians; to express clearly the right of citizens to trade with Indians; and to define more specifically what is to be understood now as Indian country, especially as to the application of the term to the Territories of New Mexico, Utah, and other portions of country acquired by the United States from foreign powers subsequent to the law in question. Although the laws referred to, "or such provisions of the same as may be applicable," have been, by act of Congress approved February 27, 1851, extended over the Territories mentioned, it is a point at issue between certain parties and the Department whether trade by citizens who are inhabitants of these Territories, with Indians who may come to their places of business outside of an Indian reservation, is prohibited by law. A case is now being tested upon a suit brought against the superintendent of Indian affairs for Arizona, and the agent for the Pima and Maricopa Indians in that Territory, by a firm whose goods were seized by the agent for trading with the Indians without a license issued in accordance with law.

It is gratifying to report that in some portions of the country, more particularly in Montana Territory, by the vigorous and determined action of the superintendent of Indian affairs there the traffic in spirituous liquors with the Indians has been to a considerable extent suppressed. During the year a number of persons have been arrested, tried, and convicted, for the first time in the history of that Territory, for selling liquor to Indians. In Washington Territory, also, efforts made in the same direction have been quite successful. Much credit is due to the officers who have shown such activity and zeal in this matter, and it is hoped that others may be inspired, by their example and success, to seek to accomplish like results, so that this bane to the Indian race may be greatly abated if not altogether removed.

Under the legislation of Congress appropriating money for the removal of the Kickapoo Indians, who, many years ago, left the Indian country and went to Mexico, back to the United States, steps were taken early last spring to effect that object. An agent, with a delegation of Kickapoos from Kansas, proceeded to Santa Rosa, in Mexico, and there met these Indians and communicated to them the wishes and purposes of the United States Government. The mission was, however, unsuccessful, as the Indians were influenced against the measure proposed by misrepresentations on the part of some Mexican officers and citizens as to what would be their condition in the United States, and by deceiving them with assurances that the Mexican government would take care of them and liberally supply their wants. As it is important to the welfare and peace of the citizens of Texas residing near the frontier, who have suffered severely by the depredations and outrages of these Kickapoos in the past, further efforts to effect what is so desirable, it is thought, should be made early next year. For the report of the agent of his proceedings I refer to document herewith, marked B.

During the past three months Indian lands have been disposed of by sale, or are being disposed of, by or under the direction of the Department, to the extent of 40,438.89 acres in the aggregate. These lands embrace a residue of 2,687.44 acres, held in trust by the United States for the Chippewas and Munsees, situated in Kansas; also, 6,360.24 acres in Nebraska, held in trust for the Sac and Fox of the Missouri Indians. These lands are sold and the money applied for the benefit of the Indians, in compliance with treaty stipulations. A small residue of the Cherokee neutral lands in Kansas, 3,231.21 acres, which were awarded to settlers in accordance with treaty provision, but forfeited by non-payment, have been sold on sealed bids. Congress, by special act, provided for the appraisement and sale of the Stockbridge and Munsee lands in Wisconsin, comprising 28,160 acres. The appraisement has been made under the supervision of this office, and the sale is being made by the General Land Office, in accordance with the act.

In compliance with the act of Congress of July 5, 1862, a commission was appointed to effect settlement with persons appointed by Indian councils to receive money due to incompetent and orphan Indians. This commission made an investigation of the action of persons appointed by Wyandotte and Shawnee councils, the only tribes coming properly within the proviso of the law; and their reports, which give the action taken in detail, are published herewith, marked C.

A commission was also appointed to ascertain the facts connected with the applications of mixed-bloods for land or scrip under the treaties with the various bands of Chippewas in Wisconsin and Minnesota.

The province of this commission was extended to the investigation of passed issues of scrip. Reference is made of the extended report of the majority, detailing many irregularities; also to the minority report, which dissents from the statements of the majority; both of which are published herewith, marked D.

It having been represented to the Department that a confused and unsettled state of affairs, appertaining to this branch of the service, existed in Colorado Territory, particularly at the Los Pinos, or lower agency, and it being deemed necessary, in order to ascertain the truth in the case, that an examination thereinto should be made on the spot, under your direction a special agent, G. F. Jocknick, esq., was instructed, in July last, to proceed to that point for the purpose indicated. The report of this agent is herewith, marked E, and shows that the management of Indian affairs in the Territory has not been as favorable to the prosperity and advancement of the Indians as could be desired, but which finds some explanation in the fact of frequent changes of agents in the past two or three years, the inexperience of the agents at present in charge, and the many obstacles to be overcome in establishing upon reservations, and in making the necessary provision for their support, Indians accustomed to a wild and wandering life. When the new agents referred to shall have become better informed in regard to their duties, and more clearly comprehend the situation and the purposes of the Government, it is hoped a more favorable condition of things will exist, and

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complaints will cease on the part of the Indians. One source of much uneasiness to the Indians is the encroachment, as they charge, of miners and other persons upon their reservation. To what extent they have reason to be troubled in this regard it is impossible to determine, as the boundaries of their reservation have never been surveyed. Doubtless there are intruders upon their land, and, perhaps, in some cases, unwittingly so. The sooner the work of surveying the reservation provided for in the treaty of 1868 is completed, the better it will be for the interests of both Indians and whites. A special report will be made to you by this office, with such suggestions and recommendations as shall be considered necessary to fulfill the treaty stipulations with the Indians in Colorado, and to effect a satisfactory management of their agencies.

It was also deemed important that an investigation should be had into the condition of affairs at the several agencies for the Sioux, on the Upper Missouri River, and accordingly a special agent, N. J. Turney, esq., in June last, was instructed to perform that duty. His report, to which reference is respectfully made, for an account of his proceedings, views and recommendations, is herewith, marked F.

The commissioners appointed by the President, in accordance with the joint resolution of Congress approved July 1, 1870, to negotiate with the Indians upon the Umatilla reservation in Oregon, with a view of ascertaining on what terms they would relinquish to the United States all their claim or right to that reservation, and remove to some other in Oregon or Washington Territory, or take lands in severalty in quantities not exceeding one hundred and sixty acres each, on their present reservation, met at the Umatilla agency on the 7th of August last, and held a council with the Indians for the period of a week, Hon. Felix R. Brunot, chairman of the board of Indian commissioners, being present, whose report of the proceedings will be found following that of the board, marked as document A. This matter is also referred to in the report of Superintendent Meacham, herewith, numbered 12; and the United States agent in charge of the Umatilla reservation reports the fact; and remarks that the object of the resolution was fully explained to the Indians by the commissioners, who took great care to have them fully understand the proposition presented, and to see that no outside influence was allowed to interfere with their judgment; and that after the matter had been fully discussed, the Indians declared they would not part with their present reservation, and that none of them expressed a desire to take their land in severalty.

Special attention is respectfully called to the third annual report of the board of Indian commissioners, herewith, marked A.

The accompanying reports of the superintendents and Indian agents, numbered in regular order, are respectfully referred to for information, in detail, respecting the condition of the Indians in the several superintendencies and agencies. The disposition for improvement is evidently more manifest and general than has been the case heretofore, and it should be encouraged by a liberal policy on the part of the Government. By a judicious management of their affairs, with a sufficient supply of means requisite for the purpose, it may be confidently expected that their future advancement in civilization will be measurably rapid and gratifying. The reports will present, it is believed, such an array of facts as will confirm this general view.

Very respectfully, your obedient servant,

H. R. CLUM,
Acting Commissioner.

Hon. C. DELANO,
Secretary of the Interior

PAPERS ACCOMPANYING THE REPORT OF THE ACTING COMMISSIONER OF INDIAN AFFAIRS FOR 1871.

A.—*Report of board of Indian commissioners, with accompanying documents.*
B.—*Report of John D. Miles, United States Indian agent, relative to his mission to the Kickapoo Indians in Mexico, with the view to get them to remove back to the United States; also letter from Colonel J. J. Reynolds, United States Army, relative to said Indians, and their depredations upon citizens of Texas.*
C.—*Report of commissioners to effect settlements with persons appointed by Wyandott and Shawnee councils to receive money due incompetent and orphan Indians of these tribes.*
D.—*Report of commissioners relative to application of mixed-blood Chippewas, in Wisconsin and Minnesota, for land or scrip, under treaties with various bands of Chippewas.*
E.—*Report of Special Agent Jocknick relative to condition of Indian affairs in Colorado Territory.*
F.—*Report of Special Agent Turney relative to condition of affairs at the agencies for the Sioux upon the Missouri River.*

WASHINGTON SUPERINTENDENCY.

No. 1.—*Annual report of T. J. McKenny, superintendent of Indian affairs.*
No. 2.—*Annual report of E. M. Gibson, agent Neeah Bay agency.*
No. 3.—*Annual report of E. Eells, agent Skokomish agency.*
No. 4.—*Annual report of J. H. Wilbur, agent Yakama agency.*
No. 5.—*Annual report of E. C. Cherouse, sub-agent Tulalip agency.*
No. 6.—*Annual report of G. A. Henry, sub-agent Quinaielt agency.*
No. 7.—*School report of G. W. Byrd, Quinaielt agency.*
No. 8.—*Annual report of B. Barlow, farmer in charge of Puyallup reservation.*
No. 9.—*School report of L. F. Thompson, Puyallup reservation.*
No. 10.—*Annual report of W. P. Winans, farmer in charge of Fort Colville Indians.*
No. 11.—*Annual report of J. Smith, farmer in charge of Chehalis reservation.*

OREGON SUPERINTENDENCY.

No. 12.—*Annual report of A. B. Meacham, superintendent of Indian affairs.*
No. 13.—*Annual report of J. Smith, agent Warm Springs agency.*
No. 14.—*School report of J. Thomas, Warm Springs agency.*
No. 15.—*Annual report of N. A. Connoyer, agent Umatilla agency.*
No. 16.—*School report of G. A. Vermeesch, Umatilla agency.*
No. 17.—*Annual report of B. Simpson, late agent Siletz agency.*
No. 18.—*Annual report of J. Palmer, agent Siletz agency.*

CALIFORNIA SUPERINTENDENCY.

No. 19.—*Annual report of B. C. Whiting, superintendent of Indian affairs.*
No. 20.—*Annual report of D. H. Lowry, agent Hoopa Valley agency.*
No. 21.—*Annual report of S. G. Whipple, late agent Hoopa Valley agency.*
No. 22.—*School report of A. M. Webb, Hoopa Valley agency.*
No. 23.—*Annual report of H. Gibson, agent Round Valley agency.*
No. 24.—*School report of M. A. Gibson, Round Valley agency.*
No. 25.—*Annual report of C. Maltby, agent Tule River agency.*
No. 26.—*School report of F. J. Saxe, Tule River agency.*
No. 27.—*Annual report of A. P. Greene, special agent Mission Indian agency.*
No. 28.—*Annual report of J. R. Tansey, special agent Mission Indian agency.*

ARIZONA SUPERINTENDENCY.

No. 29.—*Annual report of H. Bendell, superintendent of Indian affairs.*
No. 30.—*Annual report of J. H. Stout, special agent Pima and Maricopa agency.*
No. 31.—*Annual report of F. E. Grossman, late special agent Pima and Maricopa agency.*

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No. 32.—Annual report of J. A. Tonner, special agent Colorado River agency.
No. 33.—Annual report of R. A. Wilbur, special agent Papago agency.

NEW MEXICO SUPERINTENDENCY.

No. 34.—Annual report of N. Pope, superintendent of Indian affairs.
No. 35.—Annual report of J. H. Miller, agent Navajo agency.
No. 36.—School report of C. A. G. Menaul, Navajo agency.
No. 37.—Annual report of W. F. M. Arny, agent Pueblo agency.
No. 38.—Annual report of C. F. Roedel, agent Cimarron agency.
No. 39.—Annual report of O. F. Piper, agent Southern Apache agency.
No. 40.—Annual report of A. J. Curtis, agent Mescalero Apache agency.
No. 41.—Annual report of J. B. Hanson, agent Abiquiu agency.

MONTANA SUPERINTENDENCY.

No. 42.—Annual report of J. A. Viall, superintendent of Indian affairs.
No. 43.—Annual report of F. D. Pease, agent Crow agency.
No. 44.—School report of J. H. Aylsworth, Crow agency.
No. 45.—Annual report of C. S. Jones, agent Flathead agency.
No. 46.—Annual report of J. Armitage, agent Blackfeet agency.
No. 47.—Annual report of A. J. Simmons, special agent Milk River agency.
No. 48.—Report of A. J. Smith, appointed to visit Bannacks, Shoshones, and Sheep-Eaters.
No. 49.—Letter from War Department and accompanying papers relative to certain Sioux Indians in Montana Territory.

NORTHERN SUPERINTENDENCY.

No. 50.—Annual report of S. M. Janney, superintendent of Indian affairs.
No. 51.—Annual report of Asa M. Janney, agent Santee agency.
No. 52.—Annual report of J. Webster, agent Santee agency.
No. 53.—School report of A. A. Riggs, Santee agency.
No. 54.—Annual report of E. Painter, agent Omaha agency.
No. 55.—School report of E. H. Gillingham, Omaha agency.
No. 56.—School report of J. Warner, Omaha agency.
No. 57.—Annual report of H. White, agent Winnebago agency.
No. 58.—School report of J. S. White, Winnebago agency.
No. 59.—Annual report of J. M. Troth, agent Pawnee agency.
No. 60.—School report of E. G. Platt, Pawnee agency.
No. 61.—Annual report of A. L. Green, agent Otoe agency.
No. 62.—Annual report of T. Lightfoot, agent Great Nemaha agency.
No. 63.—School report of M. B. Lightfoot, Great Nemaha agency.

CENTRAL SUPERINTENDENCY.

No. 64.—Annual report of E. Hoag, superintendent of Indian affairs.
No. 65.—Annual report of B. Darlington, agent Cheyenne and Arapaho agency.
No. 66.—School report of A. J. Standing and J. A. Cattell, Cheyenne and Arapaho agency.
No. 67.—School report of J. Butler, Kiowa agency.
No. 68.—Annual report of J. Richards, special agent Wichita agency.
No. 69.—Annual report of J. D. Miles, agent Kickapoo agency.
No. 70.—School report of L. Miles, Kickapoo agency.
No. 71.—School report of E. King, Kickapoo agency.
No. 72.—Annual report of J. T. Gibson, agent Neosho agency.
No. 73.—Annual report of J. T. Gibson, agent relative to Osages.
No. 74.—Annual report of J. Hadley, agent Sac and Fox agency.
No. 75.—Annual report of M. Stubbs, agent Kaw agency.
No. 76.—Annual report of J. H. Morris, agent Pottawatomie agency.
No. 77.—Annual report of R. L. Roberts, agent Shawnee agency.
No. 78.—Annual report of George Mitchell, special agent Quapaw agency.
No. 79.—School report of J. C. Isaac, Quapaw agency.
No. 80.—School report of A. C. and E. H. Tuttle, Quapaw agency.
No. 80½.—Annual report of L. Tatum, agent Kiowa agency.

INDEPENDENT AGENCIES AND SPECIAL AGENCIES.

No. 81.—Annual report of D. Sherman, New York agency, New York.
No. 82.—School report of B. F. Hall, orphan asylum, New York agency, New York.
No. 83.—Annual report of R. M. Smith, agent Mackinac agency, Michigan.

No. 84.—Annual report of W. T. Richardson, agent Green Bay agency, Wisconsin.
No. 85.—Annual report of L. Clark, special agent for Sacs and Foxes in Iowa.
No. 86.—Annual report of S. D. Webster, agent Yankton agency, Dakota.
No. 87.—Annual report of H. E. Gregory, agent Ponca agency, Dakota.
No. 88.—School report of J. Lawrence, Ponca agency, Dakota.
No. 89.—Annual report of H. F. Livingston, agent Upper Missouri agency, Dakota.
No. 90.—Annual report of John E. Tappan, agent Fort Berthold agency, Dakota.
No. 91.—School report of H. L. Clifford, Fort Berthold agency, Dakota.
No. 92.—Annual report of J. C. O'Connor, special agent Grand River agency, Dakota.
No. 93.—Annual report of J. M. Washburn, agent Whetstone agency, Dakota.
No. 94.—Annual report of T. M. Kones, special agent Cheyenne River agency, Dakota.
No. 95.—Annual report of J. W. Daniels, agent Sisseton Sioux agency, Dakota.
No. 96.—School report of W. R. Morris, Sisseton Sioux agency, Dakota.
No. 97.—Annual report of W. H. Forbes, agent Devil's Lake agency, Dakota.
No. 98.—Annual report of J. B. Monteith, agent Nez Perce agency, Idaho.
No. 99.—Annual report of M. P. Berry, special agent Fort Hall agency, Idaho.
No. 100.—Annual report of J. J. Critchlow, agent Uintah Valley agency, Utah.
No. 101.—Annual report of J. Irwin, special agent Shoshone and Bannack agency, Wyoming.
No. 102.—Annual report of J. S. Littlefield, agent White River agency, Colorado.
No. 103.—Annual report of J. N. Trask, agent Los Pinos agency, Colorado.
No. 104.—Annual report of J. B. Thompson, temporary special agent, Denver, Colorado.
No. 105.—Annual report of C. A. Bateman, agent Walker River agency, Nevada.
No. 106.—Annual report of C. F. Powell, special agent, Southeast Pah-Ute agency, Nevada.
No. 107.—Annual report of J. B. Jones, agent Cherokee agency, Indian Territory.
No. 108.—Annual report of T. D. Griffith, agent Choctaw and Chickasaw agency, Indian Territory.
No. 109.—School report of F. Le Flore, superintendent Choctaw schools, Indian Territory.
No. 110.—School report of C. D. James, superintendent Chickasaw schools, Indian Territory.
No. 111.—Annual report of F. S. Lyon, agent Creek agency, Indian Territory.
No. 112.—School report of L. Worcester, superintendent manual-labor school, Creek agency, Indian Territory.
No. 113.—School report of J. M. Perryman, superintendent public school, Creek agency, Indian Territory.
No. 114.—Annual report of H. Breiner, agent Seminole agency, Indian Territory.
No. 115.—Annual report of E. P. Smith, agent Chippewa agency, Minnesota.
No. 116.—School report of J. C. Strong, Chippewa agency, Minnesota.
No. 117.—Annual report of S. N. Clark, agent for Chippewas of Lake Superior.

STATISTICS, ETC.

No. 118.—Population, schools, &c., of different tribes.
No. 119.—Agricultural products, &c., of different tribes.
No. 120.—Liabilities of the United States under treaty stipulations with Indians.
No. 121.—Indian trust funds.
No. 122.—Indian trust land sales.
No. 123.—Statement showing number of Indian reservations, area thereof, &c.

APPENDIX.

PAPERS RECEIVED SUBSEQUENT TO THE DATE OF THE REPORT OF THE ACTING COMMISSIONER OF INDIAN AFFAIRS.

No. 124.—Report of board of visitors at annuity payments to the Red Lake and Pembina Chippewas.
No. 125.—Report of board of visitors at annuity payments to Chippewas of the Mississippi.
No. 126.—Special report of B. C. Whiting, superintendent of Indian affairs, California, relative to the condition of the Mission Indians in that State.
No. 127.—Annual report of J. W. Wham, special agent Red Cloud agency.
No. 128.—Annual report of W. D. Crothers, special agent Moquis Pueblo agency.

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A.

THIRD ANNUAL REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *December* 12, 1874.

SIR: I have the honor to submit herewith the third annual report of the Board of Indian Commissioners to the President of the United States.

Very respectfully, your obedient servant,

VINCENT COLYER,
Secretary.

Hon. COLUMBUS DELANO,
Secretary of the Interior, Washington, D. C.

SIR: The Board of Indian Commissioners, in making their third annual report, find abundant cause for thankfulness and encouragement while reviewing the condition of the Indians in the United States during the past year.

CONFIDENCE AND GOOD WILL BETWEEN WHITES AND INDIANS.

The remarkable spectacle seen this fall, on the plains of Western Nebraska and Kansas and Eastern Colorado, of the warlike tribes of the Sioux of Dakota, Montana, and Wyoming, hunting peacefully for buffalo without occasioning any serious alarm among the thousands of white settlers whose cabins skirt the borders on both sides of these plains, shows clearly that the efforts of the friends of peace in establishing confidence between the white people and the Indians, in this heretofore greatly disturbed section of the country, have been eminently successful. We contrast this picture with that presented by the same tribe, when, five years ago, in consequence of our Government's bad faith in violating its treaties with them, they were engaged in a war made memorable by the so-called Fort Kearney massacre, in which ninety-eight of our soldiers were killed in sight of the fort, and in the course of which many of the settlers on the frontier lost their lives, and so many hundreds of others were compelled to abandon their cabins and flee to the larger towns for safety.

PEACEFUL RELATIONS WITH RED CLOUD AND THE SIOUX.

With the exception of some slight manifestations of ill-will against the progress of the Northern Pacific Railroad, caused by a misunderstanding, this numerous and powerful tribe has been perfectly friendly during the past year. The chairman of the board held a council at Fort Laramie with Red Cloud and his principal chiefs in June, and found them unchanged in their professions of a determination to maintain peaceable relations with the whites. He could hear of no complaints against them since they abandoned the war-path in the spring of 1870. His report will be found herewith, marked A *a*.

When Red Cloud visited Washington, in July of last year, it was maintained by a portion of the Western press, and the people of the frontier, that his return would be marked by the renewal of outrages upon the settlers. Happily, the prediction was not realized, and peace still continues. The Sioux are extremely sensitive in regard to the slightest encroachment upon their reservation, or the hunting grounds allotted to them in the treaty of 1868, and have objected even to the establishment of an agency for their own benefit within its limits. They are impressed with the conviction that where one white man is allowed to enter their territory many will inevitably follow. In view of their past experience, we cannot think them unreasonable in this. The same wise consideration which led the Government to withdraw the garrisons of Forts Reno, C. F. Smith, and Phil. Kearney, in 1868, and to prevent the proposed Big Horn expedition in 1870, should induce a proper effort to gain their consent by negotiation, before permitting any breach of the treaty stipulations by the invasion of their hunting grounds by surveying or exploring parties. It is believed that the privilege which may be deemed necessary for the Northern Pacific Railroad Company may be had by negotiation at a moderate cost, whereas the attempt to sieze it without will probably occasion a renewal of the war.

VISIT OF THE CHEYENNE, ARAPAHOE, AND WITCHITA CHIEFS TO THE EAST.

The wisdom of keeping faith, in honestly fulfilling our part of the treaties, and in making the chiefs acquainted with the character and resources of our people, by inviting them to visit the East, is thus practically demonstrated by our present relations with these Sioux. Some of the chiefs of the Cheyennes and Arapahoes of the southern plains, in acceptance of a similar invitation, visited Washington and the other principal cities of the East, during the past summer. The kind treatment they received from the President and executive officers of the Government at Washington, and from the citizens of Philadelphia, New York, and Boston, (see Appendix A, No. 1,) made so favorable an impression on their minds that, on their return to the Indian country, when their neighbors, the Kiowas, angry at the arrest of their chiefs, Satanta and Satauk, earnestly pressed them to go on the war-path, they promptly refused. If the Cheyennes and Arapahoes had joined their forces with the Kiowas, we should have had a bloody war. But the Kiowas, finding themselves unsupported, had the wisdom to abandon the project and remain at peace.

ARREST AND PUNISHMENT OF KIOWA CHIEFS.

The Kiowa chiefs had been invited to accompany the delegation of Cheyenne, Arapahoe, and Witchita chiefs on their visit to the East, but had been dissuaded from so doing by some evil-minded half-breeds who were in the habit of inciting them to raids on the Texas frontier, and who feared their vicious trade in the product of the robberies would be broken up. The consequence was, that while the other chiefs visited our principal cities, they went on one of those plundering tours into Texas, and, boasting of it on their return home, were arrested by General Sherman, and justly punished.

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PRESENT CONDITION OF CHEYENNES AND ARAPAHOES.

The Cheyennes and Arapahoes are generally contented upon their new reservation. The schools, under care of the Friends, are gaining their confidence, and their condition has sufficiently improved during the last year to warrant the expectation of a satisfactory advancement in the future.

THE OSAGES.

The condition of the Osages is most unsatisfactory. On the representations of the committee of the board, that the Government would protect them in the proposed new reservation in the Indian Territory, they consented last year to remove. Nevertheless, there are many trespassers on the land to which they were removed. In addition to this trouble, a new survey, which assumes to change the ninety-sixth parallel as heretofore located, if correct, deprives them of the greater part of the tillable land upon which they have settled, and already made valuable improvements. The continuation of the trespasses on Indian lands, in spite of the oft-repeated warning of the Government, seems to be the result of past failures to enforce the laws for the protection of the reservations. The squatters still believe that there is no real intention to interfere, and nothing but forcible ejection will undeceive them. The justice of your determination to enforce the laws and maintain the honor of the Government, by keeping its pledges to the Indians, cannot fail to be sustained by the people of the country.

In the case of the Osages, the lands were bought with their own money, and the obligation to protect them has, if possible, additional force. If it be found that the new location of the ninety-sixth parallel is correct, it seems to us that the Government is bound in honor to compensate the Cherokees for the land and leave the Osages in possession.

THE APACHES OF NEW MEXICO AND ARIZONA.

The only other Indians who have caused any serious trouble are the Apaches of New Mexico and Arizona.

In our last two annual reports we called attention to the situation of this tribe, their eager desire for peace, their starving condition, and the opinion of the Indian agents and Army officers, that, with means to feed and clothe them, they could be kept at peace. Unable to obtain an appropriation from Congress for the purpose, the Indian Department was powerless, and the Apaches were left to obtain food and raiment as they best could—usually by stealing from the settlers or travelers on the highway. As many of their valleys, where they previously cultivated corn, were occupied by settlers, and their mountains overrun by gold-prospectors, who hunted their game, and no attempt had ever been made by the Government, either by treaty or conference, to consider their rights or necessities, this conduct of the Apaches ought not to surprise us. At the urgent solicitation of the board, with the approval of the Secretary of the Interior, Congress, at its last session, made an appropriation of seventy thousand dollars for the special purpose of correcting this evil, and this money becoming available on the 1st of last July, the Board, at its meeting in May, directed its Secretary to proceed to New Mexico and Arizona, to make arrangements to bring these roving Apache Indians upon suitable reservations, and to feed, clothe, and otherwise care for them. The hearty approval of the President, the instructions of the Secretary of the Interior, and necessary orders from the Secretary of War having been obtained, the Secretary of the board visited Arizona and New Mexico. His offers of peace were received by the Apaches with great eagerness, several thousands of them immediately coming in upon the reservations selected for them, and latest advices show that the remainder will soon follow, if not deterred from doing so by improper influences. The action of the Secretary has met with your approval, and that of the Secretary of the Interior, and the orders issued from the Interior and War Departments, for the purpose of carrying fully into effect the proposed plan, are entirely in accord with the past and present views of the Board of Indian commissioners. Similar instructions were issued by the Interior and War Departments in 1869, soon after the organization of the board, which defined the policy of the Government in the treatment of the Indians. This policy was set forth in the report of the Commissioner of Indian Affairs in 1869, viz: "that they (the Indians) should be secured in their legal rights; located when practicable on reservations; assisted in agricultural pursuits and the arts of civilized life; and that Indians who should fail or refuse to come in and locate in permanent abodes provided for them would be subject wholly to the control and supervision of military authorities, to be treated as friendly or hostile as circumstances might justify."

The clearly defined allotment of their respective duties to the Indian agents and the military officers in the Indian country, can hardly fail to secure harmony of action, and it is hoped that capable Christian agents may soon be appointed to represent the Department of the Interior upon the reservation.

It is believed that the policy, if faithfully sustained and persisted in by the military and civil officers commanding in Arizona and New Mexico, will be successful, as it has been elsewhere.

The attempt to defeat it by the arrest of Indians upon the reservation who have made peace, for acts alleged to have been committed in time of war, should be resisted, otherwise the act of the Government upon whose faith their surrender is made becomes one of mere treachery. From the time of the Gadsden purchase, when we came into possession of their country, until about ten years ago, the Apaches were the friends of the Americans. Much of the time since then, the attempt to exterminate them has been carried on, at a cost of from three to four millions of dollars per annum, with no appreciable progress made in accomplishing their extermination.

But the activity of the military has accomplished its only legitimate and proper end, that of compelling in the Indians an earnest desire for peace. To persist in war under such circumstances would be not only barbarous in the extreme, but an inexcusable waste of the funds and resources of the Government. It has been asserted that the Apaches are more savage and less to be trusted than other Indians.

The agent of the Government who had charge of the Apaches in 1859, when they were at peace, said in his report of the White Mountain Coyoteros, numbering 2,500, and including Cochise's band, that "in all their intercourse with the Government, their deportment toward travelers and traders, they have shown themselves to be the most reliable of all the bands of the Apaches." And of all the Apaches in regard to whom the assertion alluded to is now made, he said, "They cultivate the soil extensively, raise wheat, corn, beans, and pumpkins in abundance." Detailed account will be found in Commissioner Colyer's report on Arizona, A *b*.

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PARTIALLY CIVILIZED TRIBES.

The condition of the partially civilized tribes on established reservations has materially improved. The covetous desire of white people, generally living near these reservations, to obtain possession of the lands, either for occupation or speculation, led to the introduction at the last session of Congress of several bills providing for the removal of the Indians, and the sales of the lands, without due regard to the rights of the Indians or the sacred obligations of treaties. When the attention of Congress was called to these several acts, however, and their manifest injustice pointed out, they were promptly abandoned.

THE UMATILLA INDIAN RESERVATION.

One of these measures, fairer than some others, proposed to submit the question of removal and sale of the lands belonging to the Indians on the Umatilla reservation, in Northeastern Oregon, upon payment of certain annuities, and providing a new home for them, and commissioners were appointed by the Secretary of the Interior to ascertain the wishes of the Indians. By request of the Secretary of the Interior and the direction of the board, the chairman visited the reservation in August, to be present at the council, and, after a week's mature consideration of the proposal, during which the subject had been fully presented to them, the Indians rejected the proposal. (See report, A *c*.)

INDIANS IN WASHINGTON TERRITORY AND OREGON.

The chairman of the board also visited the Warm Springs and Grand Ronde reservations in Oregon, and the Yakama, Tulalip, Swinomish, Lummi, and S'Kokomish reservations in Washington Territory.

The condition of the Indians in Oregon and Washington is vastly better than individual statements and common rumor have led us to anticipate. Many of them are industrious, and labor on their reservations, and others, as at Grand Ronde and along Puget Sound, labor for the farmers or at the saw-mills, and receive the commendation of their employers and the agents. They have adopted the costume and are rapidly acquiring the habits of the whites. Some of them are Christians, and exemplary for their consistent lives. There are also many who have learned more of the vices than the virtues of civilization. This class, attracted as they are to the vicinity of towns and railroads, is most frequently seen by the citizen and the traveler, and give a mistaken color to his opinions of the race. When it is remembered that the Indians of Oregon and Washington were only placed upon reservations from ten to fifteen years ago, but few of them more than twelve, it must be admitted that their progress toward civilization has been wonderfully rapid. (See report on reservations in Washington Territory and Oregon A *d*.)

NEED OF CIVIL LAW OVER INDIANS.

A serious detriment to the progress of the partially civilized Indians is found in the fact that they are not brought under the domination of the law, so far as regards crimes committed against each other. The difference in the characteristics of the various tribes, together with the differences in the degree of civilization to which they have attained, seems to render it impossible to frame any general law equally applicable to all. To attempt the enforcement of civil or statute law in a tribe of Indians when first brought into peaceful relations with the Government is not deemed expedient; nor would it be practicable, for the reason that the savages are unable yet to distinguish between such enforcement, and acts of war. But when they have adopted civilized costume, and civilized modes of subsistence, we owe it to them, and to ourselves, to teach them the majesty of civilized law, and to extend to them its protection against the lawless among themselves. Some amendment of the laws which prohibit the selling of spirituous liquors to the Indians is needed, to remedy the present difficulties which prevent the conviction of persons guilty of the crime. These subjects are more fully treated on in the report of the chairman of the board on Oregon and Washington Territory, to which you are respectfully referred. (Appendix A *d*.)

Many of the partially civilized Indians are ready for the allotment of their lands in severalty, and this should be done as rapidly as possible under some regulation which would prevent the alienation of such lands for a term of years. In many cases the outlines of the reservations are not defined by actual survey, and the uncertainty as to their exact limits has given color for the encroachment of whites. The lines should be distinctly established, and summary measures should be taken for the ejectment of intruders.

OBJECTIONS TO FREQUENT REMOVAL OF INDIANS.

The frequent removal of Indians has led to a general distrust of the designs of the Government with regard to them, and the fear of such removal has deprived them of all incentive to improve their lands, or to labor more than is necessary for a merely comfortable subsistence. The members of the board, as opportunity has offered, have endeavored to quiet their distrust and induce them to labor on the lands with the belief that they should be protected in their rights.

The recommendation of the peace commission of 1868, "that the so-called Indian Territory should be strictly preserved for the future settlement of the nomadic tribes east of the Rocky Mountains, and such other Indians as may be induced to migrate to the proposed Indian commonwealth," commends itself to our judgment, and it is earnestly hoped that the territory will be preserved intact for that purpose. The records of military expeditions, and the personal examinations of the board west of the 96th parallel, show that a large proportion of the territory is unfit for cultivation, and it is believed that the remainder will not prove to be too much for the purpose indicated.

The removal of partially civilized tribes already making fair progress and attached to their homes on existing reservations, is earnestly deprecated. Where such reservations are thought to be unreasonably large, their owners, as in the case of the Ottoes and Missourias, and the Omahas, will themselves soon see the propriety of selling off the surplus for educational purposes. The Government meanwhile owes them the protection of their rights to which it is solemnly pledged by treaty, and which it cannot fail to give without dishonor.

INVESTIGATION OF ALLEGED CLAIMS IN CALIFORNIA.

Commissioners Brunot and Farwell were requested by the Secretary of the Interior, during their visit to the Pacific States, to investigate certain claims of old date which had been presented to the Indian Department for payment, amounting to $373,133 02.

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On arriving at San Francisco, notice was given for over two weeks in the principal daily papers for the claimants to present and substantiate their claims before the committee. Only two claimants for small amounts were present in response to the notice. Subsequently, diligent inquiry was made by Commissioner Farwell in the localities where the principal claims were alleged to have originated. With the exception of some small claims, his convictions are very strong that nearly all of them are either fraudulent or have been already paid. (See report of Commissioner John V. Farwell, investigation of alleged claims in California, Appendix A *c*.)

Commissioner Farwell visited Hoopa Valley and Round Valley reservations. He found the Indians in Hoopa Valley using McCormick's reapers in harvesting on the agency farm, and giving abundant evidence of capacity for advancement, and, at the same time, showing in almost every other respect the most striking proofs of abuse and mismanagement on the part of those to whom their care has been heretofore intrusted. The too near vicinity of soldiers is deemed injurious both to themselves and the Indians, and, as in the case of the Washington and Oregon reservations, it is imperatively necessary that the lines of the reservations should be defined, and trespassers ejected. (See Appendix A *c*.)

MISSION INDIANS IN SOUTHERN CALIFORNIA.

The condition of the Mission Indians in Southern California demands the serious attention of the Government. In the year 1802, according to the records of the missions, they harvested 33,576 bushels of wheat, and owned 67,782 horned cattle, 107,172 sheep, 3,064 horses and mules, and 1,040 hogs. The choice spots from San Francisco on the north to San Diego on the south were owned and occupied by them. Thirty-eight years ago, by a Mexican law, their lands and stock, before held in common, were divided among them. Since they have come under the control of the United States those lands have been taken from them, and they are now poor. They are scattered through the counties of Los Angeles, San Barnardino, San Diego, and Santa Barbara, and number perhaps 3,000 souls. They have a good knowledge of the manual-labor occupations of the country, and perform the most of it themselves, as herders, farm-hands, grape-gatherers, &c., and are in fact in a state of vassalage to the whites, and their women furnish most of the domestic labor of the country. The meaner class of whites either cheat the Indians out of the pay for their labor, or pay them in that which increases their demoralization.

Many of them speak both Spanish and English. Many are industrious and well-behaved, while many others are drunkards and debased in the extreme. Their character is the natural result of the temptations and abuse to which they have been subjected, together with their deprivation of all incentives to manly exertion.

To the rich rancheros they are slaves in all but the name. A few of these are gentlemen, who seem to have a kindly feeling toward them, and a desire that "something should be done for them." The valley of San Pasquale was, by the order of the President, withdrawn from settlement with a view to create a reservation, upon which it was proposed to collect and care for them, but the remonstrances of the whites led to the revocation of the order, and the project is abandoned. It is believed that the opposition to the reservation plan really originated from an unwillingness to lose the labor of the Indians in the settled districts, and not, as was supposed, from the settlers in or about San

Pasquale. The difficulties of last summer, it is believed, had their origin, not with the Indians, but with the whites instigating them, and the contest was as to which of the districts should have the Chief resident with them, to attract and the better to control the labor which they are unwilling to dispense with. Taking the situation as it is, we believe the only just, and best solution of the difficult question of the Mission Indians, is for Congress to pass a law, giving to Indian families the same amount of land allowed to whites under the homestead law, securing to those who now occupy them the little homes and patches on which they or their forefathers have lived for so many years, and allowing those who have none to select them upon any unoccupied land. They should receive a title inalienable for twenty years, not subject to execution, &c., and *each Indian farm should be subject to the law which protects reservations from white intrusion*, and its occupants to the intercourse laws. They should be subject in all other respects to the existing laws, and each Indian settler upon land, and of proper age, should be entitled to all the rights of citizenship. An able and humane agent should be appointed to protect, advise, and instruct them, and see to the proper registration of their lands.

If these Indians, as has been reported, owned their lands under the Mexican rule, and the United States failed to have their rights represented before the claims commission, the measure proposed is but an insignificant reparation of a great wrong. It should not be delayed, and least of all should it be prevented by the objections of white men of adverse interests, should they be made.

CIVILIZED INDIANS IN INDIAN TERRITORY.

The civilized tribes in the Indian Territory have held the second session of their annual congress, and clearly demonstrated their ability to legislate wisely for their own welfare and that of their neighboring tribes. Delegates were present from the Cherokees, Creeks, Chickasaws and Choctaws, Seminoles, Cheyennes, Arapahoes, Wichitas, and affiliated bands; and though it was the first time that several members had ever attended such a meeting, yet their conduct was good, and the proceedings altogether animated and harmonious. The marked ability of some of the speakers, and the general talent displayed at this council will compare favorably with that found in older legislative bodies. A copy in brief of the report of their proceedings is appended, (Appendix A *c*.)

Commissioner John D. Lang assisted in the removal of a portion of the Cherokees from North Carolina to their new home in the Indian Territory; his report will be found herewith, marked A *i*.

THE ONEIDAS.

The Oneida Indian reservation in Northern Wisconsin remains as reported last year. The difference of opinion among the members of the tribe as to the wisdom of dividing the lands in severalty, and disposing of such as they do not need, not being reconciled, the board recommend that no action be taken until the Indians agree.

INDIANS BECOMING CITIZENS.

Lastly, we may refer to the Winnebagoes and Pottawatomies, who, having been for many years under the care of the missionaries and in

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contact with civilized life, prefer to abandon their tribal relations altogether, and assume the duties of citizens. Of these, during the last year, there were about one hundred and fifty-four Winnebagoes, and two hundred and fifty Pottawatomies, making in all fifteen hundred and ninety-four of the latter who have become citizens; and Congress, at its last session, having made provision for the distribution of the principal of their trust fund among them, the moneys were duly paid, and they are no longer wards of the Government.

MISSIONARY SOCIETIES IN CARE OF RESERVATIONS.

The system of appointing Indian agents nominated by missionary societies commends itself to the judgment of the board, as having effected a manifest improvement in the agencies where it is fully operative. In several cases they have been deceived in the character of the persons appointed, and instant dismissal has followed. In one or two instances the society making a nomination has not yet acted on the implied obligation to take a missionary interest in behalf of the Indians thus committed to their care. It is impossible that so radical a change and improvement as is made and intended by the system should be perfected in the short time during which this has been inaugurated, but enough has transpired to warrant the most sanguine expectation of success. The religious societies which have assumed the responsibility offered them by the President, in his desire to administer wisely, justly, and humanely the affairs of the Government in its relations to the Indians, it is not supposed will in any case fail in their duty from lack of proper effort.

SCHOOLS.

The schools among the partly civilized Indians should in all cases be boarding-schools, where children of both sexes, while being taught necessary branches of a common education, may, at the same time, be instructed in manual labor appropriate to their respective sexes. The day-schools are a total or comparative failure in nearly every instance known to the members of the board. The reasons are stated in the report of Mr. Brunot, before referred to.

AUDITING ACCOUNTS OF INDIAN BUREAU.

In addition to the duties already devolving upon the board, Congress at its last session added that of auditing all the accounts of the Indian Department, (see act of Congress approved March 3, 1871.) This duty, though a very onerous one to the members, and, like all the powers conferred upon the board since its organization, wholly unsolicited, as it was believed to have been framed by Congress in the interests of economy and honest dealing, was cheerfully undertaken by the executive committee. It necessitated the employment of additional clerks, and consequent expense.

WORK OF THE EXECUTIVE COMMITTEE.

From March 23, 1871, to December 5, 1871, the executive committee examined 1,136 vouchers, including cash accounts of superintendents and agents, representing a cash disbursement of $5,240,729 60, being

vouchers for Indian goods, annuities, services, &c., amounting to $3,410,759 34, and cash accounts of superintendents and agents amounting to $1,829,170 26.

Of these, there were rejected as follows:

10 for exorbitant prices, amounting to	$32,786 29
2 for being purchased without consulting the board, amounting to	2,292 82
7 "Erie and Pacific Dispatch," amounting to	15,917 09
21 Northwest Transportation Company, amounting to	52,170 80
Total rejected	153,166 20

ECONOMY IN PURCHASING ANNUITY GOODS.

The same care which was taken in the purchase and inspection of the Indian annuity goods last year under the same committee, Messrs. George H. Stuart, Robert Campbell, William E. Dodge, and John V. Farwell, was continued this year, and, as will appear from their report, (Appendix A *h*,) with much advantage to the service. The confidence inspired in the minds of merchants, manufacturers, and dealers in subsistence, that the awards would be fairly made, largely increased the number of bids and lessened the prices.

In May nearly half a million of dollars' worth of annuity goods were purchased "at and below the lowest market prices," and in May and June beef, bacon, flour, and other subsistence stores, to the amount of $1,783,729 29, were purchased "at prices averaging much below what had been paid before the board began to exercise its superintendence."

The price paid for beef on the hoof this year averaged $2\frac{96}{100}$ cents per pound as against $4\frac{32}{100}$ cents per pound last year. The amount purchased, 27,441,750 pounds of beef, cost $714,096 85. The same amount at last year's prices would have cost $1,204,692 82, a difference of $489,695 97 in favor of the present year. While part of this difference may be fairly attributed to a decline in value, it is chiefly due to the competition induced by the reasons given above.

THE PEACE POLICY—ITS ADVANTAGES.

Increased experience in dealing with the Indians only tends to confirm the board more and more in the wisdom of the policy of peace so uniformly advocated by the President, and supported by the liberality of Congress and the humane sympathies of the people; and the board confidently look forward to the day when the bitterness which now assails this policy in some parts of the United States, where it is least understood, will fill a page in history as unnatural and curious as that which records the old hatred against freedom and the friends of the slave.

CONCLUSION.

For the uniform kindness and patience with which the President, the Secretary of the Interior, and the several committees of Congress having charge of Indian affairs have listened to the suggestions of the board, and the courtesy and good-will extended toward its members by all the officers of the Executive Departments, the General and all the officers of the Army, with whom they have had any intercourse, the board desire to return their most grateful acknowledgments.

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Above all, we desire to return thanks to God for having permitted us to see so much good resulting from comparatively so humble efforts.

Respectfully submitted.

FELIX R. BRUNOT, Pittsburgh, Pa.,
Chairman.
ROBERT CAMPBELL, St. Louis.
NATHAN BISHOP, New York.
WILLIAM E. DODGE, New York.
JOHN V. FARWELL, Chicago.
GEORGE H. STUART, Philadelphia.
EDWARD S. TOBEY, Boston.
JOHN D. LANG, Me.
VINCENT COLYER, New York,
Secretary.

The PRESIDENT.

A a.—*Report of a visit to Red Cloud and chiefs of the Ogallala Sioux, by Commissioner Felix R. Brunot.*

FORT LARAMIE, WYOMING TERRITORY,
June 14, 1871.

SIR: In further reply to the letter of the Secretary of the Interior of the 19th instant, requesting that some of our board should visit the Ogallala Sioux under Red Cloud for the purpose therein stated, I have the honor to report that I arrived at this post on the evening of the 9th instant, and met Red Cloud and a number of the principal chiefs and braves on Monday, 12th, in council. Red Cloud did not seem disposed to select a place in the reservation for the agency, but wanted time to consider the subject and consult with those of his people who were absent. He subsequently accepted the situation—said he was in favor of doing what we desire, but that he dared not to name a place for the agency without consultation with all the other chiefs, and especially some of the wilder ones who were not present. He said he would go and call them together and urge them to name a place in their own country for the agency—he thought he would succeed in convincing them that it was best to do so—and whatever decision was arrived at, he would return as soon as possible and communicate it to General Smith and Agent Wham. He could not be induced to name a specific time for his return, but will return as soon as they can come together and arrive at a decision in regard to the place. He was told that in fifteen days another council would be held, when he would be expected to be present and prepared to designate a place; that if he did not come, the other chiefs would be asked to name a place.

On the morning of the 14th the other chiefs present at the council called to tell me that Red Cloud had gone to consult those who were absent, and they would wait fifteen days, and then, if he did not name the place, they would fix it themselves and go there. They said they thought White River the best place. The principal men among them were "Man-afraid-of-his-horses," "Red Dog," "American Horse," and others. My impression is that Red Cloud will return and a proper place will be selected with consent of all, or nearly all, the Indians.

Red Cloud will undoubtedly prefer, and will no doubt propose, some point immediately upon the Platte River, and there are traders and half-breeds who are anxious to bring about consent to such a selection, but I do not think either the welfare of the Indians or the permanency of peace would be secured by yielding to the demand. It is impossible to keep whisky away from them if located anywhere upon the river, and unless its use, and the presence among them of the lawless class of men who provide it, can be prevented, no measures for the civilization of the Indians can be effectual. Even in the military reservation of Fort Laramie, and in spite of the efforts of General Smith and the agent to prevent the sale of whisky to them, Indians are frequently found to be intoxicated, and there is constant danger of affrays which may culminate in a serious outbreak as the result.

Accompanying this is a full report of the council and conversation of the Indians by Mr. T. K. Cree, to which you are respectfully referred.

You will observe that General Smith indicated to them the design to cease issuing rations at Fort Laramie. I think the experiment might be tried as an additional inducement for an early location for the agency in their own country.

I am also of the opinion that the annuity goods now on the way should be stored at Cheyenne until further developments result from the council about the 30th.

Very respectfully, your obedient servant,

FELIX R. BRUNOT,
Chairman, &c.

Hon. C. DELANO.

Report of a council held at Fort Laramie, Wyoming Territory, June 12, 1871.

A grand council of all the Indian chiefs now about Fort Laramie, and within reach of messengers, was held in the building known as the Theater, this day at 12 m., that they might meet Mr. Brunot, of the Board of Indian Commissioners. There were present Mr. Brunot, General John E. Smith, commandant of the post, Mr. Wham, Indian agent, the officers and ladies of the post, and the following Indian chiefs: Red Cloud, Red Dog, Sword, Long Wolf, The son of Man-afraid-of-his-horses, Quick Bear, Cold Face, Bran Bear, High Wolf, Full Wolf, Setting Bear, Red Plume, Little Cloud, Spider, Fire Thunder, Big Crow, Pretty Crow, Big Foot, Little Wound, Pumpkin Seed, Yellow Beard, Rocky Bear, Bad Wound, Bear Robe, Quick Eagle, Two Buffaloes, Corn Man, White Eyes, Milk Spotted Horse, Red Leaf, Brave Grass, Buffalo Shed-his-hair, Red Buffalo, and many braves.

General Smith announced that Mr. Brunot would speak to the Great Spirit before the council began.

Mr. Brunot offered a prayer.

By request of Red Cloud, Great Bear then talked with the Great Spirit, after which Red Cloud said: I wish to speak first.

Mr. BRUNOT. We will be glad to hear you.

RED CLOUD. I wish Louis Richard and Joseph Bissenet to interprot for me. [He then said:] I am Red Cloud. The Great Spirit raised both the white man and the Indian. I think He raised the Indian first. He raised me in this land and it belongs to me. The white man was raised over the great waters, and his land is over there. Since they crossed the sea, I have given them room. There are now white people all about me. I have but a small spot of land left. The Great Spirit told me to keep it. I went and told the Great Father so. Since I came back, I have nothing more to say. I told all to the Great Father. I was to tell all the Great Father said to my nation. I told them all of it. Whatever I do, my people will do the same. Whatever the Great Spirit tells me to do I will do. I have not yet done what the Great Father told me to do. God raised us Indians. We are two nations. Whatever we decide to do, we want to do together. I must ask you to wait. I am trying to live peaceably. I told the Great Father so. When I went to him I asked no annuity goods; all I asked was for my lands—the little spot I have left. If you have any goods to give, I want you to wait awhile. I will then tell you what to do with them. Between here and the railroad is much land. I have not been paid for it. I want to think of it.

General SMITH. Much that Red Cloud has said is true. He and those who were with him East last summer saw a great many white people. They are, as he knows, like the leaves of the trees, or the blades of grass on the prairie, in number. Their game is increasing, while the game of the red man is decreasing. It is not worth while to talk of the past. The white man wants the red man to meet him in council and decide what can be done for their good. Those who went to Washington last summer know that the Great Father has many children to see. They come from the East, and the West, and the North, and the South, and even from over the great water to see him. The Great Father cannot see to everything himself; he must have many to assist him. The Great Father's heart is good toward the red man. The Great Father knew that the red man was abused and cheated, and so he selected good men, whose hearts are good, to come among them and see that their agents do right with them. These are good men, and do not receive any pay for coming among you. One of these men is here now. Mr. Brunot has come to see that all is good with you. You know that I have always been your friend. I told you that the Great Father, knowing that many bad white men would come in, selling whisky and getting the Indians' guns and ponies, and that the longer they remained here the worse it would be getting, wanted them to go farther away to the north, where bad men would not get to them. I told you that we could not give any rations here but for a short time longer, and that I wanted you to select a place for your agency, where the goods now being brought can be sent. You told me you would see your people in council and select a place for your agency. When I was East I told the Great Father that your hearts were good and that you were now in council here to decide where your agency should be located. The Great Father's heart was glad, and he sent his messenger here to hear your words. A large quantity of supplies has been bought, and will be sent to you as soon as you decide where they shall go to. There is now but a short time in which to erect the necessary buildings for your agency. You should select the place at once, so that your

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squaws, and children, and people will not suffer, as I shall probably soon have orders to issue no more rations here. The messenger of the Great Father will now speak to you.

Mr. BRUNOT. You have all seen me before, and you know that I come because my heart was good toward the Indian. You know that I come here now because I am your friend. I have come here now for one purpose, to talk about one thing. It is the beginning of what is right between the white man and the Indian. I want all to talk about one thing. With the Indian at Fort Laramie, and white men all along the river, we are afraid of trouble. When the Indian have anything that is good, some bad white men want to get it. They give the Indian whisky. It is bad for them. The white men have great towns in one place, far from the Indian; so we want you to have your great towns far away from the white man. I want it because the Great Father and all the friends of the Indian want it. We want you to think of this with both your hearts, and your heads. Suppose trouble should come between the white men and the Indians; I want to tell you what will happen; we hope it will never come; but when it was here before, the Great Father put war-houses all through the Indian country. If trouble comes again, they will be put there again. We do not want this done. It is better to have one agency there now, than war-houses after a while. That is why I want you to decide now, that I may tell your Great Father that you have selected the place for your agency in your own country, where bad white men can be kept away from you. Some men do not want you to go away from here; but all the friends of the Indian want you to go. If you select the place, we do not want to send any of our soldiers to your post, or into your country; but you must be the soldiers, and keep bad white men out of your country. If they get in, you must arrest them and take them to your agent, who will send them to General Smith, and he will punish them. The Indian has good sense, and knows what I say is good. I want you to let me take your words to the Great Father with a good heart, so that he can help you. Do not say for us to wait. Last fall you told Mr. Campbell and me that when winter came you would name the place. We told the Great Father what you said. You still wait, and we are ashamed, because you are our friends. The Great Father said, I want them to locate their agency in their own country now, so that houses may be built, and their goods and provisions given to them there. A message came over the wires saying, the goods for Red Cloud's bands are ready to send; and another message saying, where shall they be sent? The Great Father says they cannot come until the houses are ready for them in your own country. I want you to decide while I am here, and the houses will be built at once, and the goods sent there, and your friends can then send teachers, and good men who will help you.

RED CLOUD. I ate the provisions of the Great Father long before I was told to have an agency in my country. If the rations are stopped we will all go to the north and see our nation, and will then decide what we will do. All that I want is guns and ammunition, and pay for the railroad.

General SMITH. When you get to your agency, and the Great Father sees that your hearts are good, he will send you plenty of all that you wish.

RED CLOUD. I have consulted the Great Spirit, and do not want a strange man for agent. There are plenty of men who can read and write, who are married to my people, and they can take care of me and my agency, and I can put my own young men to work.

General SMITH. Your young men cannot shoe a horse, or build a house; they must have some one to teach them. Then, all the Great Father sends costs a great deal of money, and he would not have one he did not know take care of it.

Mr. BRUNOT. If you select the place, I would like to know that it is a good one, and if you wish it, I will go with you and see it; I do not want any soldiers to go with me, but you will take care of me. I have one thing more to say. When you were in Washington, you saw that the Great Father had many great chiefs, and each chief had his own band, but they all followed the Great Father, and made him the great chief over all. You have one great chief who talks for you; so you have other chiefs; but if you quarrel and are jealous, all goes wrong. Your friends want you all to be friends.

RED CLOUD. General Harney came here, and said if white men came into my country I should punish them. I did so, and the trouble came from it. I am afraid it will come again. I do not punish my people as the soldiers do. I punish them very strong. I told you the place you wanted did not suit me for an agency, and I told the Great Father when I had selected a place I would send him word. Soon after I came back the Great Father forced the question on me, and I told him to wait until I had consulted my people. When the goods came before, there was no guns and ammunition, but I told my people to take them, and I told him when he sent me goods to give them to me here, as he had done before on the Platte, at the Old House. The Great Father said he would think of it. I am trying to do good since I came back from the Great Father. My people have done nothing wrong. I tell my people you (Mr. Brunot) are my friend. All I have told you is good.

Mr. BRUNOT. I have heard what Red Cloud said. His people have done good, except in one thing, for which I am sorry. He told me to tell the Great Father that before the winter was over they would select a place for the agency. I told the Great Father that Red Cloud wanted the agency by the Old House on the river, and the Great Father said it could not be placed there; all of you heard me tell Red Cloud so. The Great Father knows if you stay along the river bad white men will go among you with whisky, and trouble will come; but if you are in your own country, General Smith will stay here and keep any from going into your country except those who go for your good. You will protect the agency, and all of you will say this is our agency, and we must not let any but our friends go to it. I said Beaver Creek, because I saw it on the map and thought it a good place; but I do not care where it is, so that it is a good place, and one the bad white men dare not go to.

RED CLOUD. Did you tell the Great Father that he should not send soldiers over the river? and will he be mad if I punish white men if they come?

Mr. BRUNOT. The Great Father wants them to be brought in and punished by the white man's laws.

General SMITH. Red Cloud will remember I told him when my soldiers did wrong to his people to point them out, and I would punish them, and when his people did wrong I would send them to him. When he locates his agency, some white men must go and take care of the provisions. It will take many wagons to carry them, and you must have your soldiers to protect them, and bring them back safely. You must have your soldiers take care of the agency and the farmer, teacher, carpenter, and blacksmith. We do not want our soldiers to do it. If anybody goes, except these the Great Father sends, you must drive them away, or bring them to me; and in the same way I will keep your young men on your side of the river, and keep bad men from going over.

RED CLOUD. Who told you I wanted to put my agency over the river?

Mr. BRUNOT. You said you would select the place over the river before the winter was over.

RED CLOUD. I do not remember to have said it. If any of my people said so, I do not know anything about it. The other council was the same way; a paper was signed by my chiefs, and I did not know anything about it. When I was in Washington I asked to have a trader appointed. I selected Colonel Bullock for it. I told you to wait until I had seen the Cheyennes and the Arapahoes, that I wanted to divide the goods with them. I want to do so again.

Mr. BRUNOT. The Great Father will not send the goods until you select a place for them. I bear the Great Father's message. I come with much trouble, because I am a friend, and wish to see that done which is for your good; and I say again, if trouble come, the war houses will go into your country.

RED CLOUD. The Great Father told me he would give me the country for thirty-five years.

Mr. BRUNOT. When the paper was signed that gave the country to the white man, and your country to the Indian, there were two sides to it. If the Great Father does his part, the Indian must do his. Then all will go well, and the Indian will grow rich instead of poor. We cannot name the trader until the agency is located, but I think the Great Father will send the man the Indians want. You were allowed to come here and trade, and get food, because you were hungry; and General Smith and your friends, asked the Great Father to permit it; but now you must do your part, and select the place, and do what we think is for your good.

RED CLOUD. I have given my friends a good deal. I have only a little of my country left; and I gave the railroad to my friends, and I want to be paid for it.

Mr. BRUNOT. It is true you have not much ground, but we want you to keep what you have.

RED CLOUD. I am afraid if I open an agency some of my friends will jump over me.

Mr. BRUNOT. I know you have cause to fear it; but we will do right if you do what we wish.

RED CLOUD. When I went to the Great Father I spoke only good.

Mr. BRUNOT. It is so now, as far as it goes. We want our hearts all one in this thing, and I would like to have something to send over the wires to the Great Father. It is three years since the treaty was made, and it is time you had decided where your agency should be.

General SMITH. I want all to know that I expect, before next moon, to have orders to give no more rations here, and but little time is left in which to put up your buildings. We will meet you again, if you wish, to-morrow or the next day, to hear your answer.

RED CLOUD. If you are going to stop the rations say so, and tell the truth.

General SMITH. I do tell the truth. I expect the order. There is plenty on the way to go to the place you select, but the Great Father will not send it here.

RED CLOUD. Before the houses are built the provisions will be spoiled.

General SMITH. We want you to decide now, and the houses will be built at once. I would like to know if you want another council, and when.

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RED CLOUD. This is the last time I will come here. I am going to leave now, and will come back again in the fall.

General SMITH. Very well. I want you all to remember that what I say is the truth, and after next moon no more rations will be given here to anybody; and for this reason we want you to decide now where you will have your agency. If you don't, and your women and children are hungry, it is your own fault.

Mr. BRUNOT. I am sorry there should be any chance of the women and children being hungry, and the Great Father, who has plenty, not feeding them. But he knows it is bad for you to remain along the river, and he has promised you ammunition and guns, but will only give them to you in your own country. It is easy for you to say, we will put our agency over beyond the Rawhide Buttes, and the goods will come. The Indians you wish can come and trade there, and good men will come for teachers, blacksmiths, carpenters, and farmers; and if after a while you do not like it you can come and tell the Great Father. I will only stay a few days, but I want to go away with a good heart, and tell the Great Father what will make his heart glad. We have talked a great deal, and I will say no more to-day, except that our hearts are good, and we are friends. If any other chiefs wish to talk, and Red Cloud desires it, we will hear them.

The council here broke up and Red Cloud came forward, when the following conversation took place:

Mr. BRUNOT. Have you anything more to say?

RED CLOUD. I came a long way and cannot stay here. I have sent for the Black Twin and all the Ogallala, and we will go to our camp and hold a council. I am willing to go over the river, but want all the rest to agree to it.

Mr. BRUNOT. Why did you not say so in the council?

RED CLOUD. I was afraid to say so, but the rest will come to it.

Mr. BRUNOT. How soon will the others be here?

RED CLOUD. I cannot promise how soon.

Mr. BRUNOT. How soon can you see them?

RED CLOUD. I want all to go away with me, and it will be eight or ten days before all can get together.

Mr. BRUNOT. Would it not be better for all to come here?

RED CLOUD. We want to decide at our village and then come back here.

Mr. BRUNOT. Do all your chiefs agree to that, and will they all come back here?

RED CLOUD. We will come together and decide, and come here again.

Mr. BRUNOT. Won't you tell those that are here what you want to do?

RED CLOUD. I want to see the Black Twin first; he is now on his way here.

THOS. K. CREE,
Clerk.

FORT LARAMIE, *June* 12, 1871.

The following conversation occurred at General Smith's headquarters after the council, none of the Indians being present except Red Cloud:

RED CLOUD. There are twenty-nine councilmen of the Unkapapa, and twenty-six of the Ogallalas. I am here alone to-day, away from my council-men; that is why I could not name a place for my agency. We are alone, and I want to talk straight. I cannot do it myself; I must consult my council-men, and what they decide we will do. I think they will listen to me, and what I say they will do. I am going to my camp now, and I will send for the Black Twin and the Charging Shield. I will get all together. I do not hide anything from you. I tell you straight.

General SMITH. Was not all the band in while I was away?

RED CLOUD. The Black Twin was not in. Red Dog came in with me, but traded as quickly as possible, and went away. These people are wild, like the antelope. We want them to come in and eat of the white man's food, and they will come back again. We will meet on the Cheyenne River. I will get the men of sense, and will try and decide where to put the post. My friend, take pity on me, if you would have me live long. If any goods are coming have them stop, and when I see these men we will decide yes or no. All you have told me to-day is good. I will tell it to my people; sometimes we talk three or four days. I let them talk; when they do not decide right, I tell them to talk on till they get right. The Unkapapas have nothing to do with this; they belong on the Mo River. This is for the Ogallala. The Cheyenne and Arapahoes are like lost children, they will agree with me at any time. Some of my people are very short-sighted; I look away ahead.

Mr. BRUNOT. You want to go and select a place over the river yourself.

RED CLOUD. That is what I want. I want to go over on the other side myself, and want to tell the others so. When you asked me to cross the river last fall I told my people to stop until we had the goods and the guns, and that then I would cross the river.

Mr. BRUNOT. I told the Great Father last fall that after we gave you the goods you would go over the river, and now your goods are again brought and ready to give you as soon as you select your agency. I told the Great Father Red Cloud was the great chief and would do what he said, and would fix the place before the winter was over. If I go back now and say that Red Cloud says wait, the Great Father will think he is not the great chief, but that there is some other great chief. I would like to know how soon he will decide.

RED CLOUD. The white man counts the days. I do not want to tell a lie. I am going out and will have a council. The difficulty last winter was, that I said if we got the guns we would go over the river; if we had the guns to give them to-day, they would go. They have been cheated so often they will not believe.

Mr. BRUNOT. This Great Father has not deceived them, and it will be bad if General Smith cannot give them any more provisions; they will blame it on Red Cloud. Mr. Campbell and myself came here because we are your friends, and we wish you to do what is for your good. Some people do not want you to go. They want to get your ponies and your robes. We do not want your lands, or anything. It makes us happy when we are trying to do you good. The Great Spirit has given us many things that he has not given to others, and we want you to select a place where good men can teach you that which makes us happy. The men are growing old, and after a while they will be gone. The game is getting scarce, and after a while it will be gone. There are bad white men, who care only to see the graves of the Indians. We are not the friends of that kind of people. We talk against them, and say the Indian will do right. I am telling you this to show you that I am your friend. Do you think you talked differently before your people this morning from what you have said to me now?

RED CLOUD. I want to go over the river; that is what I want.

Mr. BRUNOT. Many of your people want to go, and you ought to talk before them that you want to go. They are afraid to say they want to go, because they think you do not wish to go.

RED CLOUD. I think I will succeed; I am almost alone here. I want to get all my people together, and I think I will get them to cross the river, but whether I do or not, I will bring General Smith word at once, whether it is yes or no. In every council we consult the Great Spirit. I do not want to be the only chief; at the treaty in 1851, we made one great chief, and the white men killed him. Would you want me to say I am the great chief?

Mr. BRUNOT. Do you know what the chiefs who are here think of going over the river?

RED CLOUD. I think all that are here want to go. They have eaten of the white man's bread. But I want to see them that are not here. I know everything; all the bands are divided; half want to go, and half do not, and I fear trouble if I decide; trouble between my people and the whites.

Mr. BRUNOT. Do you know of a good place for the agency?

RED CLOUD. I do not. White River is a good place, but the Brulés have taken it. Beaver Creek is running water, but it is like physic, it goes right through you, that is why we never camp there.

Mr. BRUNOT. What kind of a country is it above the forks of the Cheyenne?

RED CLOUD. Most places you must dig for water. The river is shallow and sandy.

Mr. BRUNOT. I hope you will find a good place. Are there any white men or half-breeds who do not wish you to go over the river?

RED CLOUD. I do not know of any such. I do not listen to them. There are many Indians who like to stay about the agency, and see what is going on.

Brave Bear here came in and advised Red Cloud to name a place, and said his (Red Cloud's) sons had sent word for him to name it.

Mr. BRUNOT. How soon will I see you again.

RED CLOUD. I cannot say, I cannot name a day.

Report of a conversation held at General John B. Smith's headquarters the day following the council.

FORT LARAMIE, *June* 13, 1871.

Mr. BRUNOT. How soon can you decide about the agency?

RED CLOUD. I told you before I could not say alone where to put the agency; I told you yesterday I would go to my camp and consult my people, and bring you the message, whether they consent to go over the river with the agency or not. I say again wait for me. The earth will not move away, it will be here for a long time, and there need be no hurry. I am trying to persuade my people all to go, and it takes time to bring them all to it.

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GENERAL SMITH. My friend, the earth does not go away, but the sun comes and goes, the seasons pass away, and nothing is done.

Mr. BRUNOT. Last fall some of the Ogallalla chiefs wanted to go. Red Cloud said wait, and he still says the same.

RED CLOUD. It is a fact.

Mr. BRUNOT. They are all waiting for him; the Great Father is waiting for him; the summer is going away; winter will come, and there will be no house in which to put the food.

RED CLOUD. It is a fact, it takes time to build houses.

Mr. BRUNOT. If we begin soon all will be comfortable before winter.

RED CLOUD. If you build a house back of the river, how long will it be before the Great Father sends soldiers? I want to tell the Black Twin.

Mr. BRUNOT. We want to built it back where the white man cannot come; not just over the river.

RED CLOUD. (To Major Wham.) You mentioned the bend of the river.

MAJOR WHAM. I told him, before Mr. Brunot came, that I would ask the Great Father to build it in a bend of the river, and mark off a reservation, and after a while we could move it back into the country.

Mr. BRUNOT. Such a proposition ought not to have been made to them.

MAJOR WHAM. I have the authority now at my office to so locate it.

RED CLOUD. How long before there will be soldiers?

Mr. BRUNOT. I do not think there will be any as long as the Indians do well.

RED CLOUD. There are fools on both sides; after I came back from the East, white men whipped my people seven times, I want my people to understand this before I name the place.

Mr. BRUNOT. We want them to go where white people cannot go to do so.

RED CLOUD. It was not long before till soldiers came to places we had selected, and it will be so again.

Mr. BRUNOT. The Great Father wants you to go where soldiers will not come. When there was war, the soldiers went into all parts of your country. Here, Indians get drunk and fight, and soldiers have to be sent after them. We do not want it to be so, and if you locate your agency in your own country, where white men dare not go, the soldiers will be kept out much longer.

RED CLOUD. Every place a white man goes whisky goes. You can see them here drinking night and day.

Mr. BRUNOT. Will you return the middle or the last of next moon?

RED CLOUD. I do not want to tell a lie, and will not name the day, but messengers will come in every few days.

Mr. BRUNOT. What do you think of White River?

RED CLOUD. Of course it is good, but I do not know what to do.

Mr. BRUNOT. Will you go to White River and plant corn?

RED CLOUD. I do not know anything about farming I never came here.

Mr. BRUNOT. After you go away, we will hold a council with the other chiefs, and see what they say.

RED CLOUD. There are four other head chiefs back of me. When you were here before you gave me cloth and calico, but there were no guns nor ammunition. I told my people to take it. I told you to go back to the Great Father and tell him we must have guns and ammunition.

Mr. BRUNOT. I told you I would tell the Great Father; but that you had not been at peace long enough; and that as soon as the agency was fixed the guns would be sent.

RED CLOUD. They promised guns and powder and lead to Spotted Tail, on the Arkansas, and he has not got them. I do not know it but some one told me.

Mr. BRUNOT. Some guns were sent to Spotted Tail, and as soon as your agency is fixed they will be sent to your people. We want you to come back soon, before the rations are stopped. Some of your people want to talk and name a place over the river. You want all to talk one way, but we will wait till you consult your people.

RED CLOUD. Wait on me.

Mr. BRUNOT. General Smith and Major Wham will wait fifteen days, unless you can get back sooner, and if you are not back at the end of fifteen days, there will be a council for them. Does that suit you?

RED CLOUD. It does not make much difference; call them up at any time. They will talk, their hearts are not all the same.

MAJOR WHAM. We want Red Cloud to say where the agency shall be, and be the big chief after it is fixed. Remember it is fifteen days.

Here the conversation ended. The chief, after a friendly greeting with those present, set out immediately upon his mission to the rest of the tribe, saying that he would send word every few days, and would come and inform General Smith and Major Wham as soon as his people could arrive at a decision.

THOS. K. CREE, *Secretary.*

FORT LARAMIE, *June* 13, 1871.

Report of an interview with the other chiefs after Red Cloud had gone.

FORT LARAMIE, *June* 14, 1871.

Mr. BRUNOT. I am glad to see you all, and will bear to the Great Father the message that your hearts are good, and that you will do what he wants. Red Cloud has gone to see more of his people, and I hope will be back in fifteen days, when you will hold a council and decide where to put your station. I think you will find a good place; White River is a good one, but you will decide, and I will tell the Great Father that all is right. If you have anything to say I will be glad to hear it.

RED DOG. There is nothing to say now; Red Cloud is gone out and we will wait fifteen days for him; if he comes back, all is well; if he does not, we will have a talk and send word to the Great Father what we will do.

Mr. BRUNOT. That is good.

AMERICAN HORSE. We will fix the place for our agency.

RED DOG. Where we fix the place for our agency, we want a gun and ammunition for each lodge, so that we can shoot game. We will wait for Red Cloud; you are waiting for him; if he cannot fix a place we will select one for ourselves. There are many Ogallalla and Brulés here, and more are coming. We all want to go over the river. We understand you; Red Cloud said he would be back in fifteen days; if he comes all is right; if he does not, we will choose one.

MAN AFRAID-OF-HIS-HORSE. When we are at our new agency and you come to smoke the pipe again with us, you will not say all the time go over the river.

THOS. K. CREE, *Secretary.*

FORT LARAMIE, *June* 14, 1871.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, March 15, 1871.

SIR: I have the honor to invite your attention to the following subjects, in connection with the duties of the Board of Indian Commissioners, viz:

Provision is made by the second article of the treaty concluded September 30, 1854, between the United States and the Chippewa Indians of Lake Superior and the Mississippi, (Stats. at Large, vol. 10, p. 1109,) for the issue of patents for the selections of certain members of the tribe.

Provision is also made by the eighth article of the treaty concluded October 2, 1863, with the Red Lake and Pembina bands of Chippewa Indians, for the issue of patents for certain selections for members of said bands.

Under date of August 5, 1870, R. F. Crowell, esq., received instructions as special agent to investigate and report who are entitled to the benefits of the above provisions, and has made a partial report to this office.

It is suggested whether the supervision of the Board of Indian Commissioners in the adjustment of the claims of said Indians is not required, and whether it would not be well for them to visit the locality where these Indians are, and fully investigate the matter.

A treaty of peace is about to be concluded between the Pawnee tribe and the Sioux, at the Santee Sioux agency. The time fixed for the meeting is to be not later than April 7. It is also suggested whether it would not be well for some of the Indian commissioners to be present.

A treaty is also contemplated between the Blackfeet and Pend d'Oreilles, and I deem it advisable that a representation of the Indian commission should be present when said negotiations take place; further information in regard to the same will be given said commission upon the subject, if they should propose to send a representation.

Provision is made by a resolution of Congress, approved July 1, 1870, for negotiation with the Indians upon the Umatilla reservation in Oregon, to ascertain whether said Indians will relinquish their right to said reserve and remove therefrom; this negotiation will take place in a short time, and it is respectfully suggested whether it would not be well for a representation of said commission to be present.

The selection of a reserve for the Osages on Cherokee lands west of 96° having been recommended, and there being conflicting statements in regard to the price for the same, I respectfully recommend that said commission be requested to send a delegation to travel over the selection for the Osages, and examine thoroughly every part, and report their views as to the price to be fixed upon the same, and that also they extend their visit over all of the Cherokee land west of 96°, extending to 100° west, and report in detail the character of the same, and their views as to the proper value to be affixed.

Frequent reports have been received in regard to trouble which is apprehended with the Cheyennes and Arapahoes, and Kiowas and Comanches, and I therefore deem it advisable that said commission should have these Indians visited by members of their

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commission and the fact fully ascertained, and their labors extended to avert trouble if necessary.

There are also two subjects relative to Indian affairs in California, which I deem it proper should receive the attention of the commission, viz:

The Mission Indians in Southern California, who are without a reserve and without an agent also.

Tulare River farm, rented for an agency, where there has been much trouble between the Indians and surrounding whites, and where it is questionable whether the renting of said farm should be continued.

With reference to the act of July 15, 1870, making it the duty of the Board of Indian Commissioners to supervise the expenditure of money appropriated for the Indian service, I would state that the custom of this office in regard to placing funds at the disposal of superintendents and agents is as follows:

The officers referred to submit itemized estimates of the funds required by them each quarter or half year, and this Bureau remits to them what is deemed necessary and advisable, due regard being had to the amount appropriated and applicable for the objects for which the funds are required, I respectfully submit whether it is desired to make any change in this custom, and if so, shall this office advise the Board of Indian Commissioners when remittances are made, that some member or members thereof may supervise the expenditure of the money.

Referring to the provision in the last Indian appropriation act, relative to submitting vouchers for goods and supplies furnished to the Indians, or for the transportation thereof, or of machinery, buildings, &c., under and by virtue of any contract, to the executive committee of the Board of Indian Commissioners for examination and approval, it is respectfully submitted for your decision whether any vouchers except those given for goods and supplies, &c., furnished under written contract are to be so submitted, or does the law require all vouchers of whatever description, including the accounts of superintendents and agents, to be referred to said committee for the objects stated.

To avoid making this report of too great a length, as brief statements as possible have been made. Full information in detail will be furnished said commission upon any of the subjects mentioned by this office, if the same is required.

I will also add that, in addition to the foregoing, I deem it of great importance that the attention of the commissioners should be called to the proposed council to be held between the civilized tribes of Indian territory and the wild tribes west, to take place in the ceded Creek country about the 1st of April next, as it is important that said commission should be represented there.

Also to the condition of the freedmen residing in the Choctaw and Chickasaw countries, provision having been made in regard to them in the Choctaw and Chickasaw treaty of April 28, 1866. (Stats. at Large, vol. 14, page 769.) The condition of these people is entirely unsettled, and demands attention and action.

Very respectfully, your obedient servant,

E. S. PARKER, *Commissioner.*

HON. C. DELANO,
Secretary of the Interior.

A No. 1.—*Visit of the Cheyenne, Arapahoes, and Wichita Indian chiefs, to New York and Boston, June, 1871.*

RECEPTION AT COOPER UNION—SPEECHES BY PETER COOPER, LITTLE RAVEN, BUFFALO GOOD, PROFESSOR MARTIN, AND OTHERS.

The ever-recurring and never-settled Indian question was forcibly and pathetically pressed upon public attention last night at Cooper Institute, on the occasion of the public reception of the Indian chiefs who have been visiting Washington under the auspices of the United States Indian Commission, to confer with the Government concerning the settling of their boundaries. The rear of the platform was decorated with national flags, and festoons of red, white, and blue hung from the ceiling over it. The hall was completely filled by an intelligent audience. At 8 o'clock the chiefs and their friends appeared upon the platform, the Indians seating themselves in chairs behind the speaker's desk. They were dressed partly in their native style, wearing moccasins and ear-rings, and having their long black hair braided. One wore a gaudy red robe. Of Arapahoe chiefs there were Little Raven, Powder Face, and Bird Chief; of Cheyennes, Little Robe and Stone Calf; and of the Wichita, Buffalo Good. The latter, the most eloquent speaker among them, was dressed in a plain black pale-face suit. Their prevailing type of face is that usually seen in the warlike Sioux race—that is, a coarse, broad lower face, Hebrew nose, and retreating forehead.

Powder Face is a marked exception among them. His profile has all the grandeur of the traditional "noble Indian," and his appearance generally is very expressive of pluck and stolid endurance.

Among the persons on the platform were William E. Dodge, Messrs. Bishop and Colyer, of the United States board of peace commissioners, Peter Cooper, Henry Burgh, B. Tatham, E. Cromwell, secretary of the commission, Wilson G. Hunt, Chancellor Crosby, and Professor Martin, of the university. Peter Cooper, president of the commission, was chairman of the meeting, which was opened with prayer by Chancellor Crosby. The speeches by Little Raven and Buffalo Good were delivered in the earnest, impetuous manner which usually characterizes the orations of the American aborigines when repeating the tale of their wrongs. Mr. Dodge fitly illustrated their appearance and manner when he said, "You never see a smile on the face of Buffalo Good." Their whole behavior shows that the one fact is ever uppermost in their minds, that they are passing away, like snow in spring-time, before the face of the all-conquering white race; that the difficulty of their effort to continue the hap-hazard struggle of their ancestors with the "dull material accidents of the sensual body"—in the old way—is continually enhanced by the pressure of civilization upon them on all sides. Their gestures are singular; they indulge but little in the wide-swinging motions of civilized orators, confining themselves mostly to quick, nervous jerks of the hands near the breast. The audience always applauded them heartily when they were most energetic in their denunciations of their white oppressors.

Little Raven, the first Indian speaker, standing behind the desk, with his well-tanned white interpreter beside him, told the story of the last two centuries from the Indian stand-point. As he uttered each sentence the interpreter turned it into English with considerable grace of utterance.

The opening remarks were made by Peter Cooper, who said:

PETER COOPER'S REMARKS.

About this time last year the visit of Red Cloud and his party interested a large audience in this hall. Although he had been disappointed in realizing his hopes, he assured us that he would counsel peace to his people; and he has faithfully fulfilled his promise. We have now with us the representatives of the Cheyennes, Arapahoes, and Wichitas, whose record fills a deeply-interesting chapter in the history of our country—more to the honor of the Indian than to the white man, I am sorry to say. These Indian chiefs have just visited Washington by invitation of the Government, and are returning to their homes. They are here, now, under care of Agent Mahlon Stubbs, a member of the Society of Friends, and, instead of being on the war path upon the plains, their presence here is a practical illustration of the peace policy of President Grant, which, however detrimental to the schemes of those who profit by Indian wars, cannot but meet the approbation of the nation, which has been saved from taxation to the extent of at least a hundred millions of dollars, while the western settler has been enabled to cultivate his land in peace. It is the desire of this association to unite with all good citizens to strengthen the hands of the President in his endeavors to secure to the Indians, and also to all men, that justice which is alone the key to peace. Mr. Crosby will address a word of welcome, and our Indian friends will speak for themselves.

The Rev. Dr. Howard Crosby then welcomed the Indians as follows, his remarks being interpreted to them by Mr. Smith:

We are members of a society that pleads the cause of the Indian against injustice. We believe that God made all men that they might live in peace with one another, each doing good to his neighbor. We greet you as brothers, and give you a cordial welcome to this city.

Little Raven, chief of the Arapahoes, spoke through the interpreter as follows:

LITTLE RAVEN'S SPEECH.

I have come from a long distance to see my friends. Years ago, when I was at home, they told me that I had a home here, and father and mother. I have come now to find them. When at home, in my camp, a letter came from the Father at Washington, asking me to come and see him away in the States. I had been waiting for it for a long time, and when it came I did not hesitate a moment, but came at once. I felt that the Father at Washington would right the wrongs of myself and my people. In this letter they told me I had many friends in this country who never saw the Indians, and who would be glad to see them. I talked with the chiefs of the other tribes, and we came here to see you to-night. Before leaving, I told my young people to remain with the agency till I came home, when I hoped to bring them good news. I told them I would be gone forty or fifty nights; they will expect me when that time is passed. They think I will look like a white man when I come back, because I have been to see the white man in the big house. I am glad to see so many of my friends here to-night,

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so many gentlemen, chiefs, and ladies. I think the Great Spirit has something to do with bringing you all here to-night. Long ago the Arapahoes had a fine country of their own. The white man came to see them, and the Indians gave him buffalo meat and a horse to ride on, and told him the country was big enough for the white man and the Arapahoes too. After a while the white men found gold in our country. They took the gold and pushed the Indian from his home. I thought Washington would make it all right. I am an old man now. I have been waiting many years for Washington to give us our rights. The Government sent agents and soldiers out there to us, and both have driven us from our lands. We do not want to fight. The white man has taken away everything. I want to tell you of this, because I believe if you know it you will correct the evil. I think the Great Spirit is looking at all that is said here, and for that reason I am talking truth. I want my people to live like white people, and have the same chance. I hope the Great Spirit will put a good heart into the white people, that they may give us our rights. When I saw the old man (Peter Cooper) who invited us to come here to-night, my heart opened to him. I have thanked the Great Spirit many times that I have been permitted to be here. I want to tell you all that is in my heart, and if I do not it will be because I forget it, and not because I hide it. We want to travel in the same road as the white man. We want to have his rifle, his powder, and his ball to hunt with. My people are waiting on the hills to greet me when I return, and I want to give them a good report.

Buffalo Good, of the Wichitas, was next introduced, and spoke as follows:

SPEECH OF BUFFALO GOOD.

I am glad to meet my friends here to-night, and I want to have a good strong talk with you. I think there must be a great many big chiefs here to-night, by the looks of this audience. I have heard that there are a great many white people in the East who know nothing of the wrongs which have been done to our people, and would like to hear of them, and I am here to night to tell a little of them. I will tell you a straight story, and no lies. We want houses built for our people to live in, and school-houses for our children, the same as white children have. I have heard that this house belongs to an old gentleman who loves everybody, and pities all poor people in the country. [Loud applause.] I think we should all be brothers. I want you to help all the Indians. Some are a little further along than we are, and we want to push ahead and get as far as they are. The white people have done a good deal of wrong to our people, and we want to have it stopped. If you are going to do anything for us we want you to do it quick. I saw the Commissioner of Indian Affairs in Washington, and he told me he knew all about it, and was going to fix it up; but I have heard that so long that I am afraid it is not true. But you look like good people, and I don't think you will fool us. The Commissioner told us he wanted we should come and see the white people; that they would do us no wrong, and we have had a very good time, and I think that time the Commissioner talked straight. Some white men come among the Indians, and seem to like to live there, just as we have come here; and I would like to stay here, too. Since I have been here I have met several gentlemen that I know in my country, and I am very glad to meet them here, and to meet all the new friends that I have made here; and no white man has said anything bad to me since I have been here, and for that I feel very good. I have often heard, in my own home, that we had a great many white friends in the East, and since I have been looking over this audience, I think it is true. I want you to stop the white men from killing the Indians after this. The Indian loves to live as well as the white man. They are there, and they can't help being there. That is all I have got to say to you to-night. I have tried to make a straight talk, and to tell no lies, and I am much obliged to you for listening to me.

Professor B. N. Martin was then introduced, and said:

PROFESSOR B. N. MARTIN'S SPEECH.

Far to the southwest of the Plains, which are homes of the chiefs you see before you, lies our newest acquisition of the Mexican territory, the Territory, now, of Arizona, and among the arid wilds, which have given it its descriptive name, are the homes of the Apaches. After years of hostility, many of those fierce and bloody savages have been driven or induced to surrender themselves prisoners of war, and some five hundred of them had been collected near Fort Grant, one of the principal military stations of the Territory, where they were in charge of our military authorities. According to the official account which has just reached us, and been published in our newspapers within the last three days, a volunteer military expedition was got up at Tucson, the principal city of the Territory, some sixty or seventy miles off, to go and destroy those now submissive and friendly Indians. Word was sent to the commander of the post, but unhappily did not reach him in time for any measures of protection; and upon visiting the scene of the outrage, the bodies of twenty-three persons were found treacherously murdered under all the guarantees of peace. Of these butchered bodies twenty-one were those of women, one of a boy, and one of an aged man. Further search revealed yet more dreadful facts. It was found that many more had been slaughtered. A hundred or more had been missed, but were supposed to be carried off as prisoners, for the slavery which, in those wild and distant regions, yet lingers to offend Heaven; but of those some sixty-three were found to have been murdered, like the preceding, and still the great preponderance was of women.

From these facts, officially certified to their authorities by officers in command upon the spot, it is evident that another great crime has been committed. The former unpunished massacres, against which the commission has heretofore made earnest protest, have borne their natural fruit, and the blood of the helpless, slain in mere wanton vengeance and hate, once more cries to Heaven against all who do not, by an energetic remonstrance, wash their hands of it.

Fellow-citizens, does such a deed demand many words to express its true character, or call for any eloquent amplification to make it felt? Shame on us if it is so. Shame on us if our hearts do not respond to the feeblest voice, and thrill at the tamest appeal that condemns such outrages. I add two or three remarks in conclusion.

1. We repeat our conviction that Indian wars and disturbances arise not out of the brutal savagery of the Indian, but out of the frauds and crimes of the depraved frontier population. We believe, with increasing confidence, that the way to prevent or to suppress them is to show forbearance, to exercise patience, and, above all, to maintain good faith, and to do justice to the Indian.

2. Next, we call upon all good men to join with us in the expression of their conviction. We beseech you to give heed to this cry which again and again conscience hears from the dumb lips of the slain. Ought not all men of humane hearts to unite in demanding of our Representatives and Senators a policy of kindness and generosity in appropriations which shall inaugurate an era of promise and hope for the Indian, and guard him from the ruthless hands which seek thus remorselessly to cut him down? Let us send plows and seed, let us send cattle and implements—above all, let us send honest and faithful agents and teachers, who will carry cultivation and education to these poor sons of the forest and the prairie. Let good men arouse themselves from apathy, and, instead of sneers and neglect, let the interests of these unfortunates have outspoken sympathy and earnest thought for their relief.

3. We call on the Government to punish this atrocious outrage on its good name and on its helpless prisoners. The good faith of our Government is foully wronged by this deed of blood. It has pledged itself for the protection of these people, and, whatever their interests may be worth, its good name and good faith are precious. Let it, then, hunt out and punish these fiends in human shape. They are not the peaceable and orderly citizens of the Territory, but the outlaws and criminals who have devised and perpetrated this atrocity. The gamblers and murderers who have been driven out by vigilance committees from the more accessible portions of that western country, have fled to Arizona and congregated there, and are the terrors of that infant community. I hold in my hand a report from the Indian agency in New Mexico, which declares that many of the crimes which are attributed to Indians in that neighborhood are instigated by these men, Mexican or American. Sometimes they are not only the instigators but the perpetrators as well. They disguise themselves as Indians and run off the stock of the industrious settler; and no one will welcome the effort to suppress and punish these pests of the new settlements more warmly than the honest and laborious settlers themselves. We call on the Government to stretch forth its arm and see if it cannot reach these wretches and bring them to the punishment they deserve. Why, if a tribe of Indians had perpetrated such a wrong on our citizens, there would be no hesitation about the result. There would be law enough and force enough in the hands of the Government to pursue such a marauding horde to the furthest wilds of the continent and do a retribution that would ring through the land. The Government has done as much for far lighter sins. Where is the arm of its power now? Shall these men walk abroad in that land which they have defiled with blood, and boast of their guilt?

MR. W. E. DODGE

said that he had met these Indians in their own country, and before speaking they always went round and shook hands with him. (Mr. Dodge then shook hands with each Indian.) He then said that, as one of the commissioners sent to visit the Indians, he had seen these sons of the forest in their home. The Indians had told the audience a simple story, but it was the story of two hundred years ago. Ever since the landing of our ancestors on the Plymouth Rock the Indians have had the same tale to tell. It was not too late for the nation to do something for the little tribe of Indians that were left. Where were the Mohawks and the Six Nations, of this State, whom Mr. Cooper remembered in his youth? They were all swept away. By far the larger portion of the land which the great American people boasted was now theirs was once the ground of the noble sons of the forest. The poor Indian was driven hither and thither by the

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railroads, looking for a place upon which to place his foot. The nation had promised to do this and that for them, yet many of these promises remained unfulfilled to this day. The military experience of General Grant had taught him that something ought to be done to save a remnant of these Indians. The policy of the present administration, if it can be carried out, will be to place the Indians on their reservations and educate and train them to walk in the white man's path. It had been settled by the Indians just out of Kansas that they could adopt civilized habits. What was now wanted was to put the Indians on these reservations, and spend a little of the money that had been spent in butchering them, to educate, elevate, and christianize them. The great object of the friend of the Indians was to let the people see them at public meetings and see that the Indians could be civilized. There was something that citizens could do, and that was they could manufacture public opinion. These Indians were looking to the white men to save them from extermination and to teach them Christianity.

MR. BENJAMIN TATHAM

said that he, with others, had pleaded the cause of the Indian before General Grant previous to his inauguration, and the President promised to do what he could for the Indian, and he (Mr. T.) believed that the promise had been kept. (Cheers.) Mr. Tatham traced the history of the treaties from the year 1851 to the present time, and the result of those treaties was that the Indians before them had been robbed of every foot of land they possessed. The speaker then urged upon the audience not to cast a ballot for a President that felt less for the Indian than the present President. (Cheers.)

RECEPTION IN BOSTON, MASS.

The Indian chiefs, whose advent among us was noticed in the morning, attracted much attention. This morning they were up early, admiring the green trees and listening to the singing of the birds in the park opposite the St. James, and said it quite carried them back to the banks of the Wichita, with its groves and mocking-birds.

Commissioner Tobey was on hand at an early hour with three open carriages, and the delegation were delighted with a drive through the suburbs of the city. They thought that the white man's houses were better than their buffalo tents, and that it was a good thing to go to school and learn trades if it would bring them such pleasant homes to live in; so said little Raven.

They stopped at the ice-houses on Jamaica Pond, and studied carefully the way they make frozen water; and at the water-works, to see how they get the water to run into their washbowls at the hotel.

Going through the grounds at Harvard, Little Robe thought he would try and send his son there to be educated, and the prints of Catlin's Indian history with Audubon's birds greatly interested them.

On their way home they stopped for a few minutes at the house of Commissioner Tobey, to see his family, and then called on the governor at the State-house to pay their respects.

Governor Claflin received them, kindly welcoming them to Massachusetts, and said that the policy of kindness to the Indian should always have his heartiest support.

Little Raven replied through the interpreter that he thanked him, and wished to say that he had been received with great kindness by all the people of the East, and that he was much pleased with all that he saw around him. He would carry it all back to his people, and tell them to live at peace with the whites.

After being shown into the two "talking-rooms," as they called the senate and assembly chamber, they drove to their hotel.

[From the Boston Daily Advertiser.]

PUBLIC RECEPTION IN TREMONT TEMPLE—AN IMMENSE ASSEMBLY—ADDRESSES BY GOVERNOR CLAFLIN, MAYOR GASTON, "LITTLE RAVEN," "BUFFALO GOOD," "STONE CALF," VINCENT COLYER, E. S. TOBY, AND WENDELL PHILLIPS.

Any person who attempted to enter the Tremont Temple at eight o'clock last evening, to be present at the public reception to the visiting Indian chiefs, under the auspices of the Massachusetts Indian Commission, realized that between three and four thousand people had been there before him, and that his chances of getting into the hall were exceedingly slim. From every entrance scores of people, unwilling to risk the unmerciful jamming which they saw that they were sure to be subjected to, turned away without attempting to enter. They were indeed unfortunate, for the proceedings of the evening were most interesting, and all who were within seeing and hearing distance of the platform were satisfied to remain and applaud the speakers until long after 10 o'clock.

The Indian chiefs, Little Raven, Powder Face, Little Robe, Stone Chief, Bird Chief, and Buffalo Good, belonging to the Arapahoes, Cheyenne, and Wichita tribes, and the incidents of their visit to the city, have already been chronicled. They were brought into the Temple at eight o'clock, Governor Claflin leading the way with Little Raven on his arm, and the other chiefs following. They were followed by Mayor Gaston, Hon. Vincent Colyer, the Hon. E. S. Tobey, of the United States Board of Indian commissioners, and the Rev. John T. Sargent and other officers of the Massachusetts Indian commission. They were provided with seats on the front of the platform, in full view of the audience, who received them with loud and continuous cheers, much to their apparent gratification. After the applause had subsided Governor Claflin briefly announced the object of the reception, and called upon the assembled multitude to join in singing the first verse of "My Country, 'tis of thee," which was done. Mayor Gaston was then introduced, and made the following speech of welcome:

WELCOME OF MAYOR GASTON.

CHIEFS: In behalf of these good people with whom you have been daily associating, I greet you. They are here before you with their thousands of voices, if needed, to swell the voice of welcome. They are here to express the wish that this visit may be an agreeable one to you, and that it may be the means of promoting a lasting friendship between them and you. And they desire that when you shall return to your distant homes by the setting sun you will carry with you to your people their assurances of good will and friendship, and they trust that there will continue to be an abiding affection and peace between their people and your people forever. [Loud applause.]

The mayor was then introduced to the chiefs individually by one of the interpreters. After the conclusion of this ceremony, Little Raven, head chief of the Arapahoes, was presented to the audience, and spoke in substance as follows, his speech being interpreted by Mr. McCusker:

LITTLE RAVEN'S SPEECH.

MY FRIENDS: These big chiefs on the left and right have invited me into this big council-house and invited us to hear what you have got to say. This is a good house, and this is just the kind of a house to have a good talk in. [Laughter.] Some years ago General Sheridan met my tribe in the Wichita Mountains and told us that he did not want the Arapahoes to fight any more. It was a good talk, and I listened to what the general told me. I have kept that talk ever since, and have never fought with the white man. I want you to look upon these men around me; they do not look so strong as they really are, but they are not to be despised, even if they are Indians. [Laughter and applause.] The Great Father invited me and these other chiefs to come to Washington to see him, and he made just such a talk as Sheridan did, in a nice talking place. It was a good talk. It was just the kind of talk I wanted to hear, and I was glad I did hear it. Then I and my friends went to Philadelphia and to New York, and we had just such a good talk there. I told them that I wanted to have peace with the white man; and that I only wanted to be let alone. I was glad to see this, and my heart was glad to hear this. I was told that I had some friends at the North that I had never heard of nor seen before, and I found a great many chiefs here; some of them have been showing me through the city. The women, the children, boys and girls are glad to see me, and my heart is big, and I am glad to meet them. [Applause.] My people, the Arapahoes, the braves, and the women, are all anxiously looking for my return. My friends are waiting for me; they are now looking for me, and I am glad I have got so good a talk to carry back to them as I have received here. When I sleep at night I sleep with all this talk in my heart, and when I wake up I find it still there, and I am going to take every word of it home with me. [Applause.] I believe God is going to pity the Indians. He has shown us a good many friends here, and there is not one that has said anything or done anything wrong to my party. I am very glad of that, for if anything should happen to any member of my party my people would feel very bad on my return. Once the Arapahoes had a fine country in the West (Colorado,) but the white man has driven us from there. I hope some day the white man will do justice to the Arapahoes. There are a great many chiefs listening to what I say to-night, and I want to say that I only ask for justice. I am growing old, and I may die, but my children will live, and I hope justice will be done to my children if not to myself. God gave this country to the Indian, and God sent the white man here, but I don't think God sent the white man to do injustice to the Indian always. [Applause.] When I get home I shall talk to my young men, to any of them that are disposed to do wrong, and tell them to hold on and to behave themselves. I think my

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white brethren I have seen here have made a great talk and that they mean what they say. [Applause.] That is all I have to say.

Buffalo Good, chief of the Wichitas, the acknowledged orator of the party, was then introduced, and made a long speech, which was interpreted by the same gentleman that performed the office for Little Raven. He spoke his native vernacular very fluently and with graceful gestures, and appeared to wait very impatiently while Mr. McCusker informed the audience what he had been saying. His speech in effect was as follows:

SPEECH OF BUFFALO GOOD.

GENTLEMEN: Washington (President Grant) invited me and these other chiefs to go to his big house in Washington City, to have a talk with him. I thought I was going to have a straight story, that my heart would be made glad by what I was to hear. But I have been disappointed, and I think Washington is not so much of a chief after all. [Laughter.] God gave this country to the Indians. He gave the white man a country across the waters. When He gave this country to the Indian He gave them the bow and the arrow and the land, and he was able to hold his own until the white man came over here. He gave the white man paper and a great deal more knowledge than He gave the Indians. Then they came to this country, but the Wichitas never fought them, but took them by the hand and treated them kindly. When I left home it was to see Washington, for I thought he was all the great chief in this country. But my friends told me that there were a great many chiefs, and that I should find some here; that is why I come here to-night—I didn't intend to come. But I am glad to see you. God told the Indians that some day the white men would come here. But we did not think they would treat us so unkindly and try to drive us from our lands. The bones of my fathers lie in every hill and valley of my country, and I don't want to be turned out from that country, for I love it very much. Nearly thirty years ago Washington gave me and my people a good chief, who tried to put us on the white man's road. We think he meant all that he said. We wanted to go on the white man's road very much. I and my brother represent five different tribes, who have always been friendly, and who wanted to be friendly to the whites. But because we do not fight, Washington takes away our lands and gives them to the tribes that are fighting them all the time. My people are grieved at this, and when I left home they told me to preach hard and get some satisfaction in regard to our country; but, when I return, it will be with my hands before my eyes and my head cast down, for I can tell them nothing new. They know it all before I left. I, too, am getting along in years. I can't live forever, but I would like to see churches and school-houses built in my land, and would like to see my children educated before I die. [Applause.] For the white men have driven the buffalo off, and now we have got to live like white men, and so I want my white brothers to help me. Since I have been here I have heard a great deal about the people in this town. They help everybody else; they send their missionaries all abroad, but I ask you why you won't assist me and my people. [Applause.] I am glad I have met you all. You are all my friends—my brothers. I have taken fast hold of you with my hand, and I am not going to let go. Some of the tribes are living well. They ought to, for the white men have stolen our lands, (we who never hunted the whites,) and had given them to them, and they are learning them to grow up like white people. If they would give us our lands we would learn to do the same thing. When I got to Washington they said they knew all about my people. If they did know it, why didn't they help us, and fix it? But I am very glad I came on. One thing I wanted to speak about; I had nearly forgotten it. We settled in Texas, but the Texans drove us out; they wanted the country, for it was a very fine one. They stole our cattle and our pigs; they broke down our fences and obliged us to move. The Government told us we should be made all right, but it hasn't been done yet, and I want to know to-night why it hasn't? Then we went to Kansas, and when we got there some friends said we would whip the Texans all out, and then Government would appreciate our services. But the war broke out, and the soldiers who were going to help whip the Texans were called away. I reckon you know those people in Texas; they are a mighty hard people down there. [Laughter.] We have got a very good agent down in our country now, and if Washington does not help that agent to help us, I would like to have you help him, for we don't want to lose him. I wonder why your Government has not done something for the Wichitas and those other Indians that have done all that was wanted of them. They help the others, who are fighting them all the time, but it is no use doing anything for them. That is what I think. When I go home I want to, and I shall, carry home a big talk with me, to tell all my brothers down there. I shall remember it all; I shan't forget a word of it on the way. This is all I have got to say to you. I am sorry that I can't talk English, or you can't talk in Wichita, for if you did I would have a great deal more to say to you. [Applause.]

Stone Calf, a Cheyenne chief, who appeared in all the paraphernalia of an Indian warrior, a man with a ready utterance and a continual smile playing around his mouth, was brought forward by Governor Claflin to respond also. His speech was interpreted by Mr. Smith.

REMARKS OF STONE CALF.

FRIENDS: There is a great assemblage of persons here to-night. Ladies and gentlemen and children are assembled to see us and hear what few remarks we may have to say.

Friends, I have recently received an invitation from the President, our Great Father in Washington. This gentleman, the Indian agent, went from his own country to where we live with our invitation, and we at once accepted it and started for the East to see our Great Father in Washington. On our arrival there we found that he was kind to us, but we have had little to say to him. Our friend Little Raven—he is our friend; we are of two different nations, but we live in one nation—inasmuch as Little Raven, our great friend, has spoken to you and told you the wishes and thoughts of his tribe, you may consider it is for the Cheyennes as much as for the Arapahoes.

Friends, when we left our homes a long way in the West to come to see our Great Father in Washington, as well as the balance of my friends who are now before me, I had no idea of having to be called upon to get up and speak in their presence; but notwithstanding this I will make a few remarks. There is but a remnant of our tribe left. A few years ago they were in trouble with the Government, not from any causes that we created ourselves, but from abuses from western white men who are on the borders and are nearly connected with us. We have made several treaties with the United States Government, and in the last treaty of 1867 there were seven commissioners sent out to talk with us in regard to living in peace with the American people. But their promises made then have never been fulfilled; they never have been complied with, while ours have been. Now why are we confined to this small strip of country that is left us in return for the whole Territory of Colorado that belonged to us? They said they would teach our people to plant and raise corn, and to build our habitations from trees. But before they ever ploughed or planted an acre of corn for us they commenced to build railroads through our country. What use have we for railroads in our country? What have we to transport from our nations? Nothing. We are living wild, really living on the prairies as we have in former times. I do not see that we have been benefited in the least by all the treaties that we have made with the United States Government. We wish the Government at present, with the aid of this association here, to stop the railroads from going through our country until we have some way to support ourselves there. We haven't an ox, we haven't an acre of corn growing to-day in our great country that the Government has said they would reserve for us.

I speak of railroads; not that we have any objection to railroads if we had any use for them; but you can't build railroads through our territory without white men being left among us on each side of the railroad, and they will come in conflict with us. They cannot remain there in peace with the Indians. Bad men are sent to build these railroads, and bad men are left among us. We have young men that are foolish, who have not been thoroughly civilized. I for my part am at peace with the white man, and desire to remain at peace with him; but if you send bad men among us, not chiefs like those who are here to-night, we cannot remain at peace. We expect these white chiefs who are here to-night will support us in what we are saying, and we hope they will stop at once the progress of any railroads through our country, so that we may live at peace for a long time with the American people.

Friends, I see many here whom I shall probably never see again, and I am about to conclude the few remarks I have to say to you. To-morrow morning I expect to leave this city, but I shall never forget the friends I see here around me. I shall never forget the gentlemen whom I have been introduced to here, for I know they are my friends. Peace is all I want. I meet you all in peace, and return home with the hand of every one of you ladies and gentlemen here, and I will give the hand of every one of you to my nation when I return, and say that we shall be at peace with the American nation hereafter. [Applause.]

Friends, I have made all the remarks I have to make. I am to leave you to-morrow morning, to start westward to see my women, and friends, and children I left behind. [Applause.] The secretary of the board of Indian commissioners under whose auspices the delegation had been brought to Boston was then introduced.

REMARKS OF VINCENT COLYER.

My friends, and, better still, the friends of the Indian, it was that you might hear and see the Indian that I came to this city. For that I am here to-night. You have seen them and you have heard them, and my work is done. But it was thought by the managers of the Massachusetts Indian Commission that I should say a few words of the character of these people, briefly touching upon their history, and endeavor to make clear to you what are their wants. We of the Indian Department divide the In-

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dian tribes of America into three classes. The first. The nomadic tribes, who subsist by the chase and rarely abide more than a season in the same locality. Second. The partially civilized, who fish and hunt, and yet live in fixed localities and permanent homes. Third. The civilized, who cultivate the soil, manufacture garments, stone-ware, &c.; live in well-constructed houses, and dress like white men. Of the first class you have five eminent specimens before you to-night—that class which roam over the great plains east of the Rocky Mountains. Among these the foremost in the southern country are the Cheyennes and Arapahoes, whose leading chiefs you have just listened to. Associated with them are the Comanches, Kiowas, and part of the Apaches in the southern plains. They are all roving bands, not unlike what we call the Bedouins of Arabia, and are furthest removed from civilization. You have seen and heard them here to-night. You can tell for yourselves whether they talk like men and look like men, and, as I believe I am talking to a Christian audience, I will ask you also whether, as Christian men and women, you cannot, in looking upon and listening to these men, see in them the image of God, and proper objects for Christian solicitude and Christian effort. I might talk to you by the hour and I would fail to convince you of the character of these people in anything like the extent by what you have seen and heard. It was for this, in a great measure, that the Government at Washington invited these Indians to Washington and to the East. Mr. Colyer referred to the action of the President in initiating peace measures when trouble with the Sioux existed, and said that many an anxious mother and brother were waiting to hear the result of the visit of these chiefs. They were invited to come to the East in order to avert the threatened troubles on the southern plains. The commissioners hardly dared tell the chiefs that General Sheridan was investigating the state of affairs on the border, so fearful were they that some trouble might arise. There were bad men among the Indian tribes just as there were in this city—the only difference being that the Indians have no police. It would be no more wicked to shoot down disturbers of the public peace in this city, in case of any act of vandalism, than it was to shoot down such men as stood before them. Now the Indians were to carry back peace to their country, as the result of their visit. Mr. Colyer said some might think the President's policy was being carried out most effectively, but just now intelligence had come of an Indian massacre equaling in horror the Chivington massacre of four years ago. The late massacre in Arizona was described in burning and indignant language, and denounced as the crowning outrage against the Indians. Numerous examples were cited of the bad faith of the Government in keeping its treaties with the tribes, and an earnest appeal was made to the people to lend their aid in rendering justice to the remnant of this great people now driven to their reservations in the extreme West.

REMARKS OF E. S. TOBEY.

I may as well yield to your very natural and proper wish to listen at once to the distinguished orator whose name you have called. Indeed, I might rest the appeal made by these chieftains just where they have left it—I believe on your hearts. I would even leave the touching remarks and facts which have been presented by my colleague, were it not that by an act of the Government I have been placed on such intimate relations with this whole subject that my silence would be misconstrued throughout the land wherever my name is known. Mr. Tobey thought they had really been having a "good straight talk," as Little Raven had expressed a desire to have. He would say to the Indians that the Great Chief at Washington is not a talking chief, but he has an earnest purpose to maintain a peace policy toward the Indian, with all the strength and all the power at his command. He desired to inform them that his powers were limited, and that he must have the sanction of the Congress of the United States, and Congress must have the sanction of the people before he could carry out his policy to protect the Indian. Mr. Tobey praised the President for his efforts in this direction, and referred to the fact that he was the first of the Presidents to call attention to the condition of the Indians in an annual message. In closing, he appealed to the audience to assure the Indians of their sympathy and their purpose to sustain Congress in meeting the obligations of the country to the red men. He believed the people of Massachusetts would be unanimous in their vote upon this question, if it could be put to them.

In response to the enthusiastic calls for Mr. Phillips, he was introduced, and a hymn on the programme was omitted in deference to the impatience of the audience. He said:

ADDRESS OF WENDELL PHILLIPS.

Ladies and gentlemen, and Mr. Chairman: The extremes of the earth meet on this platform to-night. Here we are, the fruit of two or three thousand years of civilization. All that art and letters and religion could do for us we have inherited. We harness the steam; we send the lightning on errands; we subjugate nature. More than that, we have learned the omnipotence, the absolute omnipotence of order. We

know what patient, persevering effort, generation after generation, marrying the ages together, can accomplish. We are educated by a thousand years into the consciousness of the sacredness of law. These are very great powers. Now we stand side by side to-night with the rude tenants of the forest; men with few ideas, scanty traditions, rude arts. They come to us with only three elements of humanity. One is the indestructible sense of right and justice, which we never found a race so demoralized that they did not possess it. In their case these are added to an eloquence to assert their rights, and a courage to defend them, which places the Indian side by side with the Saxon and the Greek. No race ever outdid him. There is a class of men in our country that gather up the tradition of Indian violence, from Massachusetts Bay back to Colorado, and try to fire the heart with revenge. Why, fellow-citizens, if, from Philip of Pokanoket down to Black Kettle on the far plains and prairies, the Indian had not resisted us inch by inch for every acre of land that we stole from him, I should be ashamed of the soil that fed him and the sun that looked down upon him. What is to give our children courage? This same climate and this same sun. Is our race in the next thousand years to run out into cowardice, into pigmy thoughts, into standing coward and at bay? No. The Indian who taught us what this American continent can make of manhood has written that record in a resistance that neither the omnipotence of civilization nor the overwhelming numbers of forty millions of people could ever reduce into yielding to us tamely. I thank him. I am only proud of my country as a continent, because the race that preceded us was no race to yield up tamely their rights. I should be ashamed to be the successor of some of the *races* that go out in history. Why, you know, fellow-citizens, that the darkest page in human record is the contact between civilization and the aborigines. The contact of civilization with barbarism is the scandal of history. The civilized man approaches his victim, demoralizes him with his vices and then crushes him under his feet. And if we were to measure the justice or the merit of civilization by the fringe which comes in contact with barbarism, as we advance we should have to cover our faces and put our hands upon our lips, for it is a record of infamy from the earliest stage which history has recorded down to the present day; and the only and the brightest spot in that section of our history is that the Englishman, with all his art, with all his wonderful superiority, with all the omnipotence of his warlike machinery, with his overwhelming numbers, has never yet met the Indian and frightened him anywhere.

You say, these representatives of three hundred thousand men, they can only appeal to our pity. From Massachusetts Bay back to their own hunting-grounds, every few miles is written down in imperishable record as a spot where the scanty, scattered tribe made a stand for justice and their own rights. Neither Greece, nor Germany, nor the French, nor the Scotch, can show a prouder record. And instead of searing it over with infamy and illustrated epithets, the future will recognize it as a glorious record of a race that never melted out and never died away, but stood up manfully, man by man, foot by foot, and fought it out for the land God gave him, against the world, which seemed to be poured out over him. I love the Indian, because there is something in the soil and climate that made him, that is fated in the thousand years that are coming to mold us, and I hope we shall always produce heroes as persistent as Philip and Moketavata, the Philip Sidney of the prairies.

Now, one word more. Do you know the history of a single aboriginal race, brought in contact with a great civilized wave, that has ever behaved any better? Can you show me a finer record on any continent? When the barbarians of India met Alexander of Macedon, and the Macedonian king hurled in their faces the same reproach that the press of America does at the Indian, "You defend yourselves savagely!" the haughty chief replied, "Sir, if you knew how sweet freedom was, you would defend it even with axes!" That is what the Indian says to us. No matter what be the massacre; no matter what be the weapon; no matter what be the ruthlessness with which I assert my right against your uncounted millions. If you know how sacred justice was and how sweet liberty, you would recognize that I was right in defending it even with these stern methods.

But still there is another word to be said. Every fair-minded man that approaches the Indians comes back with the same testimony. Every gentle heart, be it in the bosom of man or woman, every fair-minded man, be he soldier or citizen, comes back with the same record. The ordinary ruffian paints him black; he has to in order to excuse himself. But ask Jesse Fremont, after her years of residence, with no man within reach but an Indian, in her lonely home, where the general left her week after week and month after month, and nothing but women under the roof! "They told me," said she, "to lock every door, to leave no article of property outside my walls. I never drew a lock, I never brought in an article from the lawn, and I never had an unkind word, nor the trifflingest article stolen in that whole two years." You go from the women to the Episcopal bishop of Minnesota, Bishop Whipple, twelve years at the head of that diocese, and within its girth the representative of some of these tribes and their neighbors. I was his guest for a day. Said he: "I have traveled on foot and in the saddle over every square mile of my diocese. I know every Indian settle-

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ment in it. I have watched them for a dozen years. Some of them will drink and some of them will steal, and they are of our race, for they have the same vices; but in every difficulty that has occurred in this twelve years of my residence between the Indian and the Government, the Government has been always wrong, and the Indian has been always right." But he was a Christian priest—perhaps judged from a sentimental point of view. We will go out to St. Louis. We will open the door of that old rough frontier soldier, General Harney, graduated at West Point and sent out to the frontier when 19 years old, living there 50 years until to-day. General Harney, cradled in experience with the Indian tribes, grown gray in their companionship—what does he say? I never yet knew an Indian chief to break his word! [Applause.] Search me now—Mr. Colyer, forgetting his own education, called our great men at Washington our chiefs—search me now the catalogue of great chiefs from Maine to Florida, and find the man of 70 years that can lay his hand on his heart, and say, I never knew an American brave to break his word. Put into one scale the Christian, with his education and his honor, his instincts and his chivalry, and put into the other the savage, and then summon your witness of fifty long and weary years, and find me a man so green, from Bangor to Texas, that he has not found the larger number of American chiefs have sadly broken their words. Well, General Harney goes on to say: "I have lived on this frontier 50 years, and I have never yet known an instance in which war broke out between these tribes that the tribes were not in the right. Why, I can tell you that every one of these men with us to-day is able to say of the United States, 'Its word is a lie; its treaty is a snare; its flag is a shame.'" Mr. Phillips narrated General Harney's experience in attempting to keep faith with the Indians, and referred to the last war with the Cheyennes, in which the Government spent nine millions of dollars and some hundreds of lives in the killing of six Indians. That was an expensive way, and if they undertook to kill off the 330,000 and their descendants at that rate, Boutwell would have to attempt some new arithmetic to settle the national debt. [Laughter.] He then presented in a telling manner the worst phases of the governmental relations with the Indian tribes, recalling the incidents of two of the most atrocious massacres, and contrasting the whole policy of the Government and that of the Canadian dominions, which ninety years ago anticipated General Grant by protecting the Indian, and have never had much of any trouble with him. We have spent a thousand millions in fighting him and have never been just to him. Mr. Phillips closed as follows: "What I want of every one of you to-day—what I want of every editor in Massachusetts is that you should say to Grant: Forget republicanism, forget democracy. Deep down in the hearts of the people, in a substratum which no division of party can reach, there resides the indefeasible purpose of the New England people that the law shall be as potent on the prairies as it is in State street—that these ruffians of Arizona and these murderers of the Apaches shall be hung just as certainly as if they committed murder in the yard of the State House, or upon the very steps of the capitol. Don't fear that when you have carried out that exact justice to the very shores of the Pacific it will weaken the republican ranks or lose you a single vote. We assure you that the justice of the American people, the honor they give to their flag, the respect that they pay to law is so perfect, that it overrides the lines of party, and will not only save but lift higher the man who, risking office, trampling under foot party lines, forgetting all the greed of Indian rings, shall carry out the most perfect protection in the minutest particular to every atom of property and the most trifling right of the smallest Indian tribe. Let our pride be, fellow-citizens, that there is not an enemy so weak, that there is not an Indian tribe so small, there is not a lonely cavern beyond the Rocky Mountains so distant that the American flag and the American arm cannot reach there, and make the law triumphant over every force." [Applause.]

Mr. Phillips was the last speaker, and after the singing of a hymn the benediction was pronounced by the Rev. Dr. Kirk, and the meeting ended.

VISIT TO THE LOWELL MANUFACTORIES.

Yesterday forenoon the chiefs, accompanied by Commissioners Tobey and Lang, Agent Stubbs, the interpreters and several others, went to Lowell on the 8 o'clock train, and visited the mills of the Tremont and Lawrence companies, and the Merrimack Print Works. They expressed much delight at witnessing the process of manufacturing cotton goods. They were shown about the places named by Mr. Cumnock of the Boott Mills, Dr. J. C. Ayer, Thomas S. Shaw of the Tremont and Suffolk Mills, and Mr. Burrows of the Merrimack Print Works. They were furnished a collation at the Merrimack House at twelve o'clock by A. G. Cumnock, esq., and returned to Boston by the noon train. Buffalo Good, on behalf of the visitors, made a speech of thanks for courtesies received. Each of the chiefs received samples of goods manufactured by the Lawrence and Merrimack companies.

APPENDIX A *b*.

REPORT ON THE APACHE INDIANS OF ARIZONA AND NEW MEXICO.

BY VINCENT COLYER.

This report shows plainly that, according to the records of the Indian Department, the Apache Indians were the friends of the Americans when they first knew them; that they have always desired peace with them, and when placed upon reservations in 1853 and 1859 were industrious, intelligent, and made rapid progress in the arts of civilization; that their ill-will and constant war with the Mexicans arose from the fact that the Mexicans denied them any rights to the soil as original occupants, and waged a war of extermination against them; that the peaceable relations of the Apaches with the Americans continued until the latter adopted the Mexican theory of "extermination," and by acts of inhuman treachery and cruelty made them our implacable foes: that this policy has resulted in a war which, in the last ten years, has cost us a thousand lives and over forty millions of dollars, and the country is no quieter nor the Indians any nearer extermination than they were at the time of the Gadsden purchase; that the present war will cost the people of the United States between three and four millions of dollars this year; that these Indians still beg for peace, and all of them can be placed on reservations and fed at an expense of less than half a million of dollars a year, without the loss of a life.

On representing these facts to the President, Commissioner Colyer was directed to proceed to New Mexico and Arizona, and there take such measures as he deemed wisest to locate these Apache Indians upon suitable reservations, feed, clothe, and otherwise care for them; and the President instructed the War Department to co-operate with the commissioner. In obedience to these orders, he went to those Territories, and in consultation with the officers of the Army, Indian agents, and the Apache chiefs, he selected suitable reservations in four localities, remote from settlements, invited the Indians to come in, and left them in charge of the Indian agents in New Mexico, and officers of the Army under General Crook, in Arizona. The Indians came in gladly in large numbers, and at last advices over four thousand, being one-half of all the roving Apaches, were living peaceably upon the reservations; that no depredations have been committed by any of these Indians since they came in; and that before spring, if they are unmolested, and have sufficient food, he believes we shall have peace restored to these Territories; that Major Generals Schofield, Stoneman, and other Army officers, reported that the Apaches, who came into the military posts last year paid for a large part of the rations issued to them by supplying hay and wood to the garrisons at much less cost to the Government than that paid to the contractors for the Army. The report further shows that the act of Captain Nelson, the Army officer in command at Camp Grant, in turning back the party of two hundred armed citizens, who imperiously demanded to cross the Indian reservation at that post, was necessary, saved the three hundred Indians collected there from another bloody massacre, and the nation from a disgrace, and thanks Captain Nelson for it. The order countermanding the previous order of General Crook, of employing Apaches to fight Apaches, was made by the general himself, greatly to his honor. The commissioner traveled through the heart of the Apache country with an escort of fifteen men, and though the Indians came around them day and night in scores, frequently outnumbering them five to one, not an animal was disturbed or an article stolen. He was received with cordiality by General Granger, General Crook, and all the officers of the Army in New Mexico and Arizona, and that there was at no time any discord of action. On his return to Washington, the reservations selected by the commissioner, and the arrangements made by him for the protection and subsistence of the Indians upon them, under the care of the officers of the Army under General Crook, were approved by the President, the Secretary of the Interior, and directions given by General Sherman for their permanency.

Of the complaints made by officials and editors in Arizona, of a want of courtesy toward the white people, as well as of the numerous threats against his life, the vituperation and abuse of the press of Arizona and California, the commissioner takes but slight notice, as the business for which he was sent was accomplished, and he trusts for his vindication to time and the good results with which he believes God will prosper the work.

REPORT.

For the last fifteen years the records of the Indian Department show that the Apache Indians of New Mexico and Arizona have desired peace, and the agents of the Government have asked in vain that means might be supplied them to place these Indians on reservations and feed them. In 1857 M. Steck, the Apache Indian agent for New Mexico, which then included Arizona, wrote: "In my last annual report I urged the

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necessity of liberally supplying the Indians of my agency with food. Another year's experience and close observation has still more forcibly impressed me with the conviction that this is the only means of effectually controlling the Apache tribe. * * The language of a former Secretary of War, when urging the policy of feeding the Indians of Texas, is peculiarly applicable to the Apaches of New Mexico: "Brave men with arms in their hands will not starve, nor see their children starve around them, while the means of subsistence is within their reach. To locate the Apaches and teach them the cultivation of the soil and other arts of peace is the only policy that can be adopted with a reasonable hope of advancing them in civilization, and giving protection to property in this Territory. This course will require time and liberal appropriations to supply them with food. If they are located, they must abandon their marauding expeditions, whereby one-half of their subsistence is cut off." And he speaks from experience when he says: "The success that has attended the farming operations with those bands for the last two years has removed every doubt as to the practicability of this policy. * * * If they are not provided for as I propose, they must continue to feed themselves upon the white man's property, the inevitable consequence of which will be a continued state of hostility, requiring, on the part of the military department, the organization of large campaigns to fight them, at the sacrifice of life and an immense expense to the Government. Two campaigns have been made within the last three years—one against Gila, at an expense, directly and indirectly, to the Government of $500,000; and I feel confident that I will be sustained by all who are familiar with the number and resources of those Indians, in the assertion, that if one-twentieth part of that sum had been judiciously expended annually for provisions, the campaigns might have been prevented." The urgent appeals of Agent Steck were heeded, and a small appropriation made for the Apaches in 1858. Of the good results of this liberality this is the way he writes: "The Mescalero band of Apaches are still living in the White and Sacramento Mountains in the immediate vicinity of Fort Stanton, and the most friendly relations have been maintained between those Indians and the military authorities of that post during the year. With the bands west of the Rio Grande, since my last annual report, our relations have been of the most friendly character. During the year not a single depredation has been committed on the California road east of the Chihihuihui Mountains, and parties of from two to five men are constantly traveling that road from the Rio Grande to Fort Buchanan undisturbed."

Of the abuses practiced upon them in 1858, he writes:

"The Mimbres and Mogollon bands seem willing to be controlled by the advice of their agent, and have confidence in the kind intentions of the Government toward them. In their intercourse with the citizens they have suffered many impositions; have been made drunk; have been swindled out of their horses, and many of them stolen by the Mexicans, at or near the agency. They have also been murdered in cold blood, yet not a single instance is known of their having committed a murder, or even stolen a horse to retaliate for their wrongs."

Of the feasibility of uniting the Mimbres and Mogollon bands together, he says:

"I encouraged such a union, and now many of the Mogollon band live with those of the Mimbres, and have corn planted together, and among them their old chief, Magnus Colorado. If, therefore, the proposition to locate them together should meet the approbation of the superintendent, there will be no difficulty in its accomplishment."

THE APACHES AS FARMERS.

Of their ability and willingness to cultivate the soil, he reports:

"The interest manifested in the farming operations has been greater than in any former year. Having no lands set apart for them by treaty, they were advised to plant upon their old fields on the Rio Mimbres and upon the Rio Peñasco. They have, in all about one hundred and fifty acres planted, and in a state of cultivation that will compare well with any corn-field in the country; and all by their own labor, except the breaking up of the land, digging, and repairing of their acequias."

The Coyoteros, (Cochise's band,) the Apaches north of the Gila River, he reports as peacefully keeping faith, as follows:

"The White Mountain Coyoteros have occasionally visited the agency during the year, have remained quiet, and faithfully kept their promise that 'no depredations should be committed on the California road as far west as their country extended.' The Coyoteros are by far the most powerful branch of the Apache tribe. They occupy the north side of the Gila and its northern tributaries, from the Mogollon Mountains to near the Pima villages.

Agent Steck, as well as others, at that time included all the Apaches north of the Gila, the Tontos, Aravapas, and Apache Mohaves, under the general title of Coyoteros, for he says:

"The White Mountain Coyoteros is that portion of the Apaches living north of the Gila, upon the Rio San Francisco (Verde River) and headwaters of the Salinas; they occupy a fine country, with many beautiful mountains, streams, and rich, fertile valleys for cultivation. This division numbers two thousand five hundred souls, of whom six hundred are warriors. In all their intercourse with the Government, their department toward travelers and traders, they have shown themselves to be the most reliable of all the bands of the Apaches."

In 1867 he had a peace talk with the chiefs of the Piñals, and reports: "The result of these meetings was very satisfactory, and, up to the present time, no well-authenticated robbery has been committed by them. Many attempts have been made by interested and dishonest parties to create the impression the Piñals are stealing, with the hope of inducing the department commander to send more troops to their territory. I know, however, that the country has never been so safe as at present." Of their industry and intelligence, in 1868, he writes: "The Piñal and White Mountain Coyoteros cultivate the soil extensively, raise wheat, corn, beans, and pumpkins in abundance. In this particular they are far in advance of all the other Apaches. They have some game, mescal, and tuña to subsist on, and, as no settlements yet encroach upon their country, all they will need for a few years will be a liberal distribution of presents yearly, and some hoes and spades, to enable them to cultivate the soil more extensively."

John Walker, who was appointed agent for the Pimos and Maricopas, in 1859, reports on the Piñal Apaches thus: "It might here be proper also to report the disposition, as near as possible, of the Piñals, who visit me frequently, professing great love for the American people, and say they will not violate the treaty made last March with Agent M. Steck, which I am disposed to credit, as they have been visiting Tucson ever since, and I have no recollection of any animal being stolen which the Indians have been charged with. * * I had a long talk with them; they appeared very candid. As they tell the same consistent tale every time, I am compelled to give them credit; for they have frequently met Americans, and not interrupted them in any way, when there were but two or three together, and the number of Indians was large.

The Mexican government, formerly in possession of this Territory, differed widely from ours in its policy and views in relation to the rights of the Indians in the soil. That government held that the Indian had no rights, as original possessors of the land, which it was in any manner bound to respect, and to this policy is due the unceasing war which has been waged by this brave people against the Mexicans.

When the Americans first came among them bringing the better traditions of their country with them, and treating them as a people whose rights to the soil not having yet been extinguished by treaty or otherwise, were entitled to some respect, and so treated them kindly, the Apaches received them as friends. But with the natural gravitation toward barbarism which seems inherent in human nature when left unrestrained, as in the life on the border, the Americans soon learned to follow the example of the Mexicans, and adopting their anti-christian law of "might makes right," began to treat the Apaches as incumbrances to be exterminated. They reaped the bloody fruits of that policy in a war which has cost us a thousand lives and forty millions of dollars."

CRUELTIES OF WHITE PEOPLE TOWARD THE APACHES.

Mr. J. H. Lyman, of Northampton, who spent a year in 1840 and 1841 among the Apaches of Arizona, relates an incident which occurred among the Apaches at a time when they treated Americans with the most cordial hospitality.

"The Indians were then, as now, hostile to the Mexicans of Sonora, and they were constantly making raids into that State, and driving off the cattle. The Mexicans feared them, and were unable to meet them man to man. At that time American trappers found the beaver very abundant about the headwaters of the Gila river, among those rich mountain valleys where the Apaches had, and still have, their secure retreats. At the time I speak of there were two companies of trappers in that region. One of the companies, about seventeen men, was under a captain named Johnson. The other company consisted of thirty men, I think. I was trapping on another head of the Gila, several miles north. The valleys were full of Apaches, but all peaceful toward the white men, both Indians and whites visiting each other's camps constantly and fearlessly, with no thought of treachery or evil. Besides the Mexicans, the only enemies of the Apaches were the Pi-Utes and Navajoes on the northwest. But here in their fastness, they felt themselves safe from all foes.

"One day Johnson concluded to go down into Sonora on a spree, as was occasionally the way with mountain men. He there saw the governor of the department, who, knowing that he had the confidence of the Indians, offered him an ounce of gold for every Apache scalp he would bring him. The bargain was struck. Johnson procured a small mountain howitzer, and then, with supplies for his party, returned to his camp. Previous to entering it, he loaded his howitzer with a quantity of bullets. On approaching the valley, he was met by the Indians, who joyfully welcomed him back, and proceeded at once to prepare the usual feast. While they were boiling and roasting their venison and bear meat, and were gathered in a dense group around the fire,

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laughing and chatting in anticipation of the pleasure they expected in entertaining their guests, Johnson told those of the party who had remained behind trapping of the offer of the governor, and with such details of temptation as easily overcame any scruples such men might have. As they were all armed with rifles which were always in hand, day and night, together with pistols in belt, they needed no preparation. The howitzer, which the Indians might have supposed to be a small keg of whisky, was placed on the ground and pointed at the group of warriers, squaws, and little children around the fire, watching the roasting meat. While thus engaged, with hearts full of kindly feelings toward their white friends, Johnson gave the signal. The howitzer was discharged, sending its load of bullets scattering and tearing through the mass of innocent human beings, and nearly all who were not stricken down were shot by the rifles of the white men. A very few succeeded in escaping into the ravine and fled over the dividing ridge into the northern valleys, where they met others of their tribe, to whom they told the horrible story.

"The Apaches at once showed that they could imitate their more civilized brothers. Immediately a band of them went in search of the other company of trappers, who, of course, were utterly unconscious of Johnson's infernal work. They were attacked unprepared and nearly all killed, and the story that 'the Apaches were treacherous and cruel' went forth into all the land, but nothing of the wrongs they had received."

The "Penole treaty by King Woolsey," as it is called, of 1863, narrated by J. Ross Browne, esq., in his "Adventures in the Apache Country," (10th chapter,) in which twenty-four Piñal and Tonti Apaches were treacherously murdered by Woolsey's party of white men and Maricopa allies while they were seated by their side in perfect confidence and security, having laid down their arms and come in under a promise of protection and pledge of peace. The killing of the Coyotero Apache chief, Magnus Colorado, arrested through deception and under false charges, by pushing a heated bayonet through the canvas tent in which he was prisoner, and shooting him when he moved, under the pretense that he was trying to escape. The equally treacherous attempt to kill his brother-in-law and successor, the present famous chief Cochise, by inviting him in under a flag of truce and then attempting to take him prisoner, and, as he bravely cut his way out of the tent, shooting him in the leg and killing his relatives who remained prisoners in the tent. And more recently the massacre at Camp Grant, which has shocked all Christendom, wherein one hundred and eighteen women and children and eight men were killed in cold blood by white people of Tucson and their Papago allies, while they were sleeping in confidence under the "protection" of the American flag "as prisoners of war." (See Appendix A *b*, No. 2.) Events like these and many others would seem to be quite sufficient to have made these Apaches the "blood-thirsty and relentless savages" they are now reported to be.

With these official records before us, showing the injustice and folly of their treatment by the Mexicans in denying them any rights to the soil on which they lived as the original occupants; their good-will toward the Americans, who, on their first acquaintance, treated them justly; their industrious habits and peaceable character when placed upon reservations and allowed a fair opportunity to gain a livelihood; the inhuman treachery and cruelty on the part of white men, which has made them our implacable foes, and the heavy cost, both in life and treasure, which these events have entailed upon us, we have felt it to be our duty, for the last three years, to endeavor to better the condition of the Apache Indians of Arizona. Of the *present character* of these Indians there is not much difference of opinion between "Christians" and "Exterminators," but in their *treatment* as one believes in their salvation, the other in their destruction—there is disagreement.

Congress, at the earnest solicitation of the board, having passed the appropriation of $70,000, referred to in our report of last year, "to collect the Apache Indians of Arizona and New Mexico upon reservations, furnish them with subsistence and other necessary articles, and to promote peace and civilization among them," the board at its meeting in May directed "its secretary to visit the Apache country, to take such measures as might seem expedient to prevent the perpetration of further outrages like the Camp Grant massacre, and, if possible, avert the apprehended war."

On the 13th of July, in company with Commissioner George H. Stuart, I called upon the President at Long Branch, New Jersey, and reporting to him the condition of affairs in New Mexico and Arizona, we received letters from him to the Secretary of the Interior and Secretary of War, directing that enlarged powers be given to such agent as the Secretary of the Interior might select to effect "so desirable an object" as above indicated. (See Appendix A *b*, No. 4.)

The Acting Secretary of the Interior having selected me as the agent, authorized and requested me to proceed to New Mexico and Arizona Territories, and there take such action as in my judgment seemed wisest and most proper for locating the nomadic tribes of those Territories upon suitable reservations, bringing them under the control of the proper officers of the Indian Department, and supplying them with necessary subsistence, clothing, and whatever else might be needed. The Department invested

me with full powers to be exercised according to my discretion in carrying into effect its views in relation to the Indians referred to. (See Appendix A *b*, No. 5.)

The order of the Secretary of War was as follows:

"WAR DEPARTMENT, ADJUTANT GENERAL'S OFFICE,
Washington, July 18, 1871.

"SIR: I have the honor to inform you the President directs that so far as your resources will permit, assistance be given in provisions and transportation and military protection to Mr. Vincent Colyer, of the Indian commission in endeavoring to collect the wild Indians of New Mexico and Arizona upon a reservation at Cañada Alamosa; and also to such Indians as may be induced to come in, both on the way and after arrival at the reservation.

"Very respectfully, your obedient servant,

"E. D. TOWNSEND,
"*Adjutant General.*

"THE COMMANDING GENERAL,
"*Department of the Missouri, Fort Leavenworth, Kansas.*"

And similar letters were addressed to the commanding generals Department of Arizona, military divisions of the Missouri and Pacific, and to the Commissary General of Subsistence.

[*First letter.*]

My first report was as follows:

SANTA FÉ, NEW MEXICO, *August* 11, 1871.

Board of Indian Commissioners:

Agreeably to the request contained in the letter of authority from the Hon. B. R. Cowen, Acting Secretary of Interior, under date 21st of July, that I should "from time to time report to the Department my action and progress, and the result of my investigations on the condition of Indian affairs in New Mexico and Arizona," I have the honor to report: That on the day after the receipt of that letter, on the arrival of the Hon. John D. Lang, to take my place in the office in Washington, as member of the executive committee of the board of Indian commissioners, I left for this place via New York.

* * * * * * *

On my way through Pittsburgh, finding that the orders issued from the War Department did not correspond with the authority received from the Department of the Interior, I telegraphed to the President as follows:

"PITTSBURGH, *July* 27, 1871.

"TO U. S. GRANT, PRESIDENT UNITED STATES,
Long Branch, New Jersey:

"SIR: In your letter of 13th instant to Secretary of War, you directed that protection should be given to Indians desiring peace, under our care, coming in at Cañada Alamosa, New Mexico. Later advices show that they are one hundred and fifty miles southwest of that place. General Parker, in his letter to Secretary of the Interior, (see Appendix A *b*, No. 6,) suggesting my instructions, recommends that I be invested with discretionary powers to do whatever, in my judgment, may appear most wise and proper in locating the roving tribes of Arizona and New Mexico upon suitable reservations, and the Secretary has so instructed me.

"In the event of my not being able to get the Indians to Cañada Alamosa, would it not be well for you to direct the War Department to enlarge its orders protecting us, not only there, but at such other reservations as I may select, in harmony with instructions with the Indian Bureau? A line added to General Townsend's order of the 18th instant would do it.

"Please telegraph to me early your action, care General Pope, Fort Leavenworth, Kansas."

On arriving at Leavenworth I received from General Porter, the President's secretary, a reply that my "message had been sent to the Secretary of War and answer sent to me at Leavenworth," which answer was received the following day, as follows:

"WASHINGTON, D. C., *July* 31, 1871.

"The Secretary of War directs that order of 18th instant, for protection of Indians at Cañada Alamosa, be extended to include such other reservations as Mr. Colyer may select.

"E. D. TOWNSEND,
"*Adjutant General.*"

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On receipt of the above dispatch, on my arrival at Lawrence, Kansas, I telegraphed to you as follows:

"LAWRENCE, *July* 30, 1871.

"Agreeably to powers conferred upon me by the President, and communicated in your instructions of 21st instant and to-day's supplementary order of War Department of this date to order of 18th instant, I have selected Camp Grant, in Arizona Territory, as a reservation on the west, where the Apache Indians are to be protected and fed, and beg that the War Department be earnestly requested to retain Lieutenant Whitman in charge, and that he be instructed to send out Indian runners to notify all peaceably disposed Apaches to come in and find asylum there, and the order be telegraphed to Department of the Pacific to forward promptly to Arizona.

"Please telegraph your action to me at Santa Fé. My plan is to have this reservation at Camp Grant on western border, and another which I will select in New Mexico, on eastern border of Apache country, when I get there, and bring in, feed, and protect all Apaches who wish to be at peace. The expenses to be paid from the special appropriation for the Indian Department."

On my arrival at Santa Fé I received a dispatch from the Secretary of the Interior as follows, dated August 1, 1871:

"Your telegrams received. War Department requested to act as you desire.

"C. DELANO, *Secretary.*"

And from the War Department this reply:

"Instructions telegraphed for retention of Lieutenant Whitman and employment of runners as requested.

"E. D. TOWNSEND,
"Adjutant General."

APACHE INDIANS IN NEW MEXICO.

Nathaniel Pope, the superintendent of Indian affairs for New Mexico, reports that "the Southern Apache Indians continue to come in to Cañada Alamosa. There are now over twelve hundred at that place*—the majority well behaved and peaceable. Beef and corn only—for food—being issued to them, with a small amount of calico, manta, and a few shirts to cover the extremely naked." In so large a number it would be strange if there were not some dishonest ones, and therefore you will not be surprised to hear that several thefts of oxen and horses were traced to Indians on this reservation. They were promptly detected, however, by the Indian chiefs, who at once reported them to the agent, O. F. Piper, who delivered up the stolen stock to their respective owners. (See inclosed paper marked A *b*, No. 7.)

WHITES THREATENING TO MASSACRE APACHES ON RESERVATION.

On the 30th of July, Hon. B. Hudson, probate judge of Grant County, New Mexico, inclosed to Colonel Pope the following series of resolutions passed by the citizens at a public meeting at Rio Mimbres, New Mexico, 19th July, 1871:

"*Resolved*, That the people of Grant County, New Mexico, organize themselves into a posse and follow their stock to wherever it may be, and take it by force wherever found, even if it be at the sacrifice of every Indian man, women, and child, in the tribe.

"*Resolved*, That if opposed by Indians or their accomplices, be they Indian agents, Indian traders, or Army officers, let them be looked upon as our worst enemies and the common enemies of New Mexico, and be dealt with accordingly." (Appendix A *b*, No. 8.)

And the Hon. B. Hudson wrote as follows:

"What we want to know is, whether our stock can be recovered or not from Indians on your reservation, when fully proved and identified, or if we are to be forever at the mercy of these thieving murderous Apaches, who have a 'house of refuge' at Alamosa; if so, the sooner we know it the better, because the citizens of this county are determined to put a stop to it, and if they carry out their programme *the Camp Grant massacre will be thrown entirely in the shade, and Alamosa will rank next to Sand Creek.*" (See accompanying document A *b*, No. 7.)

Superintendent Pope (see his letter marked A *b*, No. 9) has asked that troops be placed at Cañada Alamosa, and as I hope to visit the Indians there early next week, if I find the place suitable, I will designate it as a reservation, and call upon the military to protect it agreeably to your instructions of the 21st ultimo, and the orders of the War Department of the 18th ultimo.

V. C.

* As we go to press there are nineteen hundred Indians at Cañada Alamosa.

[*Second letter.*]

THE APACHE INDIANS AT CAÑADA ALAMOSA, NEW MEXICO.

FORT CRAIG, NEW MEXICO, *August* 22, 1871.

Before leaving Santa Fé I received a letter from Agent Arny, of the Pueblos, written by C. E. Cooley, esq., dated "Camp Apache, Arizona Territory, July 26, 1871," marked A *b*, 10, giving an account of the good conduct and poverty of a band of Coyotero Apaches at that place, who, for several years past, under their chief Miguel, have been living peaceably and using their best endeavors to induce the other portion of their band under Cochise, who is a Coyotero, to do the same. Remembering that the records of the Department amply testified to the general truth of this letter, immediately on its receipt I wrote to N. Pope, esq., superintendent of Indian affairs for New Mexico, requesting him to see that these Indians, 400 in number, be promptly supplied with beef, corn, and clothing to an amount not exceeding two thousand dollars; and as Agent Arny had been previously instructed to go to the Pueblo Village at Zuni to send out Indian runners to inform the roving Apaches that, if they wish for peace, they must come in upon the reservations either at Camp Grant or Cañada Alamosa, and, as Zuni was but 100 miles from Camp Apache, I requested Superintendent Pope to employ Mr. Arny to execute that order, (Appendix A *b*, No. 11.) Superintendent Pope immediately gave the necessary instructions, and I am in hopes that Agent Arny is on his way to Camp Apache before this with the supplies and order to purchase the beef.

Before leaving Santa Fé I telegraphed to you briefly the situation of Indian affairs in New Mexico, (Appendix A *b*, No. 12.) The discontent of the Utes referred to in that telegram demands our serious consideration. By the reports of the agents for the last three years, and reports of our board, 1870, page 105, you will find full information on the subject. On my way through Cimmaron, Agent C. F. Roedel earnestly called my attention to their situation, and begged us most earnestly not to overlook them any longer. Both whites and Indians disregard the treaty and consider it a fraud.

In company with Superintendent Pope, and John Ward, esq., as interpreter, I left Santa Fé on the 14th instant for Fort Craig, where we arrived on the 16th instant after a hot and fatiguing ride night and day. Major Buffum, commanding Fort Craig, with great kindness fitted us out with a team and ambulance, and the next day, 17th instant, we started for Cañada Alamosa, distant forty-two miles southwest.

On our arrival at the agency at Cañada Alamosa, we found all the Apaches had left the place, (as I telegraphed to you that day,) frightened away by the threats from the residents at Rio Mimbres, New Mexico, as contained in the resolutions quoted above. (See Appendix A *b*, No. 8.)

Agent Piper, who is a discreet and able officer, on receiving a copy of those resolutions, together with Judge Hudson's letter, sent to Fort McRae for a detachment of soldiers, who were sent up to the reservation that day.

Immediately on the arrival of the soldiers, the Apaches, who are the most scary Indians I have seen, called upon Agent Piper to know the reason for their coming. It was necessary to tell them, as they have a great dread of the soldiers, having met them for the past eight years only as enemies; and as soon as Mr. Piper informed them that they came as friends, they were satisfied; but the news that the people of Rio Mimbres threatened to attack them, as their friends had been killed at Camp Grant, they were afraid to remain, and that night, Thursday, a week ago, they stampeded to the mountains, where they have remained ever since. The day after our arrival I rode up the valley, and could see hundreds of their wicker wigwams standing, but not an Indian was to be seen. We sent out runners, and toward night some twenty or thirty came in; and the day following being Saturday, when the rations are issued, seventy-five or eighty out of twelve hundred were all that could be gathered. Is it not a shame that a few lawless white men can thus be allowed to overturn all the good work of the Government, costing thousands of dollars, and, by their unrestrained conduct, risk the bringing about of a costly war, and jeopardize the lives of hundreds of innocent people?

However, we are not discouraged. All the Apaches who came in were, physically, of a slighter build than any Indians I have seen, but in other respects equal to any.

I had a talk with the headmen, and told them of the friendly intentions of the Government toward them so long as they remained at peace. None of the chiefs being present, the headmen declined to say anything until their return.

The valley of Cañada Alamosa (Cottonwood Valley) is beautiful. A stream of pure spring water, eight feet wide by one foot deep, flowing rapidly through it. Every acre of it is occupied by the Mexicans, who have a town of over three hundred inhabitants in the midst of it. The Indians claim the valley as their own, and will be reluctant to go far from the neighborhood. To attempt to buy out the Mexicans, as has been proposed by some, when there are millions of acres of unoccupied land in the immediate neighborhood, I feel would be preposterous. As the Indians are now in a state of transition, not unlike a swarm of bees seeking for a hive, I shall endeavor, as quickly as possible, to find them another place as near to Cañada Alamosa as practicable. For

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this purpose I returned to this post Saturday last to secure transportation and an escort. I propose to go west first to the neighborhood of Ojo Caliente, (Hot Springs,) twenty miles north of Cañada Alamosa, thence northwest to the Tularosa Valley and River, which has been recommended to the Department as a suitable place for a reservation, (see report of the board, 1870, page 108.) After we had started from the agency on our way back, the head chief present rode rapidly after us and asked us to return, saying that two Indians from Cochise's band had just arrived, and he wished me to hear what they had to say. We immediately returned, and had an interview with the two men. They were light, sorry-looking, half-starved men, and very cautious in what they communicated. The chief, however, made them tell as much as this: that they were two of a party of forty or more—mostly women and children—who had left Cochise's camp twenty-five days before in the mountains of Sonora. Cochise had a fight while he was sick, his band were whipped, and had got scattered; he had retired up to the inaccessible part of the mountains, having first killed his horses and taken them up with him for food. Some five or six of the Apaches had been killed. They were Papagos or Mexican scouts who had attacked them. We had heard some time since that the Mexican government had offered a large price for Apache scalps; the people hereabouts have it as high as $300 in Mexican currency, or even more, but if it amounts to $30 in gold, it is probably as much as they will get.

As I said, the two Indians were very reticent, and left the impression on us all that they knew more than they were willing to communicate of Cochise's whereabouts.

We arrived here at midnight on Saturday night, 19th instant. At 4 o'clock, Sunday morning, 20th instant, we were awakened by a courier who had ridden all night over from the agency. He came with a letter from Agent Piper saying that a brother of Cochise had arrived with eighteen more Apaches, twenty days from Cochise's band, who said that Cochise had sent them, saying that "they would find a good peace here with us," and that they must come and stay.

Last night, 21st instant, another courier arrived from Cañada Alamosa. He came to inform us that a Mexican named Trojero, whom Superintendent Pope, a week before I arrived, had sent out to find Cochise, had returned with the information that he had been ordered back by General Crook, with a reprimand. (See Agent Piper's letter herewith inclosed, marked A *b*. No. 14.)—V. C.

[*Third letter.*]

OJO CALIENTE AND TULAROSA VALLEY, NEW MEXICO.

CAMP APACHE, ARIZONA TERRITORY,
September 6, 1871.

SIR: Since my last letter, dated August 22, 1871, I have the honor to report that, in company with Nathaniel Pope, superintendent of Indian affairs in New Mexico, John Ward as interpreter, and Philip Gonzalez as guide, with an escort of twenty soldiers under a sergeant of the Fifteenth U. S. Infantry, Company K, we left Camp Craig, New Mexico, on the 23d of August, 1871, with fifteen days' rations, for the Apache Indian country, in New Mexico and Arizona, to inspect the upper valley of the Cañada Alamosa, beyond the mountains, at Hot Springs, "Ojo Caliente," and the Tularosa Valley, to ascertain their suitableness for an Indian reservation. After a very interesting ride of three days, traveling about twenty-eight miles a day and camping at night, we arrived at noon of the 25th at Ojo Caliente. We here met, by appointment, O. F. Piper, esq., agent for the Southern Apaches, who, in company with Señor Trojero, alcalde of the Mexican village of Cañada, his nephew, and Sergeant Stackpole, Fifteenth United States Infantry, had ridden on horseback over the mountains which run between the Cañada proper and the Springs. They also brought with them Loco, one of the Apache chiefs, who had been in company with Señor Trojero over to Arizona in search of Cochise, under the direction of Superintendent Pope, who has already forwarded to the Department an account of their expedition, and of its failure, owing to Trojero's having fallen in with General Crook, commanding department of Arizona, and being, as he says, ordered back and forbidden to pursue his errand further.

We examined the neighborhood of Ojo Caliente (Hot Springs) carefully, and finding the area of land capable of being cultivated far too small for the necessities of a tribe so large as this band of Southern Apaches, we were very reluctantly compelled to seek further. Its proximity to Cañada Alamosa, though separated by high hills or mountains, and, like that valley, it being a favorite place of resort of the Indians, made us hope to find it suitable for a reservation. Trojero, the scout, said that the Mexicans employed by General Crook, whom he met at his camp, were among the worst villains in Mexico, and the Indians were part of

Miguel's band of peaceable Apaches from the White Mountain reservation, who said they had to enlist in the service or be considered enemies.

These stories, circulated by Trojero among them; his having been sent back by General Crook, together with the excitement produced by the threats of massacre from the settlers at Rio Mimbres, so alarmed the Indians that it was next to impossible to secure an interview with them. Although Agent Piper had promised any and all of them presents, who would come out to meet the "commissioner from Washington," whom they were eager to see, only two, Loco and Francisco, the Navajo interpreter, could be persuaded to trust themselves, and Loco trembled like a frightened child when they saw us coming. Time, however, with patience and care, will yet succeed. We left Ojo Caliente on Saturday, 26th August, resting over Sunday, and, after a very interesting trip, we arrived at the Tularosa Valley on the 29th August, and the White Mountain reservation, this place, on the 2d September.

VALLEY OF THE TULAROSA.

I carefully inspected the valley and neighborhood of the Tularosa River, and finding the same to possess most of the requisites necessary for a home for the Indians, it being remote from white settlements, surrounded by mountains not easily crossed, sufficient arable land, good water, and plenty of wood and game, I officially notified Colonel Pope that I would designate it as an Indian reservation, agreeably to the authority given to me by you in your letter of the 21st July; and I telegraphed to the Secretary of the Interior, via Santa Fé, to that effect, on the 29th August. (See Appendix A *b*, No. 15.)

CAMP APACHE, ARIZONA.

I was received very kindly by Colonel Green, commanding, and the officers of the post, at Camp Apache, and found that at the time of my arrival dispatches had been received from General Crook at Camp Verde, countermanding his order to enlist Apache Indians to fight Apaches, which was construed by those present to mean a virtual suspension of hostilities. This order of General Crook, abandoning the practice of taking peaceable Indians from the corn-fields and compelling them to go on the war-path against their brethren, speaks much for his humanity and good sense, and was a great relief to my mind. The General being on his way to Prescott, where his headquarters are established, and his campaign for the present being at an end, all fears of my orders crossing his movements are now removed. There are several tribes and bands of Indians, who have lived here for many generations, and who could not be removed to either Camp Grant or the Tularosa Valley without great suffering to themselves, possibly a war or great expense to the Government, and as this reservation had been set apart for this special purpose by the War Department, under the advice of the late General Thomas, I concluded, with the matured advice of Colonel John Green, to select it as a reservation, and asked that the protection, provisioning, &c., ordered by the Government, be extended to the Indians at this place also. I inclose you a copy of my letter to Colonel Green upon the subject, (Appendix A *b*, No. 15.) Before leaving Santa Fé I believe that I reported that I had set apart $2,000, to be expended and forwarded, under the superintendence of W. T. M. Arny, agent of the Pueblos, for clothing, a few agricultural implements, subsistence, &c. Agent Arny came in the day after our arrival, with about $1,200 worth of clothing, &c., in good order and well selected. We have waited four days for the Indians to come in, and to-day about three hundred and forty reported.

INDUSTRY OF THE APACHES.

I inclose several reports of Lieutenant Colonel Green, (see Appendix A *b*, No. 15,) giving an account of his experience with and the character of these Apaches. By referring to one of these letters you will see Colonel Green, First Cavalry, says: "The Apache Indians furnished one hundred and ninety tons of hay, for which he paid them in flour. They brought it into his camp, in White Mountains, fifteen tons a day. They supplied the garrison with all the wood they used, bringing it in at the rate of thirty cords a day, using their hands and a few old broken axes to break it off, and the hay they cut with old knives, and the whole was brought into the post on their backs, and it was really interesting to see with what spirit they went to work, and what nice, clean hay they brought in, much superior to any I have seen furnished by contractors in Arizona. Yesterday upward of four thousand pounds were brought. Even the children went to work with alacrity. One little child that could scarcely more than walk brought in nine pounds, for which he received three-quarters of a pound of flour, and was highly delighted with his success. I propose to supply the new post with hay in the same way, which will be much cheaper than if done by contract."

I was sorry that the supply of grain at this post did not admit of my complying fully with the general's wishes in giving them corn for seed. I could ill spare a very small

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amount, so that their planting will not be as extensive this year as I had hoped. I am in hopes that by next year I will be able to furnish them with sufficient seed, and would also respectfully recommend that the department commander urge the necessity of furnishing the ruder implements of agriculture, as at present their only means of farming are sharpened sticks, and it is wonderful to see with what advantage they use them. They frequently ask for other seed than corn, particularly pumpkins, beans, squashes, and melons. It would probably be well for the Indian Bureau to send an agent to look after the interests of these people. I ask them, "Why are you so poor?" and the answer invariably is, "How can we be otherwise? We had not much originally, and now we can get nothing; we do not steal; we cannot go to the mescal country, as we are liable to be met and killed by scouting parties." I know myself this to be the case, hence they have either to starve or steal, or we must feed them until they can raise enough for themselves. Mrs. Green informed me that when the sick garrison was removed from Camp Goodwin, on account of its unhealthiness to this place, she was carried all the way, ninety miles, over the mountains, on a litter by the Apaches, on their shoulders; she having been a great invalid at that time. Mrs. Green was much attached to them in consequence. I expect to leave for Camp Grant in a day or two.

V. C.

[*Fourth letter.*]

CONDITION OF APACHE INDIANS—CAMP APACHE, WHITE MOUNTAINS, ARIZONA.

CAMP GRANT, ARIZONA TERRITORY,
September 18, 1871.

Immediately after the massacre of the peaceable Indians at Camp Grant by the citizens of Tucson, (see Appendix A *b*, No. 2,) the news was received by the peaceable Apaches on the White Mountain reservation, and nearly all of them, some six hundred in number, under the leadership of Es-cet-e-cela, their chief, fled frightened to the mountains. The evening before their departure a herder, a soldier detailed for that duty, was killed. The only band which remained was Miguel's, numbering about two hundred and seventy-five Indians, under that chief. Colonel Green demanded of Miguel the arrest of the murderer; Miguel replied that he did not belong to his band. The colonel persisted, and Miguel sent out and had one of Es-cet-e-cela's Indians killed, and parts of the body brought in as testimony that the order was executed. On the arrival of General Crook some twenty-five Indians belonging to Miguel's band were enlisted as scouts, much against their will as we afterward learned, to operate against the other Apaches.

These twenty-five Indians, acting under Colonel Guy V. Henry's orders, had attacked a rancheria within hearing of the garrison at Camp Apache, and killed five Indians of Es-cet-e-cela's band. As I before reported to you, on the evening of my arrival at the reservation, four couriers, arrived from General Crook, at Camp Verde, one hundred and sixty miles distant, from which place they had ridden in three days, with orders to discontinue the enlistment of Indians, the orders having previously been to enlist as many as one hundred.

Hearing that Es-cet-e-cela was in the mountains near the post, I dispatched his son-in-law, a Mr. Stevens, mail-rider at the post, with a message for him to come in, a promise of protection, and a suit of clothes. Miguel had been sent for by Colonel Green, some days before. The two chiefs arrived the same afternoon, September 6th, and visited me apart.

I told Es-cet-e-cela the war was over, and all offenses must be forgiven. He said the soldier-herder was not killed by one of his band, but by an Indian from Rio Bonita, sent over by the Indian survivors from Camp Grant massacre to stir them up to war. He complained of Miguel's killing an innocent Indian for it, and afterward for killing five more of his band without cause. We had hard work to reconcile him, but, with the aid of Colonel Green and Mr. Cooley, the interpreter, we succeeded. The chiefs met, stood some forty feet apart, eyeing each other, with arms folded haughtily. The interpreter stepped up, and, leading Miguel forward, put his hand into the hand of Es-cet-e-cela, when they first shook hands and then embraced.

The next day we opened the boxes of clothing, coats, pantaloons, manta, (sheeting,) calico, thread, needles, awls, handkerchiefs, and blankets, and placing them in charge of Mrs. Colonel Green, who has been a warm friend of the Indians, arranged the Apaches in bands and families, and, taking a careful list of the names of the heads of all the families, with the number of their wives and children, Mrs. Green distributed to every one, three hundred and sixty-two persons all told, a suit of good clothing. Without being solicited to do so, the chiefs all dressed in coats and pantaloons, and many more young men requested pantaloons and coats than we could supply. When all had

received their presents, and were departing for their villages, a happier, more grateful, and decently behaved set of poor people I have never seen.

TALK WITH COYOTERO APACHE CHIEFS, CAMP APACHE, ARIZONA TERRITORY.

A few hours before the issue of clothing, the following interview with the Apache chiefs was held at Camp Apache, (Fort Thomas,) Arizona Territory, September 7, 1871: In the presence of Colonel John Green and the officers of the post, Commissioner Colyer opened the council with prayer, and, addressing the chiefs, said his words would be few; Colonel Green would inform them what his orders were from the President. The colonel told them that he was instructed to feed all the Apaches who came in and remained peaceable upon the reservation, the boundaries of which were explained to them. Commissioner Colyer then said that the great council (Congress) at its last session appropriated money to feed and clothe them so long as they remained at peace and upon the reservation; if they went off the reservations they were liable to be killed.

ES-CET-E-CELA shakes hands: "He asked God's blessing upon this meeting. It is getting late and he has but little to say. He has heard all that is said, and before God he believes that it is good. To-night he will sleep well. He won't have to tread sleepless over the mountains, but has a plain road. Now they have grass, can hunt the turkey, and have what they need. Some of his people are absent, but he will get word to them as soon as possible; for the purpose of getting them in he wants a pass."

Commissioner COLYER said: "The colonel will give it to him."

MIGUEL.—"He has but little to say. He sees now that we have fixed things so that he won't have any stones to stumble against. He, like the commissioner, has but little to say, but what little he does say he means to live up to. His reputation is well known as a man of peace. He likes his home and quiet way of living. He has always been a farmer on the Carriso, and that valley has been father and mother to him. He sees that when the soldiers do wrong they have balls and chains to their feet, therefore he is afraid to do wrong, nor has he any desire to. In his youth he was wild, but since he was up to Santa Fé and talked with his governor, he has kept on the Carriso and worked his farm. He asked for Stevens and Cooley as his agents. He knows Cooley, and wants him to keep his young men from going out. Some of his people are sick, and he has corn to gather, so he wants to go home in the morning. He will come in to see the colonel whenever he can. Some time since he was told his father from Washington would come, and now he has come. His beef and his corn will be weighed out to him; when can he reach up to it? He would like his beef issued on the hoof, so that he can get the hide and tallow. (The colonel so promised.) He sees that peace has been actually restored. When his young men return from General Crook, he will see that they do not go soldiering any more. It is well one of his soldiers came back sick."

The morning after the distribution of clothing, Miguel, Es-cet-e-cela, and Pedro, with several head-men, called at our quarters to bid us good-by. Miguel said he should pray to the Great Spirit to take care of the commissioner, and hereafter, if any soldier kicked him, (Miguel,) he should send him word to tell the President.

DEPARTURE FOR CAMP GRANT.

We left Camp Apache at noon, September 8, 1871, for Camp Grant, Arizona, with an escort of ten mounted infantry, under Lieutenant Peter S. Bomus; a pack-train to carry our provender, with some clothing for the Indians at Camp Grant, and such Indians as we might meet by the way. We had two Indian young men, one from Miguel's and one from Es-cet-e-cela's band, to accompany us, to act as runners to communicate with any Apaches they might meet, and inform them of the peaceful intentions of the President, and of the establishment of reservations, with protection and food for all who wished to be at peace.

Our route lay across the mountains to Black River, over to the head-waters of the San Carlos, down the San Carlos to the Gila River, across the Gila to Mount Trumbull, over that mountain to and down the Aravapa Valley to Camp Grant. Our march through this portion of the heart of the Apache country was very encouraging. Our Indian guides, improvising white flags and signaling their friends of our approach by lighting fires and making smokes, brought them out by scores. They met us on the trail, bearing white flags made of white buckskin, and came from the most inaccessible places and from where you would least expect them. At night our camp was surrounded with them, and the soldiers soon got so used to their presence that we all slept soundly though they frequently outnumbered us five to one. During the whole march, though we were thus surrounded, not an animal was disturbed nor an article stolen. We opened our packs and distributed clothing to all, old and young.

I have visited seven-eighths of all the Indians now under our flag, including Alaska, and I have not seen a more intelligent, cheerful, and grateful tribe of Indians than the roving Apaches of Arizona and New Mexico.

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CAMP GRANT, ARIZONA TERRITORY.

We arrived at Camp Grant on the 13th instant, and found a white flag flying over the post, the effect of the telegram forwarded to its commander through the kindness of the Secretary of Interior and the Secretary of War on the 3d of August last. We were hospitably received by Lieutenant Royal E. Whitman and Captain Wm. Nelson, commanding the post. Soon after our arrival we learned that a company of one hundred and seventy-five or two hundred armed white citizens from Tucson (the town where the body of citizens came from who committed the massacre some few months since) were on their way to, and within twelve miles of, the reservation, and were expected in on the morrow. Two Mexican couriers, who had arrived some days previous, reported that the expedition was gotten up with a view to breaking up the reservation. Captain Thos. S. Dunn, Twenty-first United States Infantry, and Agent Wilbur, of the Papagos, who came up with the party, informed us that it was a party of "prospecters," who were coming through the reservation on their way to the mountains. At the same time we were informed that Governor Stafford, with a party of three hundred citizens, who had recently passed through the reservation, were expected in on their return homeward on the morrow. As the reservation is within a valley and surrounded with mountains, without a road or trail through it leading anywhere, and as the Indians had only just come in after much persuasion, and were under evident fears of another attack, the impropriety of allowing these armed bands of citizens to rendezvous upon the reservation was apparent. As either the Indians or these citizens had to leave the reservation, I promptly informed Captain Nelson that if he permitted these citizens to come nearer than ten miles of the post, I would have to send out Indian runners to the Apaches, and, gathering them together, ask him for a sufficient escort to conduct them with me over to the White Mountain reservation. Captain Nelson replied that he should regret to have me do that, and instead he would forbid the party of citizens from approaching nearer than within ten miles of the post; and he issued an order to that effect. (See Appendix A *b*, No. 17.) He forwarded this order by a corporal and four men that evening, who met the party twelve miles away. At 4 o'clock the corporal sent in word that he had met the leaders, and that they had declared that "they would cross the reservation." Captain Nelson then directed Lieutenant Whitman to ride out and meet the party and inform them that he was prepared to enforce his order, and had his guns in position, and would open fire upon them on their appearance at the mouth of the cañon opposite the post; Captain Nelson leading up the water-wagon belonging to the post and sending it out to them, that they might not suffer in case they should conclude to go back, which the report of Captain Nelson says they very reluctantly consented to do. They left with the declaration that they could use the white flag as well as we, and if that would bring in the Indians they would bring them in and put them on a reservation where it would not cost much to feed them. They went off around the reservation toward the east, Captain Thos. S. Dunn accompanying them. It was reported that a band of the Papago Indians were with them, but Dr. R. A. Wilbur, the agent of the Papagoes, who came into the post with the party, said that he had no knowledge of any Indians being present. As the Papagoes, for many years, have had a feud with the Apaches, and as they were the people whom the citizens of Tucson brought with them on their former visit and who had assisted so vigorously in the massacre, I was very much surprised, and expressed my great regret to Dr. Wilbur at seeing him accompanying another expedition from the same place of a character so similar to the former, and composed of a portion of the same people, in a foray against another Indian tribe. He informed me that he had no authority from Dr. Bendel, the superintendent of Indian affairs of Arizona, or from the Indian Office, to leave his agency. I called his attention to the fact that his presence with such a party was calculated to awaken distrust among the Apaches as to the honesty of our intentions in inviting them in, and I suggested to him the propriety of returning to his agency as soon as possible. The Doctor said that he had never received any copy of the laws of the Indian Bureau, and being uninformed of his duties, was not aware of there being any impropriety in his being here under such circumstances. He returned to his agency two days after the above interview. Before he left I requested him to use every means in his power to recover back from the Papagoes the 28 children stolen from the Apaches during the massacre. He promised to do so. (See Appendix A *b*, No. 19.)

THE APACHE CHILDREN TAKEN INTO CAPTIVITY.

Permit me to call your attention to the fact that these children have not yet been returned to their families, though it is now more than four months since they were stolen. As they were captured while their parents were being killed, though held as "prisoners of war" by the Army, the War Department, without other aid, has the power, it seems to me, to recover them if they are still in our country. It is reported that the majority of them have been carried over into Sonora by the Papagoes and sold

to the Mexicans. In that event, I would respectfully suggest that application be made to the government of Mexico, through the Department of State, for their return. Events at this post (Camp Grant) are, in one respect, singularly similar to those at Camp Apache. Here, as there, immediately after the massacre at Camp Grant, the killing of one white man was their official announcement that the Apaches were going out on the war-path. The first Indian chief who came to this post last spring and asked to be allowed to live at peace, was Es-cim-en-zeen. He was the leader of his people and, up to the time of the massacre, was as peaceable and contented as man could be. He had two wives, five children, and about fifty of his people killed in the massacre, and this seems to have partially crazed him. He came in after the attack, and, assisting at the burial of his family, seemed reconciled, but, by a very unfortunate blunder, some troops from the White Mountains, who came down the Aravapa Valley nearly a month after the massacre, getting frightened at unexpectedly coming upon some of the Indians who had peaceably returned, opened fire upon them. It was Es-cim-en-zeen and his family. At this he became enraged, and bidding Lieutenant Whitman a formal good-bye, fled with his people to the mountains, and, it was said, killed a white man on his way. As I considered the massacre of Es-cim-en-zeen's family and people at Camp Grant an inauguration of a condition of war between the whites and the Apaches, and Es-cim-en-zeen's act in killing the white man, assuming that he did it, an incident in that war, and as my instructions were to feed, clothe, and otherwise care for all roving Apache Indians who wished to come in and be at peace, without regard to previous offenses, I had no hesitation when Lieutenant Whitman sent for him, to give him, together with Captain Chiquito and the other chiefs and their people, assurances of peace and protection.

The chiefs first sent in their runners to see all was right, who, meeting with the Indian runners from the White Mountains, and hearing of the liberality and kindness of the Government, as displayed on our journey thither in the distribution of clothing, &c., returned to their chiefs and people, told their story, and brought them in.

Up to this time two hundred and forty-five Apaches have arrived,* all but ten (White Mountain Indians) being the same that were here before the massacre. As at Camp Apache, I distributed a suit of clothing, manta, (sheeting,) calico, needles and thread, to each Indian, man, woman, and child.

INTERVIEW WITH APACHE CHIEFS, HELD AT CAMP GRANT, ARIZONA, SEPTEMBER 15, 1871.

William Kness and Conception Aguirre, interpreters.

Lieutenant Whitman informed the chiefs that his orders from the Secretary of War were to feed them so long as they remained at peace upon the reservation. Commissioner Colyer told them Congress had appropriated the money, and the President had sent him here with the clothing, and instructions to the lieutenant to feed them. If they left the reservation, the limits of which he explained to them, they were liable to be killed.

ESCE-NELA, chief, and Cassay counsellor, claims to have always kept the peace. Ten years ago he was at Goodwin, and then they had a chief named Na-nine-chay, who governed all their tribes. He has met many officers, but that I was the first one to express regret at the Camp Grant massacre. (William Kness here remarked that Lieutenant Whitman had expressed regret, but this chief was not present.) He had no doubt but that God put it into the heart of the President to send me out here. He is satisfied that God is listening to this talk. He intends now to talk with reference to eternity, as though the world was to last forever. He believes that I will tell him the truth. He has no doubt but that I am sorry for the killed at the massacre. He is sorry for the Indians who have been taken away prisoners. He believes now that the centipedes and tarantulas (bad reptiles) among their enemies will no more hurt them. He believes that now we will protect them; that we are now as father and mother to them. He heard of our coming; now he is glad to meet us. He said his people were living here peaceably, receiving rations three times a week, up to the time of the massacre. He believes neither the lieutenant nor any of the officers knew of the people coming to attack them. It was about 4 o'clock in the morning when they were attacked; 128 killed, 29 taken prisoners. He and all the captains lost some of their families. He lost two wives, four children, three men, (one an old man,) and two of his nephews were taken away. He also lost fifty of his band. When the Tucson people attacked him, his best wife got separated from him and he could not find her. It was dark. If he could have found her he would have fought and died with her. There had been over five hundred of his people on the reservation at the time of the massacre. About thirty days after the attack about four hundred had returned, and were on the reservation when a lieutenant, and a party of troops under his command, fired into some of his people.

Commissioner Colyer asked: Does this country still please them, after what has oc-

* At the date of going to press there are nine hundred Indians at Camp Grant.

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curred? Or, if Lieutenant Whitman and the interpreters and soldiers were to take them further up into the Piñal country, would they prefer it?

Answer. The country still pleases them; they wish to remain here; this has always been their home, the home of their fathers, and they want Lieutenant Whitman as their agent, and these two men as their interpreters. They wish to go out and hunt, and if this campaign is stopped they will show that they can behave themselves. They have now had their talk, and they would like to have their share of the goods distributed to them now. When the other chiefs come in they can have theirs.

In the afternoon they came again. Esce-nela said he had been thinking over what I had told him, and now he had come to speak of it. Said he wanted to plant wheat on the San Pedro, and corn on the Aravapa.

Commissioner Colyer remarked that the chief had changed his mind since yesterday. He said nothing to that, but that he wished the man who was there should remain there. Mr. Austin owns the farm. Mr. Filmore occupies it.

TALK WITH ES-CIM-EN-ZEEN, THE HEAD CHIEF OF THE ARAVAPA PIÑALS.

ES-CIM-EN-ZEEN said: "He was glad to come in to his old home. He was the first to come in and make peace before and was happy in his home here. He got his rations every three days. He was not living far from here. He was making tiswin (a drink) in peace, when one morning he and his people were attacked, and many of them were killed. The next day after the massacre he came into this camp because he knew it was not the people here who had done it; it was the people from Tucson and Papagos. He then continued to live here in the valley for nearly thirty days, when his people were again attacked; this time it was by a squad of military men, and, although none of his people were killed, yet that made him mad, and he went on the war-path. He now admits he did wrong, but he was grieved and angry, and he could not help it. The one who first breaks the peace is the one who is to blame. He believes Commissioner Colyer has come to make peace, and is glad he has put tobacco before him to smoke. They have always known that they had a great father and a great mother. The commissioner had sent out for him, and probably thought he would see a great captain, but he only saw a very poor man, and not very much of a captain. If he had seen him about three months ago, he would have seen him a captain. Then he had a band of seventy men, but they had all been massacred; now he has got no people. Ever since he left this place he has been in the neighborhood; he knew he had friends here, but he was afraid to come back; but as soon as he heard the commissioner was here then he came in. He never had much to say, but this he could say, he likes this place. He has said all he ought to say, since he has no people anywhere to speak for. If it had not been for the massacre, there would have been a great many more people here now; but, after that massacre, who could have stood it? It was not possible for any man to have stood it. When he made peace with Lieutenant Whitman his heart was very big and happy. The people of Tucson and San Xavier must be crazy. They acted as though they had neither heads nor hearts."

SUNDAY MORNING, *September* 17, 1871.—The chiefs calling to see Commissioner Colyer, he told them "he was glad to see them. They must not expect everything to go right at first. It takes a long time to heal a wound. They have a good friend in the President, and he will do his best to deal justly and kindly with them."

Ex-cim-en-zeen replied that "he thanked God. They are happy now, but perhaps as soon as the commissioner has gone the soldiers will begin to kick them and point their rifles at them. That they don't like. They are contented now, but their young men are active, and being prevented from hunting they collect around the post, and get mixed up with the soldiers. Sometimes the soldiers kick them and throw stones at them; this makes trouble, as the young men feel bad."

Commissioner Colyer told them they would try to separate the post from the Indian agency. This they said was good, and it pleased them. They were glad that nothing had happened while he was here to break this good peace. They think the people of Tucson and San Xavier (the Papagos) must have a thirst for their blood. They seem to be always pursuing them. They think that as soon as the commissioner has gone these people will return again and try to massacre them. They want, as soon as he hears anything of the kind, that he will return and judge for himself. They believe these Tucson people write for the papers and tell their own story. The Apaches have no one to tell their story, so they want the commissioner to come again. They think it must have been God who gave him a good heart to come and see them, or he must have had a good father and mother to make him so kind. The commissioner told them "It was God," they said, "It was." They said, "They believed the Papagos could not have any God, they had always been so cruel, and had tried to persecute the Apaches as long as they could remember." It is just three days since they, the Apaches, have been here, and they have been happy. It seems to them that the arroyos (ravines) have been all smoothed over; that there are no more thorns or briers to prick them, nor snakes and reptiles to poison them. He said that Lieutenant Whitman knew

their story; knew how happy they were here in peace, up to the time of the massacre; knew all about that massacre; knew how he had returned after it; knew how he had been fired upon by the White Mountain soldiers. After that he wished to confess he had gone on a raid against the Papagos to recover his children. He liked Lieutenant Whitman, but he was so unhappy that if he had not heard that the commissioner was coming, he never would have come in.

Commissioner Colyer told them that "they must not fight the Papagos or white people any more. He had already sent for the children, and when he got back to Washington he would ask the President to request the government of Mexico to return their children."

Es-cim-en-zeen said, "It seems to him now as if he had his children in his own hands. God had certainly put it in my heart. He was very happy."

Commissioner Colyer said that he would ride up the valley with them this morning to see the place of the massacre and hear their story.

Es-cim-en-zeen. A long time ago they took off a wife of his, and he believed she now is at Fort McDowell. "Na-zen-i-clee" is her name. She is living in the house of one of the captains of the soldiers.

September 19, 1871.—Captain Chiquito, of the Aravapa. The commissioner told him he was glad that he had seen him before he left for Washington.

Captain CHIQUITO: "He has nothing more to say than the other chiefs had said; he confirms all that they have said. He had heard that his father and mother had come and he asked to see him. The same God who rules the sun, he believes, had sent me here to see them. Ever since the other Indians had told him that I was here he wished to see me, and for that reason he had hurried in from the hills. It must have been God who had put it into both of our hearts to hurry to see each other. He thanks us for having sent him out food and clothing last night."

Two Piñal Indians came with Ex-cim-en-zeen. Says that yesterday he sent a boy named Un-pin-al-kay to the Piñals, and about noon he saw a smoke on his trail, and he don't know what it means unless he saw his people. He was to return in four days. He will bring in all the people he can. He thought that all the Piñals would come into this reservation as soon as they heard of the treatment he was receiving.

I visited the scene of the massacre on Sunday morning, September 17; some of the skulls of the Indians, with their temple-bones beaten in, lay exposed by the washing of the rain and the feeding of the wolves. I overtook Es-cim-en-zeen, who had ridden before us, and found him wiping the tears from his eyes when he saw them.

By referring to accompanying papers, (Appendix A *b*, No. 2,) it will be seen that the account of this horrible massacre as given by Lieutenant Royal E. Whitman, Third Cavalry United States Army, the officer in charge of the camp at the time, is amply sustained by his brother officers and citizens then present. Some of these affidavits make the affair even more horrible than Lieutenant Whitman described it to be. Dr. C. B. Briesly, the post surgeon who was sent out to the bloody field to minister to the wounded on the day of the outrage, says: "On my arrival I found that I should have but little use for wagon or medicines. The work had been too thoroughly done. The camp had been fired, and the dead bodies of some twenty-one women and children were lying scattered over the ground; those who had been wounded in the first instance had their brains beaten out with stones. Two of the best-looking of the squaws were lying in such a position, and from the appearance of the genital organs, and of their wounds, there can be no doubt that they were first ravished, and then shot dead. Nearly all of the dead were mutilated. One infant, of some ten months, was shot twice, and one leg hacked nearly off."

OPPOSITION TO THE INDIAN PEACE POLICY.

The Arizona Citizen, a professedly republican paper, published at Tucson, and the Arizona Miner, democratic paper from Prescott, have been excessive in their abuse of Lieutenant Whitman, Colonel Green, and all other officers of the Army who have shown the least sympathy for the Apaches, charging them with many crimes. The editors seem to fear the damaging effect produced on the public mind by the statements made officially by these Army officers of the general good conduct of the Apaches whenever they have been allowed an opportunity to display it, and of the horrible brutalities committed by the people of Arizona upon them at the Camp Grant massacre. Their statements that the Indians left that reservation and went on raiding parties against the citizens is denied by every officer and citizen at the post.

Oscar Hatton, an old pioneer, who has the reputation of having personally killed more Indians than any man in Arizona, testifies under oath (see Appendix A *b*, No. 3,) "not only that the statement of Lieutenant Whitman is correct, but that he had never seen Indians on a reservation or at peace about a military post under so good subjection, so well satisfied and happy, or more teachable and obedient, than were these. I was repeatedly requested to watch every indication of anything like treachery on their part, and I will give it as my deliberate judgment that no raiding party was ever

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made up from the Indians fed at this post. I have every reason to believe, that had they been unmolested, they would have remained and would have gradually increased in numbers, as they constantly had been doing up to the time I left the post."

And Mr. F. L. Austin, the post trader, a gentleman well known and respected, not only "fully indorses Lieutenant Whitman's statement throughout," but says, "the Indians, while here, seemed to be under perfect control, and in all my business with them, in paying for some one hundred and fifty tons of hay for the contractor, never had any trouble or difficulty of any kind. They very readily learn any little customs of trade, &c. It is my opinion they would have remained and increased in numbers, had they not been attacked."

Mr. Miles L. Wood, the beef contractor for the military, testifies that he "was not absent one day, and personally issued every pound of beef drawn by them. They brought tickets to me, on which I issued. After completing the issue, I took the tickets to acting commissary of subsistence, and verified them by the official count of that day. I never had any trouble in my delivery. Lieutenant Whitman selected an Indian for policeman, gave him his orders, and good order was always preserved. I have lived in California, and have seen a great deal of Indians. Have heard a good deal of the Apaches, and was much surprised at the general intelligence and good behavior of those I saw at this post."

William Kness, the mail-carrier at the post, swears that though he has lived on the Pacific coast for twenty-six years, familiar with Indians, and prejudiced against the Apaches, yet "made it a point to study the character and habits of the Apache Indians at Camp Grant, before the massacre, and the result was that I was convinced that they were acting in good faith and earnestly desired peace. They were industrious, the women particularly so. Among all the Indians I have ever seen I have never met with as great a regard for virtue and chastity as I have found among these Apache women. In regard to the charge that after they were fed they went out on raiding parties, I have to say that I do not believe it. They were contented under our supervision, being in every three days for rations, and their faces familiar, and their number constantly increasing. I have read the statement of Oscar Hutton in regard to this point, and I have no doubt that he is correct, that no raiding parties were ever made by the Indians from this post. I also believe that if the massacre had not occurred we should have had from eight hundred to one thousand Apache Indians on this reservation before this time."

(See Appendix A *b*, No. 3.)

On the day of my arrival at Camp Grant, finding that no copy of the orders of the War Department dated Washington, July 18, 1871, and of July 31, 1871, had yet been received here from General Crook, I took the liberty of inclosing copies, and also a copy of the instructions of the Interior Department, to him for his information.

In our interviews with the chiefs of the Aravapa and Piñal Apaches at Camp Grant we found that, notwithstanding so many of their people had been killed at Camp Grant, they still clung to the Aravapa and San Pedro Valleys as their home, and would not listen to our proposal to remove them over to the White Mountains. Believing it better, for the sake of peace, that their wishes should be acceded to for the present, in consultation with the officers of the post, we concluded to fix the limits of their reservation as follows: Bounded north by the Gila River; west by a line ten miles from and parallel to the general course of the San Pedro River; south by a line at right angles to the western boundary, crossing the San Pedro ten miles from Camp Grant; east by a line at right angles to the southern boundary, touching the western base of Mount Trumbull, terminating at the Gila River, the northern boundary. (See Appendix No. 15.)

We carefully instructed the chiefs about these boundaries, impressing it upon their minds that they must not go beyond them; that while within these limits they would be protected and fed; if they went beyond they would become objects of suspicion, and liable to be punished by both citizens and soldiers. They said they understood it.

Our first intention was to limit the boundaries of the reservation to a distance of ten miles square on each side of the post; but as the Gila river on the north did not much exceed that distance, and formed a good natural boundary which the Indians could easily remember, and the country on the east was a barren waste, yielding nothing that the white man cared for, but considerable food, such as mescal, mesquite beans, and cactus fruit, of which the Apaches were very fond, we concluded to extend the limits to the Gila river on the north, and the westerly base of Mount Trumbull on the east. The assurances given to us by the officers and citizens most familiar with the habits of the Indians before referred to, and found in Appendix A *b*, No. 3, that they would not leave the reservations if properly fed and cared for, dismissed all doubts from our mind concerning this point.

Should the Government approve my action in locating this reservation, there are some improvements made by several settlers, on the San Pedro, which should be appraised by Government officers and the owners paid for them. Several of the ranches are good adobe buildings, which will be of value for the use of the Indian department.

While it is true that no claim of pre-emption by settler holds good as against the Government, when made on Government land not yet surveyed, yet it is but fair that where the improvements can be of use to the Government, as in this case, that the owners should be compensated.

As the mountains are barren and the valleys infected with a malarial fever, the tract of country designated above is worth little or nothing to any one but the Indians, who are acclimated. And as it is absolutely necessary that a certain and well-defined tract shall be first set apart for them before we can expect them to leave the highways and other portions of the Territory, it seemed to me that justice, as well as wisdom, suggested that we should select such places as they themselves chose and would reside upon —where we could protect and civilize them.

That the massacre at Camp Grant fairly illustrates the sentiment of a large portion of the people of Arizona and New Mexico on the Indian question, is painfully confirmed by the fact that nearly every newspaper here has, either justified or apologized for the act. That the President's "peace policy," so popular in the States, does not meet with much approval out here is unquestionably true; and any one who comes here to execute it must expect to meet with disapprobation. I have been met with a storm of abuse from these newspapers in their every issue; but, thank God, it does me no harm, and though I have received positive assurances that my life would be in danger if I visited certain localities, yet, as much of this is probably mere bluster, I should go there if my official duties required it.

Probably I should not have referred to these threats if the governor of the Territory, A. P. K. Safford, esq., had not taken the precaution to issue a "proclamation" in the Arizona Citizen, calling upon the people to treat the commissioners "kindly," as though the governor supposed they were not likely to treat us kindly, unless he took some such extraordinary means as this to induce them to do so. This proclamation concludes with the following words: "If they (the commissioners) come among you entertaining erroneous opinions upon the Indian question and the condition of affairs in this Territory, then, by kindly treatment and fair, truthful representation, you will be enabled to convince them of their errors." A manifesto, so remarkable that we thought, in kindness to the governor, the less notice I took of it the better. (See Appendix A *b*, No. 20.)

There is evidently a wrong impression on the minds of the editors of these newspapers concerning the object of our visit to these Territories. They seem to think that we have come to "examine into the Indian affairs of the Territories" generally; whereas, our instructions from the President, through the Secretary of the Interior, are simply to "locate the nomadic tribes upon suitable reservations, bringing them under the control of the proper officers of the Indian Department, and supplying them with necessary subsistence, clothing, and whatever else may be needed."

[*Fifth letter.*]

THE PIMAS AND MARICOPAS.

CAMP MCDOWELL, ARIZONA TERRITORY,
September 24, 1871.

THE FRONTIERSMAN'S SYMPATHY WITH THE PEACE POLICY.

We left Camp Grant at 6 o'clock, evening, September 19, preferring a night ride to the hot sun across the desert of fifty miles, from the San Pedro to the Gila River. We arrived at Florence, a new and enterprising town, chiefly occupied by Americans, on the Gila, by noon the next day. Here I met a number of citizens, and a party of miners who had just returned from an unsuccessful tour of prospecting among the Pinal Mountains near by. They all wished me "God-speed," and said they "hoped before God the President would be successful in his efforts to bring in the Indians upon reservations." Nothing could have been kinder than their expressions of hearty good-will toward the present administration. From this I infer that I may have been hasty in my conclusions contained at the close of my last letter, that the "peace policy" toward the Indians was unpopular in Arizona. I arrived at that impression from reading the newspapers of Tucson and Prescott. But I am told that these papers only reflect the opinions of the traders, army contractors, bar-rooms, and gambling-saloon proprietors of those two towns, who prosper during the war, but that the hardy frontiersman, the miner, poor laboring-men of the border, pray for peace, and I believe it.

Our ride down the dusty valley of the Gila, from Florence to the Pima and Maricopa reservation, a distance of twenty-eight miles, in the hot sun, on horseback, the thermometer standing at 135° in the sun, 104° in the shade, was fearful. The men and animals were thoroughly used up.

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GILA RIVER AGENCY.

The agency building is a good one, though too small for the work to be done. A school-house and room for the teacher should be built. Agent Stout and his young wife, the Rev. Mr. Cook, the teacher, and the physician were at home and attending to their duties. Mr. Stout complained of want of means, the remittances received from Superintendent Bendell being too small to meet the quarterly dues for salaries of the officers.

The chiefs were called together the next day, September 22, and we had a talk with them. Those present were Antonio Azul, the head chief; Swa-mas-kor-si, chief of Ki-ki-mi village; Xi-o-sot, 2d, chief of Ki-ki-mi village; Ki-co-chin-cane, chief of Shu-uk village; Miguel, chief of Saw-to-nik village; Candela, chief of Stu-ka-ma-soo-satick village; Se-per, chief of Pop-chalk village. I told them that, by the President's directions, I had been sent to learn about their troubles, especially with regard to their quarrel with the settlers on Salt River, and the diversion of the supply of water from their acequias, and to inform them that, under your direction, I had set apart reservations for the Apaches. They, in common with the Papagos, have been in the habit of raiding on the Apaches, and I informed them that this must cease; that if the Apaches came down there and troubled them they were to defend themselves and punish the Apaches; but that they must not go up to the Apache country and make war upon them, unless they were requested to do so, officially, by some Army officer, which request would come through their agent. I told them they must also quit their raids on the white settlers on the Salt River, or else they would be punished. They had made several wholly unprovoked attacks on the settlers on the Salt River, destroying their crops of corn and tearing to pieces their houses and furniture; one poor man, now employed as farm-hand at the agency, having lost everything he possessed by them.

The chiefs replied that they had some bad young men in their tribe as we had among white men. That they go up to Salt River, notwithstanding their remonstrances against it; if they got into trouble or were killed they could not help it and no one would be sorry, but that their whole tribe ought not to suffer for it. They have always lived peaceably with the whites and they meant to continue to do so. They said they required more land than the present limits of their reservation allowed.

In their early days they lived more by hunting; deer abounded in that country before the white man came, and that with deer-meat and mescal they then got along very well, but that now they had to depend for subsistence almost wholly upon farming, and as they now had schools and were rapidly learning the ways of the white man, they needed more land and larger water-privileges.

They were always led to suppose that the white men wanted them to kill the Apaches, but that if they know the boundaries of the Apache reservation they would keep off from it. I explained the boundaries of the Camp Grant reservation and told them that the Apaches complained bitterly of the Pimas and Papagos for their constant warfare upon them, and particularly of late of the Papagos for having assisted at the massacre at Camp Grant and carrying off their children into slavery, and again repeated that these feuds must cease. That the President would have peace. They promised to tell their young men; separated from us on very good terms, and, lingering about the agency for some time, rode off well mounted on brisk-looking ponies. Most of their tribe seemed quite prosperous and independent in their manner; indeed this last quality they carry so far it becomes rudeness. They have a very large idea of their own importance and prowess, and I was informed that on one occasion when Colonel Alexander, who had command at Camp McDowell, the nearest military post, threatened them with chastisement for some misconduct, they drew up five hundred fighting men of their tribe and dared him to come on. As Colonel Alexander had but one small company of cavalry, he had to forego the "chastisement."

I fear their young men will need a little disciplining before we shall have things run altogether smoothly on their reservation, and I sincerely hope Congress will make provision to purchase the additional land they really need for their support and comfort.

The school under Rev. Mr. Cook is hopefully under way, and I think the Government is fortunate in securing his efficient and earnest services.

On my return to Washington I received the following letter from the agent, showing how much the Pimas and Maricopas are suffering from the want of the water of the Gila River, diverted by the white settlers, and how serious is their dissatisfaction:

"UNITED STATES INDIAN AGENCY,

"*Gila River Reservation, Arizona Territory, October 19, 1871.*

"DEAR SIR: When you were here it was supposed from the amount of water in the bed of the river above here that there would be a sufficient quantity to reach the lower part of this reserve to enable our Indians to irrigate their fields as usual in preparing them for the reception of their crops. Though there was apparently plenty of water for that purpose, and though it continued to rise for a while after you left, it has now fallen to its normal state, and not a drop of it has reached their fields. The time for preparing their lands is now at hand, but having no water they can do nothing.

"People who have lived on the Gila for years tell me there never was before such a thing as a dry river-bed on this reserve this time of the year. As a matter of course, our Indians are much dissatisfied and blame the settlers who are above us for taking away their water. On Sunday morning last, Chin-kum, a chief of one of the lower villages, and one of the best chiefs in the reserve, came to me and said that for many years he and his people had 'lived from what they planted,' but now they had no water; white men up the river had taken it from them, &c. After spending a few moments in telling me of his wrongs, he made known the object of his visit, which was to obtain leave to take the warriors of his village, numbering one hundred and twenty-seven men, and by force of arms drive the whites from the river.

"I was not a little astonished at this manifestation, but quietly told Chinkum he must not go. I spent an hour in telling him of the fearful results which must surely follow such a step, and finally succeeded in inducing him not to go. But he told me this, that he would wait one month, and if the water did not come to them he would take his whole village, which numbers one hundred families, and move to the Salt River settlements, where, as he said, there is always water. As the settlers of that vicinity are and have been for years at enmity with these Indians, I assured him that trouble would certainly follow such a step as that, and urged him to remain on the reserve. He then asked me how he could stay here next year, with nothing to eat. I told him that the Great Father at Washington would not let him or his people starve. He went away silenced, but not satisfied, and I have not the slightest doubt that in a month from now he and his village will leave the reservation.

"Day before yesterday Ku-vit-ke-chin-e-kum, chief of Va Vak village, called and said he was going to Salt River with his tribe, as there is no water for his fields. I of course told him not to go, but am afraid it did no good. There are six or seven other villages on that part of the reserve, which is about the only part of it that can ever be reached by the water, the rest of the land being too high; and if the water does not come soon I think they will all leave.

"These Indians have always been well-disposed toward our Government, and for years they have served as a protection to them on this route from Texas to the Pacific coast. They claim the land lying above them on the Gila, (see report on Indian affairs for 1859, by Agent Sylvester Mowry, page 358,) but long since gave it up, because they were assured that when they needed it they should have it. It seems to me that time has come, and while these Indians are still friendly to the whites, it would, in my opinion, be a wise plan to give them a portion of the land they claim. A few thousand dollars would do this now, and may, perhaps, avoid an expenditure of ten-fold proportions, in case there should be trouble between them and the citizens here. The superintendent of Indian affairs is away on business at San Francisco just now, so I write this to you.

* * * * * * *

"Very respectfully, &c.,

"J. H. STOUT,
"*United States Special Indian Agent.*

"Hon. VINCENT COLYER."

TONTO APACHES AT CAMP MCDOWELL, ARIZONA TERRITORY.

We left the Pima agency on the evening of the 22d, preferring night-riding to the hot sun across the desert to McDowell, arriving at Desert Station, twenty-five miles, at 4 o'clock in the morning; and leaving there at 9 in the morning, reached Camp McDowell at 9 at night, meeting with a cordial and most hospitable reception from General N. A. M. Dudley and the other officers at the post.

My object in coming here is to open communications with the Tonto Apaches, and for this purpose General Dudley has this morning sent out runners with white flags, and kindled "a smoke." (See Appendix A *b*, No. 21.) I am informed that Del-shay, the able chief of the Tontos, has been in at McDowell several times during the past few years, and that on two occasions he has been dealt with very treacherously; at one time shot in the back, and at another time attempted to be poisoned by a post-doctor, whether he will answer my call remains to be seen. A party of Indians were reported last evening as having been seen by two straggling soldiers, making signs as if they wished to come in, a few miles below the post. As I had informed the Indians at Camp Grant that I was coming here, and they had sent runners up this way, the officers here think that the Indians know it and wish to come in.

4 p. m.—The Indians have kindled their answering fires upon the top of the Sierra Ancha—a high mountain twenty miles from here—northward, near old Fort Reno. They are evidently in earnest, as the smoke at times is dense, extending at intervals

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over a distance of a quarter of a mile. We hope to see some of the Tontos here to-night.

Two companies of Third United States Cavalry, being part of Colonel Henry's and General Crook's command, are camped below here under waiting orders.

I inclose copy of my official letter to General Dudley asking for detachment of soldiers to open communications with the Tonto Apaches, and his reply thereto. (A *b*, No. 22.)—*V. C.*

"CAMP MCDOWELL, ARIZONA TERRITORY,
"*September* 27, 1871—11 p. m.

"The party with the flag of truce, sent out at my request, by General Dudley, to try to open communications with the Tonto Apaches, returned this afternoon, having been only partially successful, as you will see by the report inclosed, (marked A *b*, No. 21) from Major Curtis. He had seen several Indians on the hills, exchanged friendly signals with them, and after spending a day immediately surrounded by them, had separated from them without any indications of ill-will, or molestation. It is very difficult to obtain their confidence so soon after they have been pursued by the soldiers, and as I am now dealing with another band of Apaches, different in their habits, and living quite apart from the Piñals, Coyoteros, Aravapa, and the other bands with whom I so recently have held friendly intercourse. I am not in the least discouraged at Major Curtis not having brought in any of the tribe. As you will see by his report he is quite sanguine that they will come in soon.

"In the event that they should come in I have provided that General Dudley, commandant of McDowell, should feed, protect, and otherwise care for them at this post, until such time as he may have a sufficient number, when he can remove them to Camp Grant. Meanwhile, in order that they may be thus looked after, I was compelled to declare this military reservation, five miles square, a temporary Indian reservation, which I did with the advice of the military officers at this place. (See Appendix A *b*, No. 22.) As soon as we can see how many of them come in, and learn their wishes as to a locality for their home, I have arranged with General Dudley that he should communicate with the Department, and it can order their removal. For the present, I am only anxious to keep them in from the "war-path," and to get them to look upon the Government as their friend. Other things will follow.

"That there may be no delay in this, and that every effort may be made to get them in, I requested Captain Thomas McGregor, who commands a detachment of troops in the field, under marching orders (temporarily suspended) from General Crook, to send out another flag of truce in another direction to the Tont. country. (See Appendix A *b*, No. 23.)

"Although copies of your instructions of July 21, and order of War Department July 18 and 31, written at the suggestion of the President, were forwarded to General Crook from Camp Apache, September 7, and have been received there, and an express messenger arrived here from there yesterday, yet no copies were forwarded to the officers here. They are much troubled about it and have written to the general. Fortunately it has made no difference in my progress, as I have gone right on with the work, and the officers here as well as at Camp Grant and Apache have not hesitated to carry out those orders. I mention it only that you may fully comprehend the situation. Probably General Crook's movements have disarranged his mail.

"Altogether, I feel greatly encouraged and am confident that in Arizona, and among the Apaches, the President's policy of peace will be as successful as it has been in all other portions of the Indian country.

"I leave for Camp Verde (D. V.) to-morrow."—*V. C.*

Since my return to Washington I have received the following report of the coming in of the Tonto Apaches to Camp McDowell, Arizona Territory:

"CAMP MCDOWELL, ARIZONA TERRITORY,
"*November* 2, 1871.

"SIR: As you will remember, just before you left McDowell I sent Major Curtis out with a white flag to old Fort Reno; he was at the time unsuccessful in his attempt to open communication with them notwithstanding he saw several Indians in the bluffs and hills near him, none of whom showed any hostile demonstrations. He left his flag in the old ruin of a chimney of the stockade, returning to McDowell. This expedition had its good results, as events since have proved. The Tontos saw the soldiers with an emblem of peace. It was a strange sight. Days passed and no Apaches visited the post; signal fires were constantly kept burning during the night at the garrison for some time. At last a party of four came in. I received them warmly, took them to my quarters, and had a long talk with the principal man among them, 'One-Eyed Riley.' He had been twice in at McDowell two or three years since, and was recognized by Lieutenant Grant, who had I think met him at Reno. He said the Tontos wanted

to know what the soldiers were going to do; that he had been sent in to find out what the white flag meant in the hands of the soldiers; that if we said peace, they were ready. I assured him that the President wanted all fighting to cease; that he was ready to feed and reasonably to clothe all good Indians who would come in with their families and do right; that I could not talk with him more fully as I wanted to see some of the great men of the tribe; that I would clothe him up, give him a good supply of provisions for his party, and he must go out and bring in a good number of chiefs. He asked for six days. I gave him the time, and faithful to the hour he sent in a principal man, who possessed most excellent sense. He said all were ready for a peace; they were tired living in holes and tops of the mountains; now their women and children had to pack all their water two and three miles; they could not go down to the streams at all, except at night, for fear of the soldiers; that they had to scatter in parties of two and three to sleep in safety; that they hid their infants and small children away in the holes among the rocks for safety; even the rabbits were safer than the Indians; that their people were all nearly starving; that they must steal or starve; that the soldiers had driven them away from their corn-fields; game was scarce; they were afraid to go out and hunt. He spoke of his children, four of whom had been killed by the soldiers, with tears running down his cheeks. He wanted to make a big peace, roll a big rock on it, and make it last till the rain came and washed the rock level with the ground; that God told him he must come into McDowell that day and do all he could to make the big soldier's heart like his—ready to do what was right. He said he did not want any blanket that day for he was satisfied that the soldiers now wanted to do right, and he wanted to go back and induce Del-shay and all his captains to come in, and the blankets and clothes would retard his rapid traveling. I have been present at a great many talks with Indians on the plains the last seventeen years, but I have to acknowledge that I have never seen more feeling or good sense exhibited by an Indian than this Apache showed. He asked for five days to go and see all his people; said they would take different directions, and get as many to come in as possible. He expressed great fear of the Pimas; did not want them allowed to come into camp while the Apaches were here. I sent a military escort out in their rear, and fortunate that I did, for some lurking Pimas were lying in wait for them out on the trail, all of whom were brought into camp and told if they even fired at an Apache on the reservation I would shoot them as readily as we had been shooting the Apaches. Up to the time I was relieved, (Major Curtis has succeeded me in command,) I would not permit the Pimas to come near the garrison when I could prevent it. I consider it unfortunate that the Pimas are allowed by their agent to come to McDowell at present. This last party sent out by me kept their word, and returned at the time appointed. This party brought in some eighty or more Indians of the Tonto band. Major Curtis was much engaged at the time they came in and did not have the opportunity to give them the attention they expected.

"The Indian ration was reduced to one pound of beef and one pound of flour, or rather corn, upon which an Indian cannot subsist, and of course will not be content with it, as they have neither roots, game, or fruit here to eke out the ration. I do not believe it requisite to keep them near McDowell. All that I have talked with express a desire to be allowed a reservation near Reno or Sunflower Valley; these points are away from the Pimas, from settlements, and need have only one company of soldiers near them with their agent. There is not a particle of doubt in my mind, all the stories to the contrary, that they at this moment are anxious for a peace, and a lasting one. No man can talk with them an hour without being convinced of this fact.

"Captain McNetterville, who has been out by direction of Major Curtis, and had a talk with Del-shay, on his return seemed to have been most favorably impressed with their sincerity; before, I believe, he never had any confidence in them, and was in favor of exterminating them if possible. Dr. Howard, the medical officer who accompanied Captain McNetterville, expressed great surprise at the intelligence and earnestness shown by their talk and manner.

"It must not be expected that a peace made with these various bands, scattered all over a great, wild territory like Arizona, New Mexico, and Sonora, will be perfect for a long time. Many bad Indians will refuse to come in. These will have to be hunted down; and if the good ones are now cared for, properly fed, reasonably clothed, and kindly treated, they can easily be induced, in my opinion, to help catch this class of renegades and bring them to proper punishment. It is going to take a good deal of patience, careful judgment, forbearance and humane treatment; but I have the strongest belief it can be accomplished. If we fight them one or two years, it has to be done in the end; for it is not supposed the Government is going to keep up a perpetual war on them.

"If I remain in the Territory, I only ask that I may be stationed at a post overlooking a reservation; for I know a race of beings possessing the intelligence so prominently exhibited by the Apaches can be taught to appreciate the advantages of living at peace with the whites, whom they frankly recognize as every way superior to them-

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selves. But this desirable result can never be brought about by following two directly opposite policies at the same time—one of war, the other of peace.

"With best wishes, &c.

"N. A. M. DUDLEY,
"Brevet Colonel, United States Army.

"Hon. VINCENT COLYER."

CAPTAIN CURTIS'S REPORT OF ARRIVAL OF EIGHTY TONTO APACHES AT McDOWELL.

HEADQUARTERS CAMP McDOWELL, ARIZONA TERRITORY,
November 3, 1871.

SIR: Since your departure I have been steadily engaged in trying to open communication with the Tontos and Apache Mohaves. They sent in a messenger about October 14, and by the 20th I had in over eighty of them, from the two different bands above stated. Es-cal-la-tay, the head of the Four Peak Indians, came with his band, and the Apache Mohaves with their own chief. I had only a short talk with them at the time, they being willing to wait until others could get in, so as to have a grand council and settle the whole matter. Del-Shay, with his Indians, had not yet arrived. At this juncture of affairs, and after they had been camped near me for three days, they suddenly disappeared about midnight, and went back to their mountain homes.

I found upon inquiry that some rascally Mexicans had been talking to them, and, as near as I could learn, had frightened them out by telling them that the Pimas were coming after them. I cannot prove this, but I believe it. That these Indians have a great dread of the Pimas is well known. I have written the Indian agent at Sacaton, Mr. J. H. Stout, telling him that he must keep his Pimas and Maricopas away from this post. These Mexicans are many of them guides, &c., and are well aware of the fact that if we make peace their occupation will be gone.

Two days after these Indians left I sent Captain Netterville, Twenty-first Infantry, to Sunflower Valley, thirty miles from here, to renew communications and find out what was the matter. Inclosed please see his order, private instructions, and copy of report.

They do not wish to come here and stay for two or three very strong reasons: 1. They are afraid of the Pimas and Maricopas, and the latter can readily reach this place. 2. They are too far from their mountains to gather fruit or mescal or to hunt, and without some such aid they cannot subsist on a pound of beef and one of flour. 3. They have a natural indisposition to leave a country where they have always been accustomed to live. 4. They say that they can plant and get plenty of water on Tonto Creek, (near Reno.) It is, however, difficult to supply Camp Reno, as the road is very bad. Troops were stationed there at one time, but the post was broken up on this account.

It seems to me that there ought to be a trusty agent constantly on the spot here to attend to all these things. I have but $100 that I can expend for them, which is but a drop in the bucket, when they all need blankets and clothing. All that I can do is to give them a little manta, calico, and tobacco. Then, again, I am peculiarly situated. If I take the responsibility of declaring a temporary reservation my action may be disapproved by the department commander, or I may not be able to get the means of supplying it. Troops should be with them wherever they may be, and I have not the power to put them there. One thing seems to me certain, that they will never be contented near this post. I believe that it is better to so shape things as not to crowd them. The whole country around Reno, Tonto Creek, and Greenback Creek is unsettled by the whites, and they never go there. It seems to me that Tonto Valley is the place for them. It can be supplied with flour by pack-trains, and beef can be driven there.

Tonto and Greenback Valleys (the latter about twenty miles southeast of Reno) are said by those who have been there to be the best adapted places for this purpose in this whole Territory. Greenback Valley is small, but very pretty, and has plenty of timber and grass and fine bottom-land for cultivation with but little irrigation. The road from here to Reno, as I said before, is very bad, but Reno can be supplied, as stated, by pack-trains for the present.

I hope that you will take some action in this matter without delay. In the mean time I shall try and collect these Indians here or at Sunflower, and let them, if there, send for their rations. It is impossible for me to send out there, for I have not the means of so doing. You can see that I am so situated that I cannot promise them anything, and the whole thing may fall through for this reason. I think that they mean to make a lasting treaty of peace if they can be made to feel that they are not being deceived. I will advise you further when the grand council is held.

I am, sir, very respectfully,

JAMES CURTIS,
Captain Third Cavalry, Commanding Post, and ex-officio Indian Agent.

Hon. VINCENT COLYER.

TALK WITH DEL-SHAY AND SHELTER-PAU, HEAD CHIEFS OF THE TONTO APACHES, AT McDOWELL.

CAMP McDOWELL, ARIZONA TERRITORY,
November 2, 1871.

SIR: I have the honor to report that, in compliance with Special Orders No. 170, dated Headquarters Camp McDowell, Arizona Territory, October 25, 1871, I left this post and proceeded to Sunflower Valley, and complied as near as possible with special instructions given me by the post commander. I arrived at Sunflower Valley at 5.30 p. m. on the 27th of October, and went into camp at the stockade. On the morning of the 28th I commenced building fires and kept them burning during the day as signals. On the morning of the 29th my signals were answered from a hill near camp. At 10 o'clock four Indians came into camp. I gave them something to eat and sent them out at once to tell their chief, Del-Shay, to come in; that I wanted to have a talk with him. In the evening two more Indians came in from another direction, who said they belonged to Shelter-Pau's band. I also sent them out with the same instructions. On the 30th four Indians and two squaws came into camp with a message to me from Del-Shay and Shelter-Pau that they would come and see me the next day. I gave these Indians something to eat, and sent them out of camp to come in again when their chiefs came. On the 31st, about 12 o'clock, Shelter-Pau and forty warriors arrived. In the afternoon of the same day Del-Shay, with twenty of his warriors and four or five squaws, with children, arrived. I had a talk with both chiefs that afternoon, and told them my mission; they appeared to be well pleased with what I said to them, and would reply to me the next morning. They were in a very destitute condition, being nearly naked and apparently suffering very much from the cold. They both appeared to be very anxious for peace, and expressed a desire to live happily with all mankind. I gave each band a sack of flour and issued them some beef. The next morning, November 1, both chiefs came into camp, and desired to have a big talk. The following is what Del-Shay said: "I don't want to run over the mountains any more; I want to make a big treaty; I will live with the soldiers if they will come to Sunflower Valley or Camp Carroll. If Government will establish a camp there; I will make a peace that will last; I will keep my word until the stones melt; I cannot go to Camp McDowell, because I have no horses and wagons to move my women and children, but at Camp Carroll I can live near the mountain and gather the fruit and get the game that is there. If the big captain at Camp McDowell does not put a post where I say, I can do nothing more, for God made the white man and God made the Apache, and the Apache has just as much right to the country as the white man. I want to make a treaty that will last, so that both can travel over the country and have no trouble; as soon as a treaty is made I want a piece of paper so that I can travel over the country as a white man. I will put a rock down to show that when it melts the treaty is to be broken. I am not afraid of the white man or the Mexican, but I am afraid of the Pimas and Maricopas, who steal into my camps at night and kill my women and children with clubs. If I make a treaty I expect corn and wheat, pumpkin and melon seed, and I will plant near old Camp Reno. I want the big captain to come and see me; see how I get along; and will do whatever he wants me to do. If I make a treaty I expect the commanding officer will come and see me whenever I send for him, and I will do the same whenever he sends for me. If a treaty is made and the commanding officer does not keep his promises with me I will put his word in a hole and cover it up with dirt. I promise that when a treaty is made the white man or soldiers can turn out all their horses and mules without any one to look after them, and if any are stolen by the Apaches I will cut my throat. I want to make a big treaty, and if the Americans break the treaty I do not want any more trouble; the white man can take one road and I can take the other. I will send some men with you to the big captain at Camp McDowell, and when they return I want him to put on a piece of paper what he promises, so that I can keep it. Tell him that I am sick now, but will go to see him in twelve days if I have to crawl on my hands and knees to get to him. Tell him that I will bring in all the wild Apaches that I can, and if any will not come I will tell the captain who they are and where they live. I have got nothing more to say."

I then asked Shelter-Pau what he desired to say: He said "he had nothing more to say than Del-Shay; he wanted the same as Del-Shay did, and that he would come into the post the same time as he did." I then gave each chief one beef and left the camp at Sunflower Valley at 10 o'clock, accompanied by sixteen Indians belonging to the two bands, and arrived at this post this a. m. at 7 o'clock, having marched a distance of sixty miles.

I have to report the loss of one mule, which was kicked by a horse and so badly disabled that he had to be shot, after which the Indians eat him.

I am, sir, very respectfully, your obedient servant.

W. McC. NETTERVILLE,
Captain Twenty-first Infantry

First Lieutenant A. D. KING, U. S. A.,
Post Adjutant, McDowell.

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CAMP MCDOWELL, ARIZONA TERRITORY,
November 17, 1871.

DEAR SIR: I thought you might be glad to hear how your policy was working at this point. *Major Curtis has done* all in his power, and consulted my views in nearly all his actions. It has been slow work, however, the responsibility having to be taken for everything done.

Captain McGregor's command has never sent out the white flag you arranged for; I believe he intended to, but for some reason unknown to me he did not do it. The company of Mexicans enlisted as soldiers are still here, as worthless a set and as idle as I want to see.

Major Curtis and myself compared notes night before last, and we counted up about two hundred Indians in all, of who have come into camp since you left, representing the Apache Mohave, Four Peak, Del-Shay, and Tonto Apaches. Del-Shay, with full eighty males, a few boys included, but no women, came into garrison and was warmly received by Major Curtis. He fed them the scanty allowance prescribed, clothed up Del-Shay and three other principal men, and gave the four good blankets. The first two days they appeared quite happy and pleased. On the afternoon of the 14th the major had a talk with them. All expressed a desire for peace. Del Shay said he was sick; his breast, where he was shot by an infamous surgeon, most foully, gave him great pain. He appeared earnest for peace; said they were poor, starving, but that his people could not come into McDowell and live on the half-ration allowed by the Government; that there was no mescal, no game, no chance to obtain anything beyond the pound of corn and pound of beef. His people would not be satisfied; the soldiers had no right to expect an Indian to live on less than a white man. Some of the points put by Del-Shay were discussed at length. He seemed to comprehend the situation. It was explained to him that no officer here was authorized to locate them on a reservation in their own country; that there was no authority to increase his ration or give blankets to his people. (Your order for blankets had not come to hand approved, at the meeting of this council.) He appeared somewhat dissatisfied, but did not express it in words. Up to the breaking up of the talk he asserted his wishes for peace, and a good long one.

He wanted to go out for a few days; said he would come in again in four or five days. Major Curtis told him that he would send off a written treaty for the approval of the great chief at Washington, the President. In it he would recommend that a large tract of country near Reno, including Tonto Bottom and Sunflower Valley, be reserved for their sole occupation; that he would try and get an agent sent among them for the purpose of instructing them how to cultivate the soil and use the implements which the Government would undoubtedly furnish them; that the Government would in all probability locate a company of soldiers near them to protect them from the Pimas and whites who might attempt to hunt or locate on their grounds. These points they seemed to be pleased with; but they could not live upon what they were getting now.

The council for the day was ended. They sent their parties up to the wood-yard at dark, as they had been doing the two nights previous, for their night's supply of fuel, built their fires, and commenced cooking their beef. About 7 p. m. they suddenly left in a body, Del-Shay, the Mohaves, and all. That they were frightened off by some parties or person no doubt can exist, inasmuch as they left their meat cooking on the fire; besides, they left several of their bows and quivers filled with arrows hanging on the trees where they were encamped.*

At the council in the afternoon, Del-Shay stated that he would leave some of his men back in garrison till he returned. What should have so suddenly changed his mind none of us are at all able to tell. The Mexican soldiers and citizen packers had free access to their camp, as well as soldiers. No insult was offered or injury done them that we know of.

I feel very much disappointed at this result; everything promised so fair. I heard Del-shay say two or three times that all his people would come in soon; that the Four Peak Apache Mohaves were all in Sunflower Valley talking about coming in; that he thought they would come to the post with all their families in the course of ten days, when they heard what the soldiers had to say.

They have more warriors than I gave them credit for; nearly all that came in with Del-shay were able-bodied men, only one or two very old men in the party.

I believe an influence was brought to bear upon him by outsiders which frightened him off. His former treatment made him suspicious and fearful of some treachery, notwithstanding he was assured that if no understanding was come to, he should be allowed to go unmolested back to his family, providing no depredations were committed by his band. Not a thing was taken by one of them that I have heard of, and there were hundreds of soldiers' shirts hanging on the clothes-lines of the laundresses near their camp. There is a singular mystery regarding their sudden departure that I cannot understand.

The robbery of the mail-stage, and the killing of five citizens, a week ago, by an unknown party, near Wickenburgh, of course is laid to the Indians. At first even the Prescott papers partially admitted that it was a part of Mexican bandits from Sonora. Indians, when they attack a stage, are not apt to leave the horses, blankets, and curtains of the coach behind; in this case they did. I do not believe there was an Apache near the scene of the murder. All honest men have the same opinion, if they dared to express it.

Yours, truly, &c.,

N. A. M. DUDLEY,
Brevet Colonel United States Army.

Hon. VINCENT COLYER,
Commissioner.

* Latest advices show that a party, Pimas and Maricopas, hearing that the warriors were all at Camp McDowell, had gone up to Reno and killed thirty-two defenseless women and children of the Tontos.—V. C.

[*Sixth letter.*]

CAMP VERDE RESERVATION.

APACHE MOHAVES.

CAMP VERDE, ARIZONA TERRITORY, *October* 3, 1871.

We arrived at Camp Verde on the evening of September 30. General Grover and the officers under his command at the post received us kindly. Early in the morning after our arrival, at my request the general sent out an Indian interpreter to inform the Apache Mohaves of our arrival, and to request them to meet us at the Springs, twenty-five miles up the valley of the Verde, on the following day at noon. Arrangements were made to have one thousand pounds of corn, three beef-cattle, and a good supply of clothing forwarded to the Spring, and at daybreak October 2 we were up and ready for the journey. General Grover, a lieutenant, (former commandant of the post,) Mr. Beal, a citizen, Mr. Ward the interpreter, and an escort of five cavalry accompanied us. The beef-cattle were driven ahead, and the corn and clothing carried on twelve pack-mules. We arrived at the Spring about noon. General Grover selected for our camp a clear hill-top a short distance above the Spring overlooking the valley. There were no Indians to be seen, though there was smoke burning up a near ravine. The Indian interpreter informed us that he had been to several of their villages, and found many were sick from want of food, but that all who were able had promised to come. General Grover, thinking that the presence of several white men who, returning from a deer hunt, had followed us, might be one of the causes of the absence of the Indians, suggested that they should be requested to leave us. I agreed with him, and the hunters went down the valley. Soon after their departure, Soulay, the head chief, and five Apache Mohaves arrived. Soulay was so emaciated from sickness and hunger that the general hardly recognized him. He was so weak he lay down on the ground, his head resting under the shade of a sage-brush. There were no trees near. The general thinking that he was suffering from an attack of intermittent fever, I prepared a mixture of quinine and whisky and gave it to him, but he soon asked for food, which we gave him. After an hour or two he recovered his strength and we had a talk. He pointed to the valley of the Verde below, where a white man had erected a cabin the year before, and said, "Where that house stands I have always planted corn; I went there this spring to plant corn, and the white man told me to go away or he would shoot me; so I could not plant corn there any more. Many white men hunted for deer over his mountains, like the three men who had just gone down the valley; that if they met any Indians they shot them, and that they killed all the game or frightened them so much the Indians could not get near them with their bows and arrows, and as the white people would not let them have any ammunition, they could not kill the deer. There was some mesquite beans, mescal, and cactus figs on the mountains, but they could not live on that in the winter, and they did not see what was left for them but to die. If they went to the post to get some food they could not get any, and the general scolded them about their young men stealing and drove them off. The chiefs could not get anything for their people to eat; they were gradually losing their influence over their young men, who, finding themselves starving, would occasionally go on the roads and farms and steal stock to eat; he knew it was wrong, but how could he stop it, or blame them, when they were all dying for food!" At my request the Indians kindled more fire, and sent out three more runners to bring the Indians in. During the afternoon four parties of three or four each arrived; they were hungry and nearly naked, and confirmed the interpreter's story that numbers of the Indians in the villages from which they came were too sick to come in. We gave them food and clothing. During the night several fires answering our signals were seen on the mount-

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ains across the valley, and early the next morning, October 3, a party of thirty men, women, and children arrived. After giving them some food and clothing we had a talk. The chiefs repeated nearly all that Soulay said the day before, and together earnestly desired that the valley of the Verde from Camp Verde up to the old Mexican wagon road, about forty-five miles, and for a distance of ten miles on each side of the river, might be set apart for them as an Indian reservation, and they agreed that if the Apache Mohaves, who were scattered over the middle and western portion of Arizona, who rendezvous about Date Creek, would come in and live with them, they would make room for and welcome them cheerfully upon their reservation. I asked them if they would not be willing to go over to Date Creek and have their home located there. They said there were too many white people around there, and the country did not suit them as well as the valley of the Verde. General Grover and the officers and the citizens I met at the post, all agreed that the valley of the Verde was the best location for a reservation for them. Accordingly, on my return to the post this afternoon, I addressed a letter to General Grover setting apart the valley of the Verde as a reservation for the Apache Mohave Indians. (See Appendix A *b*, No. 15.)

Since my return to Washington I have received the following letter from Rev. David White, post chaplain, reporting the full success in the coming in of over five hundred Apache Mohaves at Camp Verde, Reservation:

"CAMP VERDE, ARIZONA TERRITORY,
"*November* 22, 1871.

"DEAR SIR: I write congratulating you on the success of your mission to the Indians of this Territory. Since you left, five hundred and eighty Apache Mohaves have been in and drawn rations. It affords me pleasure to say that the food given out by Captain Hawley (now in command) is done in good faith. The Indians appear well pleased. There is but little danger in traveling anywhere on account of Indians. I have made the trip alone from here to Prescott.' Others have done the same.

"Respectfully, your obedient servant,

"DAVID WHITE,
"*Chaplain United States Army.*

"Hon. VINCENT COLYER."

[*Seventh letter.*]

GENERAL CROOK'S HEADQUARTERS.

CAMP WHIPPLE, NEAR PRESCOTT, ARIZONA TERRITORY,
October 6, 1871.

We arrived here on the evening of the 4th, and were received quite cordially by General Crook, who insisted upon my making his quarters my home. Indeed, throughout my journey in Arizona and New Mexico, I have been received with the utmost kindness by the officers of the Army, as I have before reported.

The general and I differed somewhat in opinion as to the best policy to be pursued toward the Apaches, but as these differences were honestly entertained and kindly expressed, it did not lessen the cordiality of our intercourse; and as he desired me to frankly express my opinion if there was anything in his official action which I questioned, and as he had been pleased to do the same with me, much to my satisfaction I told him I could not help expressing my regrets that he should have felt it to be his duty to censure Major Wm. Nelson for his manly defense of the Indians upon the reservation at Camp Grant. (See Appendix A *b*, No. —.)

The following day, with the advice of General Crook and that of Captain Frederick Van Vliet, who commands at Camp Hualapai, we arranged that the Hualapais Indians, who congregate around Beal Springs, a military post, about two hundred miles to the northwest of Prescott, should be fed at that post, and a temporary reservation be declared one mile around the camp until a more permanent reservation could be selected. (See Appendix A *b*, No. 24.) The recent discovery of silver mines, and the uncertainty of their precise location, in the country inhabited by the Hualapais Indians, made it impracticable for us to do any more than the above for the present.

General Crook also thought it not advisable to attempt to move the Apache Mohaves who range through the country in the neighborhood of Date Creek, this winter, to the reservation at Camp Verde, but that they should be fed at Camp Date Creek until the spring, where they may consent to move. With his advice, we therefore decided to name that post, and for one mile around it, a temporary reservation, and General Crook issued the necessary orders accordingly.

Mr. Merriam, the editor of the "Arizona Miner," and several other gentlemen, called to invite me to address in public meeting the citizens of Prescott on the Indian question. I read to Mr. Merriam his editorials, published before my arrival, wherein he called me a "cold-blooded scoundrel," "red-handed assassin," &c., and said, "Colyer will soon be here. * * We ought, in justice to our murdered dead, to dump the old devil into the shaft of some mine, and pile rocks upon him until he is dead. A rascal who comes here to thwart the efforts of military and citizens to conquer a peace from our savage foe, deserves to be stoned to death, like the treacherous, black-hearted dog that he is," &c., and told him I had no hankering after that kind of "mining."

The gentlemen assured me that they would protect me with their rifles and revolvers; but as my official duties were wholly with the Indians, and the officers of the Government having them in charge, and I was unable to see sufficient reasons for addressing a public meeting in which I should have to be protected with rifles and revolvers, I respectfully declined. Mr. Merriam, gave me a beautiful specimen of gold quartz, and I thought we had parted pretty good friends; but three days after he published an editorial containing several gross calumnies, and abusing me worse than ever.—V. C.

* About fifty miles.—V. C.

[*Eighth letter.*]

RETURNING HOME.

WASHINGTON, D. C., *December* 20, 1871.

We left Prescott for home Saturday morning, October 7, accompanied with many expressions of good-will from the officers of the Army stationed at Camp Whipple.

In passing through Kirkland Valley near Date Creek, the stage stopped at a farmer's house and inn toward evening, where we found the family greatly excited over the murder of an Indian. The landlord declined to give me the details of the affair, and I vainly endeavored to obtain them from a corporal and two soldiers who were standing there; they having been sent for from Camp Date Creek to protect the family. The landlord asked for seats in the stage for his wife and daughter to go to Wickenberg, saying he feared an attack upon his house that night by Apache Mohave Indians, and wished to have his family in a place of safety. As the Apache Mohaves had been for the last two years at peace, and were not included among those against whom General Crook was conducting his campaign, and, as I have reported before, are estimated to number over two thousand people, the affair was important. The ladies, who were refined and intelligent persons, were taken in the coach, and from them I learned the following particulars:

"The Indian was standing in the front door of the tavern, when three white men came up the road on horseback, and demanded a Henry rifle which the Indian held in his hand. 'No,' was the reply, 'this is my gun—my property.' 'Jump off and take it,' says one to another; upon which one of the riders dismounted, and reached for the rifle. The Indian stepped back. The white man sprang forward and seized the rifle, and with the butt end knocked the Indian down in the door of the tavern. We screamed, and begged the party not to murder an Indian in the house, or his tribe would retaliate by murdering the inmates. The Indian was dragged out and killed and buried there in the yard, when the party mounted and rode off with his rifle. The day following, a straggling party of the same tribe of Indians—the Apache Mohaves—were coming up the road, soliciting work from the farmers along the route, as is their custom. When within a mile of the tavern where the Indian was killed, three farmers, who supposed they were coming to attack our house fired into the Indians—about twenty in number—and wounded or killed several of them, who were carried off by their associates in their rapid retreat."

The killing of the first Indian took place while the landlord was absent, or he said he would have prevented it. He had thought it prudent to send his family by stage to Wickenberg, but, with the aid of the soldiers and some neighbors, he intended remaining, and would endeavor to pacify the Indians.

On our arrival at Camp Date Creek, near midnight, I awoke Captain O'Beirne, the commander, and delivered the orders of General Crook, arranging for the feeding of the Apache Mohaves at his post. I informed him of the above facts in the hope that he would investigate the affair.

At Colling's Rancho Way Station on the desert, east of Ehrenberg, I found nearly two hundred and fifty Apache Mohave Indians living in temporary wicker-ups, and hanging around begging at the rancho. I called the head men together and inquired why they did not go to the agency on the Colorado, or at Date Creek, and what were their means of obtaining a living. They said that at the Colorado Agency, Iraytabe, the chief, discouraged their coming, drove them off, and threatened them with punishment if they returned. At Date Creek they could get nothing to eat, and "it only made the officers angry to see them. Mr. Collings fed them occasionally, but they were half starving and naked." I distributed some wheat among them and gave them a letter to Colonel O'Beirne at Camp Date Creek, requesting him to look into their condition, and if they

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belonged to the band which usually reported to him, to feed them under the President's order.

At Ehrenberg I met Dr. J. A. Tonner, agent for the Mohave Apaches, on the Colorado River, who reported everything peaceable and progressing hopefully at his agency. He said he would take care of the Indians at Collings ranch, and remonstrate with Inaytabe at his inhospitality. He earnestly asks for help in the establishing of schools, and reported the children eager to learn.

Arriving at Los Angeles on the 13th of October, I regretted that my time would not allow me the pleasure of calling upon General Stoneman, at Wilmington, as his position as former commander of the department of Arizona would enable him to give me much information on Indian affairs. I addressed him a note, however, and on my arrival at San Francisco, October 19, I received a very kind reply from the general, accompanied with a copy of his final report on Arizona.

AT SAN FRANCISCO.

General Schofield was glad to see me. The many exaggerated reports in the newspapers of the "cross-purposes between General Crook and the peace commissioner," had made him desirous to learn the truth. When he ascertained that instead of placing the Indians on the reservation which I had selected, "under the care of the proper officers of the Indian Department," as I had been directed to do in my instructions from the Secretary of the Interior, I had availed myself of the clause which allowed me "full power to use my best discretion," and I had left the whole business under the supervision of General Crook and the officers of the Army. I believe he was satisfied that the "cross-purposes" only existed in the imagination of a few worthy people in Arizona, and those whom they have misled.—(Appendix A *b*, No. 25.)

I arrived in Washington on October 27, and made my verbal report to the President in the presence of the Secretary of the Interior and Secretary of War, on the 6th of November. By direction of the President, on the following day I made a brief report, in writing, to the Hon. Secretary of the Interior, giving a description of the reservations selected in New Mexico and Arizona, (see Appendix A *b*, No. 15,) which was inclosed to the President by the Secretary of the Interior, with an indorsement recommending that "in pursuance of the understanding arrived at in our conversation with the Secretary of War on the 6th instant, that the President issue an order authorizing said tracts of country described in Mr. Colyer's letter to be regarded as reservations for the settlement of the Indians until it is otherwise ordered. I have the honor also to suggest that proper officers of the War Department be directed to notify the various bands of roving Apaches that they are required to locate upon the reservations immediately, and that upon so doing they will be fully protected and provided for by the Government so long as they remain on said reservations, and preserve peaceable relations with the Government, each other, and the white people, and that unless they comply with the request they will not be thus provided for and protected." (See Appendix A *b*, No. 26.)

These recommendations were approved by the President, transmitted to the Secretary of War, and, under General Sherman's orders, were directed to be carried into execution by Lieutenant General Sheridan and Major General Schofield, commanding the division of the Missouri and Pacific. (See Appendix A *b*, No. 27.)

APACHE INDIANS COMING IN.

Late advices from the agents and Army officers in charge of the Apache Indian reservations established in New Mexico and Arizona, under the President's order, state that the roving Apaches have come in in large numbers. There are now reported to be at Cañada Alamosa nineteen hundred; Camp Apache, Arizona Territory, thirteen hundred; Camp Grant, Arizona Territory, nine hundred; Camp Verde, Arizona Territory, five hundred; Camp McDowell, Arizona Territory, one hundred—total four thousand seven hundred.

No reports have been received at this office from the feeding stations temporarily established until the reservations can be selected, at Camp Hualapas and Camp Date Creek, where there are probably one thousand more. Without counting these there are more than one-half of all the roving Apaches of these Territories now at peace and within call, reaping the benefit of the "peace policy."

Of the complaints made by the officials and editors of Arizona of my want of courtesy in not accepting their generous hospitalities, as well as of the threats so freely made to "mob," "lynch me," "hang me in effigy," "stone me to death" as a "thief," "robber," "murderer," "red-handed assassin," &c., and abuse generally of the press of Arizona and elsewhere, I have taken little notice, as the business upon which I was sent to Arizona and New Mexico was successfully accomplished, has received the approbation of the administration and I trust to time and the good results which I believe will follow as my vindication.

Very respectfully, your obedient servant,

VINCENT COLYER.

APPENDIX A *b*, No. 2.

Report of the massacre of friendly Apache Indians at Camp Grant, Arizona Territory, April 30, 1871, by white citizens of Tucson, Mexicans, and Papago Indians, while the Indians were prisoners of war under the American flag.

CAMP GRANT, ARIZONA TERRITORY, *May* 17, 1871.

DEAR COLONEL: Thanks for your kind letter of last week. If I could see you and have a long talk, and answer all your questions, I could come nearer giving you a clear idea of the history of the Indians at this post than by any written account. Having had them constantly under my observation for nearly three months, and the care of and for them constantly on my mind, certain things have become so much a matter of certainty to me that I am liable to forget the amount of evidence necessary to convince even the most unprejudiced mind that has not been brought in contact with them. I will, however, try and give you a connected account, and if it proves not sufficiently full in detail, you may be sure all its positive statements will be sustained by the testimony of all competent judges who have been at this post and cognizant of the facts. Some time in February a party of five old women came in under a flag of truce, with a letter from Colonel Greene, saying they were in search of a boy, the son of one of the number, taken prisoner near Salt River some months before. This boy had been well cared for, and had become attached to his new mode of life, and did not wish to return. The party were kindly treated, rationed while here, and after two days went away, asking permission to return again. They came in about eight days, I think, with a still larger number, with some articles for sale to purchase manta, as they were nearly naked. Before going away they said a young chief would like to come in with a party and have a talk. This I encouraged, and in a few days he came with about twenty-five of his band. He stated in brief that he was chief of a band of about 150 of what was originally the Aravapa Apaches; that he wanted peace; that he and his people had no home, and could make none, as they were at all times apprehensive of the approach of cavalry. I told him that he should go to the White Mountains. He said, "That is not our country, neither are they our people. We are at peace with them, but never have mixed with them. Our fathers and their fathers before them have lived in these mountain and have raised corn in this valley. We are taught to make mescal our principal article of food, and in summer and winter here we have a never-failing supply. At the White Mountains there is none, and without it now we get sick. Some of our people have been in at Goodwin, and for a short time at the White Mountains, but they are not contented, and they all say, 'Let us go to the Aravapa and make a final peace and never break it.'" I told him I had no authority to make any treaty with him or to promise him that he could be allowed a permanent home here, but that he could bring in his band and I would feed them, and report his wishes to the department commander. He went out and returned about the 1st of March with his whole band. In the mean time rumors had been in from two other small bands, asking the same privileges, and giving the same reasons. I made the same reply to all, and by about the 5th of March I had over three hundred here. I wrote a detailed account of the whole matter, and sent it by express to Sacaton, to department headquarters, asking for instructions, having only the general policy of the Government in such cases for my guidance. After waiting more than six weeks my letter was returned to me without comment, except calling my attention to the fact that it was not briefed properly. At first I put them in camp about half a mile from the post, and counted them, and issued them rations every second day. The number steadily increased until it reached the number of five hundred and ten. Knowing as I did that the responsibility of the whole movement rested with me, and that in case of any loss to the Government coming of it I should be the sufferer, I kept them continually under observation, until I not only came to know the faces of all the men, but also the women and children. They were nearly naked, and needed everything in the way of clothing. I stopped the Indians from bringing hay, that I might buy from them. I arranged a system of tickets with which to pay them and to encourage them; and to be sure they were properly treated, I personally attended to all the weighing. I also made inquiries as to the kind of goods sold them and prices. This proved a perfect success; not only the women and children engaged in the work, but many of the men. The amount furnished by them in about two months was nearly 300,000 pounds.

During this time many small parties had been out with passes for a certain number of days to burn mescal. These parties were always *mostly women*, and I made myself sure by noting the size of the party, and from the amount of mescal brought in, that no treachery was intended. From the first I was determined to know not only all they did, but their hopes and intentions. For this purpose I spent hours each day with them in explaining to them the relations they should sustain to the Government, and their prospects for the future in case of either obedience or disobedience. I got from them in return much of their habits of thought and rules of action. I made it a point to

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tell them all they wished to know, and in the plainest and most positive manner. They were readily obedient and remarkably quick of comprehension. They were happy and contented, and took every opportunity to show it. They had sent out runners to two other bands which were connected with them by intermarriages, and had received promises from them that they would come in and join them. I am confident, from all that I have been able to learn, that but for this unlooked for butchery, by this time we would have had one thousand persons, and at least two hundred and fifty able-bodied men. As their number increased, and the weather grew warmer, they asked and obtained permission to move further up the Aravapa to higher ground and plenty of water, and opposite to the ground they were proposing to plant, and were rationed every third day. Captain Stanwood arrived about the first of April and took command of the post. He had received while en route verbal instructions from General Stoneman to recognize and feed any Indians he might find at the post as "prisoners of war." After he had carefully inspected all things pertaining to their conduct and treatment, he concluded to make no changes, but had become so well satisfied of the integrity of their intentions that he left on the 24th with his whole troop for a long scout in the lower part of the Territory. The ranchmen in this vicinity were friendly and kind to them and felt perfectly secure, and had agreed with me to employ them at a fair rate of pay to harvest their barley. The Indians seem to have lost their characteristic anxiety to purchase ammunition, and had, in many instances, sold their best bows and arrows. I made frequent visits to their camp, and if any were absent from count made it my business to know why.

Such was the condition of things up to the morning of the 30th of April. They had so won on me, that from my first idea of treating them justly and honestly as an officer of the Army, I had come to feel a strong personal interest in helping to show them the way to a higher civilization. I had come to feel respect for men who, ignorant and naked, were still ashamed to lie or steal, and for women who would work cheerfully like slaves to clothe themselves and children, but, untaught, held their virtue above price. Aware of the lies and hints industriously circulated by the puerile press of the Territory, I was content to know I had positive proof they were so.

I had ceased to have any fears of their leaving here, and only dreaded for them that they might at any time be ordered to do so. They frequently expressed anxiety to hear from the general, that they might have confidence to build for themselves better houses, but would always say, "You know what we want, and if you can't see him you can write and do for us what you can." It is possible that during this time individuals from here had visited other bands, but that any number had ever been out to assist in any marauding expedition I know is false.

On the morning of April —, I was at breakfast at 7.30 o'clock, when a dispatch was brought to me by a sergeant of Company F, Twenty-first Infantry, from Captain Penn, commanding Camp Lowell, informing me that a large party had left Tucson on the 28th, with the avowed purpose of killing all the Indians at this post. I immediately sent the two interpreters, mounted, to the Indian camp, with orders to tell the chiefs the exact state of things, and for them to bring their entire party inside the post. As I had no cavalry, and but about fifty infantry, (all recruits,) and no other officer, I could not leave the post to go to their defense. My messengers returned in about an hour, with intelligence that they could find no living Indians.

The camp was burning and the ground strewed with their dead and mutilated women and children. I immediately mounted a party of about twenty soldiers and citizens, and sent them with the post surgeon, with a wagon to bring in the wounded, if any could be found. The party returned late in the p. m., having found no wounded and without having been able to communicate with any of the survivors. Early the next morning I took a similar party, with spades and shovels, and went out and buried all the dead in and immediately about the camp. I had the day before offered the interpreters, or any one who could do so, $100 to go to the mountains and communicate with them, and convince them that no officer or soldier of the United States Government had been concerned in the vile transaction; and, failing in this, I thought the act of caring for their dead would be an evidence to them of our sympathy at least, and the conjecture proved correct, for while at the work many of them came to the spot and indulged in their expressions of grief, too wild and terrible to be described.

That evening they began to come in from all directions, singly and in small parties, so changed in forty-eight hours as to be hardly recognizable, during which time they had neither eaten nor slept. Many of the men, whose families had all been killed, when I spoke to them and expressed sympathy for them, were obliged to turn away, unable to speak, and too proud to show their grief. The women whose children had been killed or stolen were convulsed with grief, and looked to me appealingly, as though I was their last hope on earth. Children who two days before had been full of fun and frolic kept at a distance, expressing wondering horror. I did what I could; I fed them, and talked to them, and listened patiently to their accounts. I sent horses into the mountains to bring in two badly-wounded women, one shot through the left lung, and one with an arm shattered. These were attended to, and are doing well, and will

recover. Their camp was surrounded and attacked at daybreak. So sudden and unexpected was it, that no one was awake to give the alarm, and I found quite a number of women shot while asleep beside their bundles of hay which they had collected to bring in on that morning. The wounded who were unable to get away had their brains beaten out with clubs or stones, while some were shot full of arrows after having been mortally wounded by gunshot. The bodies were all stripped. Of the whole number buried, one was an old man and one was a well-grown boy—all the rest women and children. Of the whole number killed and missing, about one hundred and twenty-five, eight only were men. It has been said that the men were not there—they were all there. On the 28th we counted one hundred and twenty-eight men, a small number being absent for mescal, all of whom have since been in. I have spent a good deal of time with them since the affair, and have been astonished at their continued unshaken faith in me and their perfectly clear understanding of their misfortune. They say: "We know there are a great many white men and Mexicans who do not wish us to live at peace. We know that the Papagos would not have come out after us at this time unless they had been persuaded to do so." What they do not understand is, while they are at peace and are conscious of no wrong in tent, that they should be murdered by government arms, in the hands of Papagos and Mexicans. One of the chiefs said: "I no longer want to live; my women and children have been killed before my face, and I have been unable to defend them. Most Indians in my place would take a knife and cut his throat, but I will live to show these people that all they have done, and all they can do, shall not make me break faith with you so long as you will stand by us and defend us, in a language we know nothing of, to a great governor we never have nor never shall see." About their captives they say: "Get them back for us; our little boys will grow up slaves, and our girls, as soon as they are large enough, will be diseased prostitutes to get money for whoever owns them. Our women work hard and are good women, and they and our children have no diseases. Our dead you cannot bring to life, but those that are living we gave to you, and we look to you, who can write and talk and have soldiers, to get them back." I will assure you it is no easy task to convince them of my zeal when they see so little being done.

I have pledged my word to them that I never would rest easily, day or night, until they should have justice, and just now I would as soon leave the Army as to be ordered away from them, or to be obliged to order them away from here. But you well know the difficulties in the way. You know that parties who would engage in murder like this, could and would (and have already) make statements and multiply affidavits without end in their justification. I know you will use your influence on the right side. I believe, with them, this may be made either a means of making good citizens of them and their children, or drive them out to a hopeless war of extermination. They ask to be allowed to live here in their old homes, where nature supplies nearly all their wants; they ask for a fair and impartial trial of their faith, and they ask that all their captive children living may be returned to them. Is their demand unreasonable?

Unless some action is taken to convince them that Government means kindness and justice, and they are driven away desperate and disappointed, blinded by ignorance, rage, and superstition, I assure you I could hardly command men to fire on them; and if I fail to do for them now everything in my power, I should expect it to be remembered against me when I am finally called to account as my gravest offense and my greatest life responsibility. This letter has been hastily written, but not inconsiderately. You may consider yourself at liberty to use it as you think best. I am willing for a copy of it to go to the Indian Department. Captain Stanwood will, by this mail, send a full account of the matter direct to division headquarters.

If you are able to accomplish anything, I know you will gratify yourself, and your anxiety to do so has already gratified,

Yours, very respectfully,

ROYAL E. WHITMAN,
First Lieutenant Third United States Cavalry.

Colonel J. G. C. LEE, U. S. A., Tucson, Arizona Territory.

APPENDIX A *b*, No. 3.

Testimony of Dr. Bricely, United States Army—Indian women ravished and then killed—Children killed and bodies mutilated by people from Tucson, at Camp Grant massacre, Arizona Territory, April 30, 1871.

TERRITORY OF ARIZONA, *Camp Grant:*

On this 16th day of September, 1871, personally appeared Conant B. Briesly, who, being duly sworn according to law, deposeth and saith: I am acting assistant surgeon

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United States Army, at Camp Grant, Arizona, where I arrived April 25, 1871, and reported to the commanding officer for duty as medical officer. Some four hundred Apache Indians were at that time held as prisoners of war by the military stationed at Camp Grant, and during the period intervening between April 25 and 30, I saw the Indians every day. They seemed very well contented, and were busily employed in bringing in hay, which they sold for manta and such little articles as they desired outside the Government ration. April 29, Captain Chiquita and some of the other chiefs were at the post, and asked for seeds and for some hoes, stating that they had ground cleared and ready for planting. They were told that the garden-seeds had been sent for, and would be up from Tucson in a few days. They then left, and I saw nothing more of them until after the killing.

Sunday morning, April 30, I heard a rumor, just before inspection, that the Indians had been attacked, and learned from Lieutenant Whitman that he had sent the two interpreters to the Indian camp to warn the Indians and bring them down where they could be protected, if possible. The interpreters returned and stated that the attack had already been made, and the Indians dispersed, and that the attacking party were returning.

Lieutenant Whitman then ordered me to go to the Indian camp to render medical assistance and bring down any wounded I might find. I took twelve men (mounted) and a wagon and proceeded without delay to the scene of the murder. On my arrival I found that I should have but little use for wagon or medicine; the work had been too thoroughly done. The camp had been fired and the dead bodies of some twenty-one women and children were lying scattered over the ground; those who had been wounded in the first instance, had their brains beaten out with stones. Two of the best-looking of the squaws were lying in such a position, and from the appearance of the genital organs and of their wounds, there can be no doubt that they were first ravished and then shot dead. Nearly all of the dead were mutilated. One infant of some ten months was shot twice and one leg hacked nearly off. While going over the ground we came upon a squaw who was unhurt, but were unable to get her to come in and talk, she not feeling very sure of our good intentions. Finding nothing further could be done, I returned to the post and reported the state of affairs to Lieutenant Whitman, commanding post.

May 1, Lieutenant Whitman, some citizens, and myself went out to the Indian camp, and on our way we met two squaws and a buck coming in. They stated that their loss was much heavier than we had supposed, and that some eighty-five had been killed, of whom eight only were men, and that some twenty-five of their number had been taken prisoners. We found six more dead bodies, one of which was an old man, two half-grown boys, and three women. The evening of May 1, Lieutenant Whitman sent two Indians, who had come during the day, into the mountains, mounted on horses furnished by him, to bring in two wounded women. The women were brought in in two days. One of them, a wife of Chipuita Caqitan, was shot through the left arm, and the other had received a gunshot wound through the left lung. The Indians who came expressed themselves as satisfied that we had nothing to do with the murder, and further stated that their only wish was to get back the captives and live at peace.

I know from my own personal observation that during the time the Indians were in after my arrival, they were rationed every three days, and Indians absent had to be accounted for; their faces soon became familiar to me, and I could at once tell when any strange Indians came in. And I furthermore state that I have been among nearly all the various tribes on the Pacific coast, and that I have never seen any Indians who showed the intelligence, honesty, and desire to learn, manifested by these Indians. I came among them greatly prejudiced against them, but, after being with them, I was compelled to admit that they were honest in their intentions, and really desired peace.

C. B. BRIESLY,
Acting Assistant Surgeon United States Army.

Sworn to and subscribed before me this 16th day of September, 1871.

WM. NELSON,
Captain Twenty-first Infantry, Commanding Post.

Testimony of Oscar Hutton, post-guide, Camp Grant, Arizona Territory, who affirms that no raiding party was ever made up from the Indians fed at Camp Grant.

TERRITORY OF ARIZONA, *County of Pima, Camp Grant:*

On this 19th day of September, 1871, personally appeared Oscar Hutton, who, being duly sworn according to law, deposes and says:

I am post-guide at Camp Grant, Arizona Territory. Have occupied the position uninterruptedly for nearly three years under its different commanding officers. I came to California from the States in 1850, since which time I have been constantly on the frontier and in Indian country. I have been an officer of volunteers in this Territory, and have perhaps seen as much active service against the Indians as any man living in Arizona.

From the time the first Indians came to this post, in February, 1871, until April 25, when I was ordered out with a scouting party, I was not absent one day. I was in constant consultation with Lieutenant Whitman in regard to them. I acted as Spanish interpreter at nearly every talk with them, and, when other interpreters were employed, was always present, at the request of Lieutenant Whitman. I did not return to the post until some days after the massacre.

Before Lieutenant Whitman forwarded his account of the affair to Colonel Lee, (which account has since been published,) it was read to me, and I fully concurred in all its statements. Now, after having re-read the letter, I see no point in it that is not accurately and faithfully correct, and I further state that I have never seen Indians on a reservation, or at peace about a military post, under so good subjection, so well satisfied and happy, or more teachable and obedient than were these, up to the time I left the post five days previous to the massacre.

I was repeatedly requested to watch every indication of anything like treachery on their part, and I will give it as my deliberate judgment, that no raiding party was ever made up from the Indians fed at this post. I have every reason to believe that, had they been unmolested, they would have remained, and would have gradually increased in numbers, as they constantly had been doing up to the time I left the post.

OSCAR HUTTON.

Sworn to and subscribed before me this 19th day of September, 1871, at Camp Grant, Arizona Territory.

WM. NELSON,
Captain Twenty-first Infantry.

Testimony of F. L. Austin, post-trader at Camp Grant, Arizona Territory.

TERRITORY OF ARIZONA, *County of Pima, Camp Grant:*

On this 19th day of September, 1871, personally appeared F. L. Austin, who, being duly sworn according to law, deposes and says:

I am post-trader at Camp Grant, Arizona Territory; have been in Arizona nearly four years; have heard a great deal of the Apache Indians, and was once attacked by them on the Tucson road; I was at this post when the first Indians came in here in February, 1871, and nearly all the time up to the time of the massacre, April 30. I was taking breakfast with Lieutenant Whitman at about half-past seven a. m. of that day, when the dispatch from Captain Dunn was delivered. I have read the letter of Lieutenant Whitman to Colonel Lee, (since published,) and I fully indorse it throughout. The Indians while here seemed to be under perfect control, and in all my business with them, in paying for some one hundred and fifty tons of hay for the contractor, never had any trouble or difficulty of any kind. They very readily learn any little customs of trade, &c. It is my opinion they would have remained and increased in numbers had they not been attacked.

F. L. AUSTIN.

Sworn to and subscribed before me this 19th day of September, 1871, at Camp Grant, Arizona Territory.

WM. NELSON,
Captain Twenty-first Infantry.

Testimony of Miles L. Wood, beef-contractor at Camp Grant, Arizona Territory.

TERRITORY OF ARIZONA, *County of Pima, Camp Grant:*

On this 19th day of September, 1871, personally appeared Miles L. Wood, who, being duly sworn according to law, deposes and says:

I have been contractor's agent for the delivery of beef at this post since December, 1870. While the Indians were at this post, I was not absent one day, and personally issued to them every pound of beef drawn by them. They brought tickets to me, on which I issued. After completing the issue, I took the tickets to the office of the assistant commissary of subsistence, and verified them by the official count of that day. I never had any trouble in my delivery. Lieutenant Whitman selected an Indian for policeman, gave him his orders, and good order was always preserved. I have lived in California, and have seen a great deal of Indians. Have heard a good deal of the Apaches, and was much surprised at the general intelligence and good behavior of

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those I saw at this post. I have read the letter written by Lieutenant Whitman to Colonel Lee, and I believe all therein stated to be the truth. I have no doubt, if Lieutenant Whitman had not been interfered with in his management, the Indians would have remained here, and would have gone on increasing in numbers.

MILES L. WOOD.

Sworn to and subscribed before me this 19th day of September, 1871, at Camp Grant, Arizona Territory.

WM. NELSON,
Captain Twenty-first Infantry.

Testimony of William Kness, mail-carrier, Camp Grant, Arizona Territory, asserting that no Indian raiding parties ever left Camp Grant.

TERRITORY OF ARIZONA, *County of Pima, Camp Grant:*

On this 19th day of September, 1871, personally appeared William Kness, who, being duly sworn according to law, deposes and says:

I have resided at this post and Tucson since the 24th of last February; was employed to carry the mail from Tucson to Camp Grant up to the 24th of April; after that I was interpreter until the 30th of April, the day of the massacre, since which time, and whenever the Indians have returned to the post, I have acted as interpreter. I have been on the frontiers for twenty-six years; am familiar with Indians and their habits; have fought them and lived peaceably with them. I had not much faith in Apaches; till I came to Camp Grant I was prejudiced against them. I made it a point to study the character and habits of the Apache Indians at Camp Grant before the massacre, and the result was that I was convinced that they were acting in good faith and earnestly desired peace; they were industrious, the women particularly so. Among all the Indians I have ever seen, I never met with as great regard for virtue and chastity as I have found among these Apache women. In regard to the charge that after they were fed they went out on raiding parties, I have to say that I do not believe it. They were contented under our supervision, being in every three days for rations, and their faces familiar, and their number constantly increasing. I have read the statement of Oscar Hutton in regard to this point, and I have no doubt that he is correct—that no raiding parties were ever made by the Indians from this post. I also believe that if the massacre had not occurred, we should have had from 800 to 1,000 Apache Indians on this reservation before this time.

There were one hundred and sixty-six at the distribution of clothing by Commissioner Colyer on the 16th of September, and this morning there are seventy-nine more in from Captain Chiquita's band for the same purpose, and I firmly believe that if they are let alone and firmly protected, they will remain at peace and advance in civilization.

WILLIAM KNESS.

Sworn to and subscribed before me this 19th day of September, 1871, at Camp Grant, Arizona Territory.

WM. NELSON,
Captain Twenty-first Infantry.

CAMP GRANT, ARIZONA TERRITORY,
September 10, 1871.

SIR: I have the honor to submit for your consideration the following statement relative to the so-called Camp Grant Indians, properly known as Aravapa Indians, who were collected upon this reservation early in the spring of the year current. I have been on duty at this post as an officer of the Third United States Cavalry since October 17, 1870. I was present at this post about the middle of February, when the first Aravapa Indians came in and asked for terms of peace. The subject was first introduced by two or three squaws, who came in under flag of truce, and informed the post commander, Lieutenant Royal E. Whitman, Third Cavalry, that a large number of the Aravapa Indians desired to come into the post, with a view to the establishment of a permanent peace with the Government of the United States. After hearing the wishes of the Indians expressed, Lieutenant Whitman granted permission for those who desired to come in and talk, telling the squaws that he desired to converse with the chiefs of bands, and assuring them that those who came in for that purpose would be protected and allowed to go out unmolested, provided the terms of peace should not

prove satisfactory. Upon this the squaws went out and reported to the chiefs of several small bands, who came in under flag of truce with their people. The three who came in first were as follows: Es-kim-en-zee, Chiquita Capitan, and Santo. Upon arrival of these chiefs, a conference was held, at which conference I was present, as also those subsequent, up to the 11th of April. Many of the Indians of the three bands were also present, but the chief of each band was the representative for his people, expressing their wishes for them. I am unable to quote the precise language of the chiefs, but the purport of their words was as follows, viz: That they were tired of war with the whites, and wished permanent peace; that this section of the country, stretching along the Aravapa Creek from the Rio San Pedro to the Aravapa or Galiura Mountains, they had always considered as their homes, and that they wished now to come in and be allowed to plant in the valley of the Aravapa Creek; also that they might be supplied with farming utensils and the necessary provisions to sustain life until they could raise crops. After hearing their propositions, Lieutenant Whitman informed them that he thought their requests would be granted, but that he had no authority to establish a reservation for them and make permanent peace without the approval of higher authority, telling them he would report without delay for instructions from the department commander, and, until he received further instructions, would furnish them with what provisions he was allowed to issue, viz, one pound of beef and one pound of corn or flour per day to each Indian. They expressed themselves satisfied with this, but stated that it would be necessary for them to go out occasionally a short distance from the post, on the side-slopes of the adjacent mountains, for the purpose of gathering mescal, as they considered it a necessary article of their diet, and were told by Lieutenant Whitman that this permission would be granted when considered necessary. At this period it was supposed that the department commander, Colonel George Stoneman, Twenty-first Infantry, would soon be at the post, and the Indians expressed themselves very anxious to see him as soon as possible, that they might get authority to commence planting. Lieutenant Whitman immediately reported the matter by letter bearing date February 24, 1871, and his second, February 28, 1871. Of these letters I understand you are to receive official copies, so that it is unnecessary for me to mention them, except to refer to that dated February 28. This latter was written in considerable haste, and, to expedite matters as much as possible, a special messenger was sent to accompany the mail to Florence settlement, on the Gila, with instructions to procure a horse there and carry the letter to Sacaton, the first mail-station on the regular line between Tucson and department headquarters, the latter then being at Drum Barracks, California. In the haste of preparing this letter, the proper briefing, as required on the outer fold, was unintentionally neglected, and this fact served to delay the instructions which Lieutenant Whitman required, as the letter came back in about the usual time necessary for a communication to pass to and from Drum Barracks, with an indorsement calling attention to the neglected briefing, but giving no instructions in regard to the Indians. During this period nothing had occurred at the post to cause any one to doubt the sincerity of the Indians. At all times they behaved themselves in a perfectly orderly manner, and obeyed implicitly the orders of the post commander. They had requested, upon their arrival, to be given a camping-ground, and had been placed inside the reservation on the Aravapa, about one mile from the post; however, as the water in the Aravapa soon disappeared, it was necessary for them to follow the stream up, and for this reason they were allowed to change their camp several times, until finally they established it, when the so-called Camp Grant massacre took place on the 30th of April last. Whether or not this latter camp was inside the military reservations of this post I consider as of little importance, for, at all events, the Indians were allowed by the post commander to establish it there, and he in my presence had told them repeatedly that, so long as they behaved themselves properly, and remained subject to his orders, they should and would be protected; and, in referring to the life which they were now leading as compared with that which they had led, he told them they could sleep at night in their camp in as perfect security as could we, the officers of the garrison, inside our quarters. They were allowed, at this time, to sell hay to the Government at the contract price, and, with the proceeds of such sale, were able to clothe themselves very decently. Repeatedly they expressed themselves contented, but often asked when the department commander would come, and when they would be allowed to plant. Discontent appearing to prevail with a portion of the people of Southern Arizona, and certain articles of censure appearing in one or two of the journals at this time, Lieutenant Whitman was very particular to warn all of the Indians that in no manner should they lay themselves liable to suspicion, telling them that if ever one or two of them should go out and engage in hostilities, all would suffer the consequences. They were made to understand that, by making peace with the military at this post, they had made peace with the citizens of the Territory as well, and with us, as with them they was no distinction of tribes. They were also told, and made to understand, that they would not be permitted to depredate in Sonora, and expressed themselves as anxious for peace with all.

You have asked me, sir, to state to the best of my knowledge the general character

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of the Indians referred to, and whether, or not, they were in the habit of making predatory excursions during the time they were at this post. First, in regard to the character of the Indians, it has been my fortune at various periods of my life to be brought in contact with several tribes of friendly Indians, and, as a natural consequence, I have compared the character of the Apaches with that of others. Speaking generally of these Indians, I have considered them superior in intelligence to any tribe I have met with.

The general reputation for honesty of the Apache tribe is poor; but these people, as I have before stated, gave no cause of complaint until their final outbreak, the causes of which it would, perhaps, be well to consider before condemning all. Of these causes I understand you will be informed, so that it is unnecessary for me to mention them here. As regards any acts of hostility committed by these Indians from the time they came upon the reservation up to their final outbreak, June 8, 1871, at which time they killed Charles McKenney, I submit the following: From the time they came in, these Indians were counted and their numbers recorded every three days. I kept no journal at that time, but very frequently went with Lieutenant Whitman and counted the various bands; those counts, of course, were recorded, as the issues were made accordingly, and the records, I believe, are preserved. Comparing, then, the date of any depredation in Southern Arizona, or elsewhere, with the records, will show whether or not any of these Indians could have been engaged therein. In this, however, there is one difficulty, viz: At various times small parties were permitted to go out for mescal, as the allowance was not sufficient; during these periods I am unable to vouch for their acts, and can only say that usually those who went out were mostly women and children, it being the custom among the Indians of this tribe, as of others, to require their women to do the greater portion of their work. For the reasons stated, it is impossible for me to say positively that no Indians upon the reservation engaged in hostilities, but my conviction was that they did not, and I shall continue so to believe until I have seen some evidence to the contrary. I do not consider the statements of a few citizens that some of these Indians had committed depredations a sufficient proof to warrant the indiscriminate murder of a whole band, and it is certain that it was impossible for any large number to have been engaged in hostilities during the time the bands were here; moreover, I do now doubt the ability of any person or persons to prove that any one Indian of these bands committed a single hostile act from the time of their arrival here, about the middle of February, 1871. It has been asserted that this fact can be proved. By proof, I mean sufficient proof to convict before a properly constituted tribunal. I have not arrived at the conclusions I have formed on account of any especial love for the Apache tribe, nor from any prejudice against the citizens of this Territory, among whom I have found fine gentlemen and warm friends. On the contrary, I was strongly opposed to the peace policy with these Indians when they first came in, and was not convinced of their sincerity until I received evidence by watching their actions carefully. Moreover, as I was in nowise responsible in the Indian matter, I consider myself an impartial spectator from the middle of February up to the 11th of April, at which time I left the post on leave of absence, and from May 21 to June 8. In closing, I deem it my duty, sir, to mention a subject in connection with the Indian question which relates to the acts of an officer of the Army, viz: Lieutenant Royal E. Whitman, Third Cavalry. Attempts have been made, principally through the columns of the Arizona Citizen, a journal published in Tucson, Arizona Territory, to make it appear that this officer was a debauched scoundrel and a slave to vice. Among other things, he has been accused of associating with Indian women, and of being a confirmed drunkard. I know little of this officer's history previous to his assuming command of this post, December last, but from the time the Indians came in up to the 11th of April, and from May 21 to the time they left, to the best of my knowledge he touched not a drop of liquor. The other statement given in the Arizona Citizen had not the slightest foundation in truth. Of his official acts, if I had a right to speak, I could speak only in his praise; but the records of this post are his sufficient vouchers. I have taken this liberty to correct the abuse that has been hurled at Lieutenant Whitman, for the reason that I have been a great portion of the time the only officer serving with him, and I have not corrected it before for the reason that no proper opportunity presented itself.

The statements I have set forth in the foregoing I certify on my honor are correct, and have the honor to be, sir, very respectfully, your obedient servant,

W. W. ROBINSON, JR.,
Second Lieutenant Third United States Cavalry.

HON. VINCENT COLYER,
Indian Commissioner.

APPENDIX A *b*, No. 4.

LONG BRANCH, NEW JERSEY,
July 13, 1871.

HON. C. DELANO,
Secretary of the Interior:

Mr. Colyer, secretary of the board of Indian peace commissioners, has told me of the report of Superintendent Pope, to the effect that with enlarged powers and assurances of protection and proper provisions, the wild Indians of New Mexico and Arizona may now be induced to come into Cañada Alamosa. I suggest that enlarged powers be given to Superintendent Pope to effect so desirable an object, or that Mr. Colyer be sent with all the necessary powers. I will direct the War Department to give all the assistance necessary to carry out the object of Mr. Pope or Mr. Colyer, as the case may be.

Please call on the Secretary of War, or, in his absence, upon General Sherman, for such orders to the troops for supplying transportation, provisions, or escort as may be needed to carry out the designs of the Indian Bureau in the matter.

Very respectfully, your obedient servant,

U. S. GRANT.

APPENDIX A *b*, No. 5.

DEPARTMENT OF THE INTERIOR, INDIANS,
Washington, D. C., July 21, 1871.

SIR: You are hereby authorized and requested to proceed to New Mexico and Arizona Territories, and there take such action as in your judgment may be deemed wisest and most proper for locating the nomadic tribes of those Territories upon suitable reservations; bringing them under the control of the proper officers of the Indian Department, and supplying them with necessary subsistence and clothing, and whatever else may be needed.

The Department invests you with full powers, to be exercised according to your discretion, in carrying into effect its views in relation to the Indians referred to, and I have to request that you will, from time to time, report to the Secretary of the Interior your action and progress and the result of your investigations.

I transmit herewith, for your information, a copy of a letter of this date from the Commissioner of Indian Affairs, together with the papers therein referred to.

Very respectfully, your obedient servant,

B. R. COWEN,
Acting Secretary.

HON. VINCENT COLYER,
Secretary Board Indian Commissioners, present.

APPENDIX A *b*, No. 6.

Letter from Commissioner Parker, suggesting enlarged powers be given to Vincent Colyer.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., July 21, 1871.

SIR: I have the honor to transmit you herewith a copy of office letter of the 18th of March last to Superintendent Pope, of New Mexico, directing him to send Apache chief Cochise and other prominent Indians of that tribe to this city, for the purpose of conferring with this Department in regard to the condition and welfare of their people. I also forward copies of letters, in reply thereto, from Superintendent Pope, of the dates of April 6, April 21, May 14, and June 28, in which he reports his progress in the search for said Indians and the finding of Cochise, but that he was unable to prevail upon him then to come in, because of his fear of the military and the citizens. I also transmit a copy of a letter from Governor Pile, of New Mexico, dated June 19, 1871, referred to this Department by the Secretary of State.

The President having directed that enlarged powers be given to Superintendent Pope, or that Mr. Colyer be sent with the necessary powers to establish friendly relations with and locate the wild Indians of New Mexico and Arizona, I would respectfully suggest, as requested by you in verbal conversation yesterday, that the above letters be taken by Mr. Colyer as his guide of procedure, and that, in addition, he be

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invested with discretionary powers in the matter, to be used as the circumstances which may develop themselves upon his arrival in those Territories may demand. I suggest that he be authorized to do whatever in his judgment may appear most wise and proper in locating the roving tribes in those Territories on suitable reservations, in bringing them under the supervision of the respective agents, and in arranging issue of the necessary supplies for their wants, as will be for the best interests of the Indians, the Government, and citizens of said Territories.

Very respectfully, your obedient servant,

E. S. PARKER,
Commissioner.

Hon. C. DELANO,
Secretary of the Interior.

APPENDIX A *b*, No. 7.

PINOS ALTAS, NEW MEXICO, *July* 18, 1871.

SIR: Yours of June 15 was duly received, giving me the information I requested, &c., for which accept my thanks. I was also pleased to hear from Captain Stevens, although sorry to hear he is so sick; he is a noble, good man.

Since the receipt of your letter I have been notified of several Indian depredations being committed on the Mimbres River on the 19th of June. Indians stole three horses from the Upper Mimbres while picketed within four hundred yards of the house of George O. Perrault, justice of the peace of that precinct, who at the time was trying a case for the parties whose horses were stolen. They were followed about thirty miles in the direction of your reservation by the owners of the horses on foot. About the same time two or three horses were stolen from a ranch about seven miles above the town of Rio Mimbres; since then some cattle were stolen from the same ranch and followed to your reservation, where they were recovered, for which I thank you. About a week ago two horses and one mule were stolen by Indians from near Fort Bayard, which stock was followed some distance in the direction of your reserve.

I am reliably informed, by prominent citizens who have seen and conversed with the Mexicans who followed and recovered their oxen from the Indians on your reservation, that they saw, in possession of Indians under your charge, other stolen stock that they identified, but that you was not able to recover it from the Indians, and that they positively refused to give it up to the owners or to yourself; therefore I hope that this matter will be fully explained to Superintendent Pope, to see how long this state of affairs is to exist. What we want to know is, whether our stock can be recovered or not from Indians on your reservation, when fully proved and identified, or if we are to be forever at the mercy of these thieving, murderous Apaches, who have a house of refuge at Alamosa? If so, the sooner we know it the better, because the citizens of this country are determined to put a stop to it, and, if they carry out their programme, the Camp Grant massacre will be thrown entirely in the shade, and Alamosa will rank next to Sand Creek.

I have done my best to keep the people of Grant County from committing any overt act; but unless we have some reliable protection furnished us soon from the thieving, murderous villains, whom you are feeding and have not power to keep from robbing and plundering our people, I shall hereafter do nothing to prevent an armed body of true bold frontiersmen from leaving this county on one of the numerous trails that lead to Alamosa, to find their stock and punish the robbers and murderers wherever they may find them.

I do hope you may do all in your power to prevent such a thing, but I can assure you unless something is done soon, our indignant citizens will turn out *en masse* and settle the Alamosa reservation question fully. Hoping to hear from you soon,

I remain, yours truly,

R. HUDSON.

O. F. PIPER, Esq.,
Indian Agent at Cañada Alamosa, New Mexico.

UNITED STATES INDIAN AGENCY FOR SOUTHERN APACHES,
Cañada Alamosa, New Mexico, July 24, 1871.

DEAR SIR: Yours of the 17th instant received. You have been misinformed of what occurred here when the two Mexicans from Rio Mimbres were here looking for stock stolen from them. The chiefs came in the morning these men came, to inform me that two or three of their young men had stolen some animals (giving the number and

kind) from the Mimbres, and wished to know what to do. I told them that they must bring the stock to me, which they promised to do. As soon as I got a description of these men's animals, I sent one of the chiefs and an Indian after the oxen and one horse, said to be in the mountains. That night they brought in the oxen, but could not find the horse. I sent for all the chiefs and principal men, and told them that those horses that had been identified by these men as theirs must be given up by the parties that had them, and that neither they nor their families could have rations until this was done. They did bring in all the animals identified by the Mexicans. One horse that they claim to have lost, has not been found. I think it has not been brought here; if it is brought in, I have no doubt but I will get it. Had the two Mexicans acted prudently, I could have obtained the animals with much less trouble, and they could have had them to take back with them. The Indians never did refuse to give the animals up to me, but always said that they should be given up. One of the Mexicans, I was confident, would misrepresent what had occurred here.

I again, through you, say to the people of Grant County, that if they trace their lost stock to the reservation, and will come to me in a peaceful manner, I have no doubt that they will recover them.

I also assure you that the Indian Department is doing, and will do, all that is possible to protect the people of this Territory, and settle the Indian troubles. A little patience and forbearance by the people at this particular time will go far to assist in this object. I will refer your letter to the superintendent of Indian affairs for this Territory.

Yours truly,

O. F. PIPER,
United States Indian Agent.

Hon. R. HUDSON,
Pinos Altas, New Mexico.

CAÑADA ALAMOSA, NEW MEXICO,
July 27, 1871.

SIR: I have the honor to transmit herewith a private letter from Judge Hudson, of Grant County, and a copy of my reply. The letter contains severe threats that I thought you should be notified of. I recovered all the stolen stock claimed by the parties mentioned in the Judge's letter, except one horse, which I have good reasons for believing was not brought here. I am confident that the chiefs and leading men are doing all in their power to prevent any of their people from committing depredations on the citizens of the Territory.

Respectfully, your obedient servant,

O. F. PIPER,
United States Indian Agent.

NATHANIEL POPE, Esq.,
Superintendent Indian Affairs, Santa Fé, New Mexico.

APPENDIX A *b*, No. 8.

PINOS ALTAS, NEW MEXICO,
July 30, 1871.

COLONEL: I have the honor to inclose herewith resolutions of the people at Rio Mimbres, New Mexico, so as to show you the feeling of the citizens of Grant County, which I hope will call your immediate attention to affairs at the Alamosa reservation, as our citizens are determined to take the law in their own hands, if it is impossible to get justice from you or your subordinates.

I have used my best endeavors, and have kept our citizens from going to Alamosa on former occasions, in hopes that some measures would be taken to return stolen stock to persons claiming it and proving their property personally to the agents.

I have no fault to find with Mr. Piper, but our citizens say he is powerless with the Indians at Alamosa at present. Hoping you will give this matter your prompt attention, and keep our citizens from doing an overt act that I should very much regret,

I am, yours respectfully,

RICHARD HUDSON,
Probate Judge, Grant County, New Mexico.

Colonel POPE,
Superintendent of Indian Affairs, Santa Fé, New Mexico.

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Proceedings of a meeting of the citizens of the town of Rio Mimbres, Grant County, New Mexico, which assembled spontaneously at the store of R. V. Newsham, at 3 o'clock p. m. on Wednesday, July 19, 1871.

The meeting organized by electing R. V. Newsham as president, and Henry Schwenker as interpreter and secretary.

The president explained the object and wish of the meeting to be, to take what steps were deemed necessary in view of the incessant robberies by Indians.

A committee, consisting of Agapito Balencia, Marshall St. John, and Henry Schwenker, was appointed to draught resolutions.

The following preamble and resolutions were introduced by the committee and unanimously adopted by the meeting:

Whereas the people of Rio Mimbres, Grant County, New Mexico, have been continually robbed and plundered of their stock and household goods, and have, by actually following their stock, found it on the Indian reservation at Cañada Alamosa, and, upon identifying their property, could not recover it or get any satisfaction from the Indian agent; and whereas the Constitution of the United States grants to every American citizen the right of life, liberty, and property; and whereas they have until now supplicated in vain to the authorities, both civil and military, for a redress of their grievances; therefore, be it

Resolved, That our own is all we ask, and will and must have, even at the peril and sacrifice of our lives and property.

Resolved, That the people of Grant County, New Mexico, organize themselves into a posse, and follow their stock to wherever it may be, and take it by force wherever found, even if it be at the sacrifice of every Indian man, woman, and child, in the tribe.

Resolved, That if opposed by Indians or their accomplices, be they Indian agents, Indian traders, or Army officers, let them be looked upon as our worst enemies, and the common enemies of New Mexico, and be dealt with accordingly.

Resolved, That a copy of these resolutions be forwarded to the probate judge of this county.

No other business being before the meeting, it adjourned *sine die*.

R. V. NEWSHAM, *President*.

HENRY SCHWENKER, *Secretary*.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, New Mexico, August 3, 1871.

SIR: Inclosed herewith I send you a copy of resolutions passed on the 9th July, 1871, by the citizens of Rio Mimbres, New Mexico, regarding the depredations of the Indians of your agency; also a copy of a letter from Hon. R. Hudson, probate judge, dated Pinos Altas, New Mexico, 30th July, 1871, upon the same subject.

You are directed to make every effort to recover any stolen property that may be brought to your reservation, and to secure the thieves for punishment. If necessary, you will call upon the commanding officer of the nearest military post for troops to enforce your demands for thieves and stolen property. If you cannot secure the thieves, drive them from the reservation.

You will keep your Indians on the lookout for scouting parties, and send them far enough to enable you to learn of the approach of scouts in time to call for troops, if you consider it necessary to prevent an attack.

I have requested the commanding officer of this district to hold a sufficient force in readiness to enable you to carry out these instructions, and to prevent a repetition of the Camp Grant affair.

With much respect, your obedient servant,

NATHANIEL POPE.

O. F. PIPER, Esq.,
Indian Agent, Cañada Alamosa, New Mexico.

APPENDIX A *b*, No. 9.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, New Mexico, August 4, 1871.

SIR: I have the honor to transmit herewith, for your information, a copy of a letter from Hon. R. Hudson, dated Pinos Altas, New Mexico, 20th July, 1871, transmitting a series of resolutions passed by the citizens of Rio Mimbres, New Mexico, dated 19th July, 1871, regarding the depredations of the Apache Indians located at Cañada Alamosa, New Mexico; also copies of a letter from Hon. R. Hudson to Agent Piper, dated Pinos Altas, New Mexico, 18th July, 1871, and Agent Piper's reply, dated Cañada Alamosa, New Mexico, 27th July, 1871, and a copy of a letter to me from Agent Piper, all upon the same subject.

I have directed Agent Piper to make every effort to recover any stolen property that may be brought to his reservation, and, if necessary, to call upon the commanding officer of the nearest military post for troops to enforce his demands for thieves and stolen property, and have also directed him to keep his Indians on the lookout for scouting parties, so that he may be advised of their approach in time to call for troops, if he considers it necessary to prevent an attack.

Therefore I have to request that at least one company of troops may be held in readiness to move at short notice to assist Agent Piper should he consider it desirable to apply for a force to prevent an attack upon the Indians of his agency, or to secure thieving Indians and recover stolen property.

With much respect, your obedient servant,

NATHANIEL POPE,
Superintendent of Indian Affairs.

The COMMANDING OFFICER,
District of New Mexico, Santa Fé, New Mexico.

APPENDIX A *b*, No. 10.

CAMP APACHE, ARIZONA TERRITORY, *July 26*, 1871.

DEAR SIR: According to promise, I drop you a few lines to let you know what is going on in the "land of the Apaches." I returned from Tucson on the 24th inst. General Crook left that place on the 11th, with five companies of cavalry, en route to Apache Pass, supposed to be after Cochise. Arizona people expect great things of him, and say that he has unfurled the black flag, and goes in for extermination or permanent peace.

Indians about Tucson are numerous, committing many depredations which you undoubtedly have seen account of ere this.

Miguel, the chief of the Coyoteros near this place, has refused to leave his country, and has offered his services to Colonel Green to fight any of the Apaches. We all believe in him, and are satisfied that he has always acted in good faith with the whites, and will continue to do so. He and his people have a large amount of corn planted this year, and have prospects of a fine crop. There have been no rations given to Indians at this post for over two months; still, Miguel and his people are quiet, and have committed no depredations. Hawkins, who was lately shot at Prescott, had two thousand head of cattle on the Little Colorado, and at present has but two herders, and the cattle scatter for several miles, but as yet the Indians have not taken or killed any of them. Miguel says that all the Indians of his band have promised him not to go near or interfere with them in any way.

We are making preparations for a big campaign, and will fight Apaches with Apaches. Miguel and some of his people go with us. I want you, governor, to try and do something for old Miguel. I assure you that he deserves it more than any other Indian in the country, and I know, governor, that you have the influence and the power, and that you take great interest in the Indian; so turn your attention over this way and help old Miguel. If you can possibly do so, come over and see us, and have a talk and see for yourself. Colonel Green sends his regards. I gave Charley Franklin a note to you while in Tucson; I hope you will give it your attention; it will be for the benefit of the Queens. I will send you, by next chance, a note to Vincent Colyer, in regard to what we spoke about at Wingate. I have talked to Miguel about you, and he is very anxious to see you; so come on.

I am, governor, very respectfully, yours, &c., &c.,

C. E. COOLEY.

W. F. M. ARNY, Esq.,
Santa Fé, New Mexico.

APPENDIX A *b*, No. 11.

Order to N. Pope, superintendent Indian affairs New Mexico, to forward supplies to Apache Indians on White Mountains, Arizona Territory.

SANTA FÉ, NEW MEXICO, *August 28*, 1871.

SIR: You will please see that the peaceable band of the Coyotero Apaches, under their chief Miguel, at Camp Apache, Arizona, are supplied with beef, corn, and clothing, (blankets, manta, &c.,) to an amount not exceeding $2,000; and I would suggest that Agent W. F. M. Arny be directed to extend his visit from the Zuni Pueblo village to

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the Apache reservations, to execute these instructions. I would have given this order to the superintendent of Indian affairs in Arizona but for the fact that this reservation is more accessible from your superintendency, and Mr. Army is going so near it on his present visit.

Very respectfully, your obedient servant,

VINCENT COLYER.

NATHANIEL POPE, Esq.,
Superintendent Indian Affairs, New Mexico.

APPENDIX A *b*, No. 12.

[Telegram.

SANTA FÉ, NEW MEXICO, *August* 14, 1871.

Hon. C. DELANO,
Secretary of the Interior, Washington, D. C.:

The roving Apaches rapidly coming in; twelve hundred now at Cañada Alamosa; five hundred at Fort Stanton, New Mexico. Cochise heard from. Runners sent out from several points to give Indians fair warning, if they want peace, must come to reservations. I leave for Alamosa this morning with Superintendent Pope. All the Utes seriously discontented Should be promptly attended to. Navajoes quiet; have over forty thousand sheep; will be self-sustaining in few years. The schools among Pueblos well attended.

VINCENT COLYER.

APPENDIX A *b*, No. 14.

CAÑADA ALAMOSA, NEW MEXICO, *August* 21, 1871.

SIR: Mr. Trujillo has just got in without seeing Cochise. He says that he very unexpectedly met General Crook, who ordered him back, and refused to recognize his authority to go to Cochise's camp, and threw his letter down in disdain, saying that the superintendent of Indian affairs in New Mexico nor any of the Indian agents had any authority to send parties to Arizona; that his instructions authorized him to capture any American or Mexican that was found in his route. He also says that they attempted to arrest his Indian, but Lieutenant Ross knew Loco, and interceded for him. General Crook would not let him get his rations, which were at some distance from where he met the party. The general told them that they were lucky to get back with their lives without their rations. If you can return here, I think that this affair should be investigated further.

Yours truly,

O. F. PIPER.

NATHANIEL POPE, Esq.

I should also state that General Crook selected the route for him to return, and told him not to go by any other.

APPENDIX A *b*, No. 15.

WASHINGTON, D. C., *November* 7, 1871.

SIR: Reservations for the roving Apache Indians of New Mexico and Arizona were selected under your instructions of 30th July, 1871, as follows:

For the Mimbres and Coyoteros, at Tularosa Valley, in New Mexico. See accompanying paper marked A.

For the Coyoteros and Chileons, of Arizona, at Camp Apache, in White Mountains, Arizona. See paper marked B.

For the Aravapas and Pinals, at Camp Grant, Arizona Territory. See paper marked C, and accompanying map.

For the Mohave Apaches, at Camp Verde, Arizona Territory. See paper marked D. A detailed description of the Camp Apache reservation, which was established by Major General Thomas, will be found on file in the War Department.

I also requested, with the advice of General Crook, and the several post commanders, that temporary asylums, where the Tontos, Hualapais, and Western Band of Apache Mohaves might be protected and fed, should be established at Camp McDowell, Beal's Spring, and Date Creek, until such times as the Indians collected there could be removed to permanent reservations.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Hon. C. DELANO,
Secretary of the Interior, Washington, D. C.

NOTE.—The Camp Apache or White Mountain reservation was selected and its boundaries fixed by the late Major General Thomas, United States Army, with the view of placing all the roving Apache Indians of Arizona and Western New Mexico upon it. As that scheme did not appear to me practicable at this present time, and yet might become so in a few years, I thought it best to still reserve this extensive tract, as yet wholly unsettled, until such time as the experiment contemplated by General Thomas may be attempted, should the Government ever deem it advisable to try it.

V. C.

A.

Tularosa Valley, New Mexico, reservation.

CAMP TULAROSA, NEW MEXICO,
August 29, 1871.

SIR: Agreeably to the power conferred upon me by the President, and communicated to me in the letter of the honorable Secretary of the Interior of the 22d July, 1871, that I should proceed to New Mexico and Arizona, and there take such action as in my judgment should be deemed wisest and most proper for locating the nomadic tribes of those Territories upon suitable reservations, bringing them under the control of the proper officers of the Indian Department, &c.; assisted by yourself and O. F. Piper, agent for the Southern Apache Indians, I have carefully examined the place and neighborhood at Cañada Alamosa, where the agency is at present located, and for several reasons find the same unsuitable for a reservation. Assisted by the officers named above, I have also carefully inspected the valley of the Tularosa, and finding the same to possess most of the requisites necessary to a home for the Indians, it being remote from white settlements, surrounded by mountains not easily crossed, sufficient arable lands, good water, and plenty of wood and game, I hereby declare the said valley of the Tularosa, beginning at the head-waters of the Tularosa River and its tributaries in the mountains, and extending down the same ten miles on each side for a distance of thirty miles, to be an Indian reservation, for the sole use and occupation of the Southern and other roving bands of Apache Indians, their agent, and other officers and employés of the Government, the laws relating to Indian reservations in the United States governing the same until such time as the Executive or Congress shall approve or set aside this order. I would, therefore, suggest that Agent Piper be instructed to remove his agency and the Indians under his charge from Cañada Alamosa to the Tularosa Valley, as soon as practicable after the receipt of this letter. The War Department having directed the officers commanding the district of New Mexico and Arizona to afford military protection to such Indians as may be induced to come in, both on their way and after arrival at the reservation, the agency will be amply protected, and the Department having authorized me to supply these Indians with whatever may be necessary, you are at liberty to incur such moderate expenditure as may be absolutely necessary to carry out the above instructions.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

NATHANIEL POPE, Esq.,
Superintendent of Indian Affairs.

B.

White Mountain reservation, Arizona.

CAMP APACHE, ARIZONA TERRITORY,
September 5, 1871.

SIR: As the White Mountain region has been set apart by the War Department as an Indian reservation, and there are several bands of peaceably disposed Apaches who

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have for many years lived in this country, who cannot be removed without much suffering to themselves, risk of war, and expenses to the Government, I have concluded to select the White Mountain reservation, the boundaries of which were defined in letter of H. M. Roberts, major of engineers, dated headquarters military division of the Pacific, San Francisco, California, January 31, 1870, as one of the Indian reservations upon which the Apache Indians of Arizona may be collected, fed, clothed, and otherwise provided for and protected, agreeable to the power conferred upon me, at the suggestion of the President, by the honorable Secretary of the Interior, under date July 21, 1871, and the orders of the War Department July 18, 1871, and supplementary orders July 31, 1871, copies of which are herewith inclosed.

Agreeable to your wish that I should name the articles and amount of provisions to be issued, I would suggest that one pound of beef and one pound of corn *per capita* be issued with salt daily, and sugar and coffee occasionally.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Lieutenant Colonel JOHN GREEN,
First Cavalry, U. S. A., Commanding Camp Apache, Arizona Territory.

Detailed description of the White Mountain reservation, Arizona Territory.

ENGINEER'S OFFICE,
HEADQUARTERS MILITARY DIVISION OF THE PACIFIC,
San Francisco, California, January 31, 1870.

SIR: I respectfully forward the following description of the proposed Indian reservation in Arizona. The boundaries of the reservation to be as follows, as shown in red on the accompanying map: Starting at the point of intersection of the boundary between New Mexico and Arizona, with the south edge of the Black Mesa, and following the southern edge of the Black Mesa to a point due north of Sombrero or Plumoso Butte, then due south to said Sombrero or Plumoso Butte, then in the direction of the Picache Colorado to the crest of the Apache Mountains, following said crest down the Salt River to Pinal Creek, and then up the Pinal Creek to the top of the Pinal Mountains, then following the crest of the Pinal range, "the Cordilleras de la Gila," the "Almagra Mountains," and other mountains bordering the north bank of the Gila River, to the New Mexican boundary near Steeple Rock, then following said boundary north to its intersection with the south edge of the Black Mesa, the starting point.

Very respectfully, your obedient servant,

H. M. ROBERT,
Major Engineers.

General W. D. WHIPPLE,
Adjutant General Military Division of the Pacific.

C.

Camp Grant reservation.

CAMP GRANT, ARIZONA TERRITORY,
September 18, 1871.

SIR: The boundaries of the reservation, selected with the approval of the President and Secretary of the Interior and Secretary of War, at Camp Grant, Arizona Territory, within the limits of which all peaceably disposed Arivapa, Pinal, and other roving bands of Apache Indians are hereafter to be protected, fed, and otherwise provided for, will be as follows: Bounded north by the Gila River; west by a line ten miles from and parallel to the general course of the San Pedro River; south by a line at right angles to the western boundary, crossing the San Pedro ten miles from Camp Grant; east by a line at right angles to the southern boundary, touching the western base of Mount Turnbull, terminating at the Gila River, the northern boundary.

Citizens who have built, or are now working, ranches within the above-described boundaries, will be allowed to remain, to secure their crops and care for their property, until further orders from Washington, D. C.; provided they conform to the laws prescribed by Congress for the government of Indian reservations.

A copy of the laws and regulations governing this, as well as all other Indian reservations, will be forwarded to you on my return to Washington.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Lieutenant ROYAL E. WHITMAN, U. S. A.,
In charge Indian reservation, Camp Grant, Arizona Territory.

D.

Camp Verde reservation.

CAMP VERDE, ARIZONA TERRITORY,
October 3, 1871.

GENERAL: Having personally inspected the country and the condition of the Apache Mohave Indians on the Verde River above this post, and finding the Indians to be in considerable numbers sick, destitute, and in a starving condition; having no boundaries defining their home; their country overrun by hunters who kill their game, and not unfrequently kill the Indians—gold prospectors and others, none of whom locate in this section of the country—agreeably to the powers conferred upon me by the President, and communicated to me in the letter of the Secretary of the Interior dated July 21, 1871, and the orders of the Secretary of War of July 18 and 31, 1871, and in harmony with the humane action of Congress in providing funds for this purpose, I have concluded to declare all that portion of country adjoining on the northwest side of and above the military reservation of this post, on the Verde River, for a distance of ten miles on both sides of the river to the point where the old wagon-road to New Mexico crosses the Verde, supposed to be a distance up the river of about forty-five miles, to be an Indian reservation, within the limits of which all peaceably disposed Apache Mohave Indians are to be protected, fed, and otherwise cared for, and the laws of Congress and Executive orders relating to the government of Indian reservations shall have full power and force within the boundaries of the same unless otherwise ordered by Congress or the President.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Brevet Major General C. GROVER,
Commanding Camp Verde, Arizona Territory.

APPENDIX A *b*, No. 16.

Industry of the Apaches.—Testimony of Colonel Green.

HEADQUARTERS CAMP THOMAS, ARIZONA TERRITORY,
December 31, 1870.

[Extract.]

SIR: I have the honor to inclose orders Nos. 66 and 67, current series, and would respectfully ask their approval by the department commander.

The Indians furnished one hundred and thirty tons of hay, at $30 per ton, for which they were paid in flour, charging cost and transportation, 16¼ cents per pound. After they delivered this amount of hay, I ordered the acting assistant quartermaster to purchase sixty additional tons, and pay them in corn; but the weather became so bad they could not furnish it at that time, and as they had nothing to eat but the beef issued, I directed the acting commissary of subsistence to purchase six thousand pounds of corn from the quartermaster's department and issue it to them. I afterward concluded it would be better to keep them employed, and therefore directed the purchase of the wood from them.

My whole aim is to keep them employed this winter if possible, as I think it will induce them to plant more next season than if they were fed for nothing; but the difficulty is, they furnish the wood so fast that in a few days we shall have enough for the winter; they bring at the rate of thirty cords per day. When they furnished hay, they brought as high as fifteen tons in one day; and it must be remembered that the former is broken off by hand or cut with worn-out axes, and the latter cut by knives, and all carried in on their backs. It is wonderful with what alacrity they go to work. It is true, nearly all is done by women and children, but a few men also work—more than at first; but this is the custom of the Indian, and cannot be eradicated at once. If the weather continues good we shall commence receiving the sixty additional tons of hay in a few days—not that the hay is of the best quality at this late season, but in order to give the Indians employment, which I believe will meet the views of the department commander, from what he said when at this post.

I am, sir, very respectfully, your obedient servant,

JOHN GREEN,
Major First Cavalry, Commanding Post.

ASSISTANT ADJUTANT GENERAL,
Department of Arizona.

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HEADQUARTERS, CAMP GOODWIN,
Arizona Territory, May —, 1871.

[Extract.]

SIR: There being no grain on hand here, and no hay fit for feeding, I was in considerable trouble as to how to subsist the animals of the post, until I thought the hay might be furnished by the Indians, and I at once tried the experiment, directing the acting assistant quartermaster to pay them $1 per one hundred pounds, either in currency or quartermaster's or commissary stores, charging cost and transportation for the two latter; and it was really interesting to see with what spirit they went to work, and what nice, clean hay they brought in, much superior to any I have seen furnished by contractors in Arizona. Yesterday, upwards of four thousand pounds were brought. Even the children went to work with great alacrity; one little child, that could scarcely more than walk, brought in nine pounds, for which he received three-quarters of a pound of flour, and was highly delighted with his success. I propose to supply the new post with hay in the same way, which will be much cheaper than if done by contract.

As we have to feed these Indians more or less, I would even recommend that wood for fuel be received from them, paying, say, $5 per cord, and thus show them that labor is valuable and brings its own reward. While the Indian will be a gainer the Government will not be a loser, as I propose to make them pay cost and transportation for what is issued to them.

I was sorry that the supply of grain at this post did not admit of my complying fully with the general's wishes in giving them corn for seed. I could illy spare a very small amount, so that their planting will not be as extensive this year as I had hoped. I am in hopes that by next year I will be able to furnish them sufficient seed, and would also respectfully recommend that the department commander urge the necessity of furnishing the ruder implements of agriculture, as at present their only means of farming are sharpened sticks, and it is wonderful to see with what advantage they use them. They frequently ask for other seed than corn, particularly pumpkins, beans, squashes, and melons. It would, probably, be well for the Indian Bureau to send an agent to look after the interests of these people.

I know the War Department is very close in regard to the issue of rations to Indians; it believes they should be fed out of the Indian appropriations; but can I see them starve before my eyes and not give them relief?

I ask them, "Why are you so poor?" and the answer invariably is, "How can we be otherwise? We had not much originally, and now we can get nothing; we do not steal. We cannot go to the mescal country, as we are liable to be met and killed by scouting parties." I know myself this to be the case, hence they have either to starve or steal, or we must feed them until they can raise enough for themselves.

I would also recommend that if they really turn out faithful they be furnished with stock cattle, which can be very cheaply purchased in Texas by the herd; also some sheep, which can be as cheaply bought in New Mexico; thus in a few years they will not only be self-sustaining, but have material for sale. Here I would state that the above propositions would of course be only an experiment, but one I think well worth trying. The Pinal Indians have sent me word that they are desirous to come in and be at peace, but they are afraid we will either confine or kill them. I suppose they are influenced by guilty consciences. I have sent them messengers to say if they want to have a talk, I will guarantee their safety and report their words to my superior officers. I expect them back in a few days, when I will report the result of their mission. I gave the messenger particularly to understand we did not care whether they came in or not, but if they did they might do so with perfect safety.

I am, sir, very respectfully,

JOHN GREEN,
Major First Cavalry, Brevet Lieut. Colonel U. S. A., Commanding Post.

ASSISTANT ADJUTANT GENERAL,
Department of California.

HEADQUARTERS CAMP ORD, ARIZONA TERRITORY,
August 13, 1870.

SIR: I have the honor to report that the Indian chief, Cochise, sent a message to me, saying that he wanted to make peace with the whites, and was tired of war, and that he would like to make arrangements to come and see me himself, but, as he is such an old offender, I thought it best to ask instructions from the department commander in regard to his case. All the Indians seem to think that if they come here and talk with me they are all right, notwithstanding I have been endeavoring to explain to them, at all times, that I have no authority to make any arrangement with them, except that while they were not marauding, but remained in this part of the country, they would not be molested. I would, therefore, respectfully ask for instructions as to what course to pursue toward them. The White Mountain Indians are, as heretofore, full of their protestations of friendship, large numbers being here at all times, and I am issuing a pound and a quarter of beef daily to each adult, and to the children half, my endeavor being to keep them quiet until some definite policy is established toward them. I believe that the chiefs, Es-kel-te-say-lat, Pedro, and Miguel, and several minor chiefs, are sincere, but those further west I have considerable doubt of.

I am, sir, very respectfully, yours,

JOHN GREEN,
Commanding Post.

ASSISTANT ADJUTANT GENERAL,
Department of Arizona, Prescott, Arizona Territory.

APPENDIX A *b*, No. 17.

Order of Captain Wm. Nelson forbidding armed bodies of citizens from crossing the Indian reservation.

[Special Orders No. 76.—Extract.]

HEADQUARTERS CAMP GRANT, ARIZONA TERRITORY,
September 13, 1871.

* * * * * * * * *

II. The vicinity of this post having been selected as an Indian reservation, and its limits not yet having been fixed, no armed body of citizens will be permitted to come within ten (10) miles of this post.

WM. NELSON,
Captain Twenty-first Infantry, Commanding Post.

APPENDIX A *b*, No. 18.

HEADQUARTERS CAMP GRANT, ARIZONA TERRITORY,
September 15, 1871.

SIR: I have the honor to report that under telegraphic instructions from the Secretary of War, transmitted through headquarters department of Arizona, I proceeded to collect in the friendly disposed Indians, and in a few days three bands were represented at this reservation by over one hundred Indians, about which time two Mexicans came to this post from Tucson and reported that an expedition was being gotten up there for the purpose of attacking the Indians collected here.

I immediately communicated with the commanding officer at Camp Lowell in reference to the matter, and requested his assistance to prevent such an attempt. He ordered Captain Dunn, Twenty-first Infantry, to this post, to consult with me on the subject. On his arrival here, Captain Dunn informed me that a large party, composed of citizens of Tucson, Mexicans, and Indians, would leave Tucson the day after he left, and that the party intended passing through this reservation on a prospecting tour. The next day Mr. Vincent Colyer arrived at the post, and I informed him of the state of affairs, he showing me his authority—copies of which have been forwarded to you—requested me, if possible, to prevent the expedition from Tucson from crossing the reservation, and authorized me to proclaim a reservation of ten miles from the post in either direction, until the limit of the reservation could be defined. Some of the leading men of the expedition from Tucson arrived at the post the evening of the day upon which Mr. Colyer arrived. I saw and informed them that under the circumstances it was my opinion the presence of such a party from Tucson at the particular time would be antagonistic to, and probably defeat, Mr. Colyer's mission, and requested that they pass around the reservation. I was informed that my request would not be complied with, and that the party, some two hundred strong, would reach the post about daylight the following morning, and would cross the reservation.

I immediately issued an order forbidding armed parties of citizens approaching within ten miles of the post, and sent a courier with a copy out to meet the party, with instructions to report the result without delay. The courier returned about 3 o'clock in the morning, reported having found the party encamped twelve miles out, and that they informed him that they would cross the reservation.

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I then sent Lieutenant Whitman, Third Cavalry, out to inform them that I was prepared to enforce my orders, and had my guns in position, and would open fire upon them on the approach at the mouth of the cañon opposite the post. At the same time sent out my water-wagon loaded, so they should not suffer in case they concluded to go back, which they very reluctantly decided to do. I would respectfully state, in connection, I do not think the present strength of garrison sufficient to insure this reservation against attacks similar to the one made here some months since.

Very respectfully, your obedient servant,

WM. NELSON,
Captain Twenty-first Infantry, Commanding.

ASSISTANT ADJUTANT GENERAL,
Department of Arizona, Prescott, Arizona Territory.

APPENDIX A *b*, No. 19.

Dr. Wilbur on returning the Apache children stolen at the Camp Grant massacre.

TUCSON, ARIZONA TERRITORY,
October 25, 1871.

LIEUTENANT: At the suggestion of Hon. Vincent Colyer, I proceeded on my return from Camp Grant, to place on foot an investigation for the purpose of ascertaining the whereabouts of as many as possible of the captives taken at the massacre of Apache Indians near your post on the 30th of April last.

In my report to the department for the quarter ending September 30, 1871, transmitted through Superintendent H. Bendell, Arizona City, I stated that I had discovered the residence of five of these captives, had made application to have them turned over to me to be returned to their proper homes and families, and been refused; and that I should immediately take legal measures to obtain possession.

Since then I have been informed by the United States district attorney that you are the proper person to proceed in this matter. That these Indians having been under your control, you are the proper officer to make application for writ of habeas corpus and take possession of these children as your wards. I therefore hasten to give you all the information in my possession up to the present time. There are eight of the captives now in possession of parties residing in and near Tucson, as follows: At the "Mission of San Xavier Del Bac," nine miles from Tucson, Jesus Mendosa has one girl ten years old, shot through arm and slightly wounded in side. Nicolas Martinez has one captive; José Lucas has one captive. In Tucson, Arizona Territory, the following: Leopoldo Corilo has one captive; Manuel Martinez has one captive; Francisco Romero has two captives. I am also informed that Manuel Duran, Apache guide, sold one captive, a girl aged six years. I will try and ascertain where this child is, and inform you at once. Should you desire, I shall take great pleasure in furnishing you with the necessary form of procedure and any other assistance in my power.

I would suggest that immediate action be taken in this matter, as the indictment for murder found by the late United States grand jury against a portion of their citizens has brought the people of this to such a pitch of excitement that any unnecessary delay would result in the disappearance of all trace of the identity of these captives, if not in their death.

Very respectfully, your obedient servant,

R. A. WILBUR,
United States Special Agent for Papago Indians.

Lieutenant ROYAL E. WHITMAN, U. S. A.,
In charge of Apache Indians, Camp Grant, Arizona Territory.

APPENDIX A *b*, No. 20.

Proclamation by the governor.

Whereas I am informed, as I am departing for the Pinal Mountains with a large force for the purpose of exploring the agricultural and mineral resources of that region, that a commission has been ordered by the President of the United States to examine into the Indian affairs of the Territory, with the view, if possible, of securing a peaceful solution of the question, and my absence may continue until after the arrival of said commission; and whereas the object most desired by the people of this

Territory is the cessation of Indian hostilities, and the means that will most speedily accomplish this result will be hailed with joy by every inhabitant;

Now, therefore, I, A. P. K. Safford, governor of Arizona, call upon all the officers and citizens of the Territory to receive said commissioners with kindness and hospitality; to give them all the aid and information upon the subject before referred to within your power and knowledge. They have been selected with a view to their integrity and humanity of purpose, and sent here in the legal performance of duty.

If they come among you entertaining erroneous opinions upon the Indian question and the condition of affairs in the Territory, then by kindly treatment and fair, truthful representation you will be enabled to convince them of their errors.

Given under my hand and the great seal of the Territory this 15th day of August, A. D. 1871.

A. P. K. SAFFORD.

[SEAL.]

By order of the governor:
THEO. F. WHITE,
Assistant Secretary of the Territory.

APPENDIX A *b*, No. 21.

Flag of truce sent out to Tonto Apaches at Camp Reno, by General N. A. M. Dudley.

CAMP MCDOWELL, *September* 27, 1871.

SIR: I have the honor to report the result of my mission under the following special order:

"[Special orders No. 148.]

"HEADQUARTERS CAMP MCDOWELL,
"*Arizona Territory, September* 25, 1871.

"Hon. Vincent Colyer, special commissioner to the Apache Indians in this Territory, acting under the authority of the President of the United States, having requested that a party be sent out from this post with a flag of truce, with a view of inducing some of the Indians to come into McDowell for the purpose of a council, Captain Curtis, with twenty men of I Troop, and a detachment of one first lieutenant, one sergeant, and one corporal, and ten men of M Troop, will proceed in the direction of Old Camp Reno, accompanied by Salaza, the post guide, and Francisco, Apache interpreter, belonging to Captain McGregor's command, and by attracting the attention of Indians in that vicinity endeavor to induce as many of them as possible to come in and visit Mr. Colyer; the latter will inform Captain Curtis what propositions to make these Indians if reached.

"The party will be provided with two day's rations, and get off immediately.

"By command of Major N. A. M. Dudley:

"A. D. KING,
"*First Lieutenant Third Cavalry, Post Adjutant.*"

Lieutenant A. D. KING,
Post Adjutant, Camp McDowell, Arizona Territory.

In obedience to the above I left the post on September 25th, at 1 p. m. My party consisted of Lieutenant Wessell, Third Cavalry; Acting Assistant Surgeon V. Havard, United States Army; Captain W. M. C. Netterville, Twenty-first Infantry, as a volunteer; one sergeant, one corporal, and eight men from M Troop, Third Cavalry, and one corporal and nineteen men from I Troop, Third Cavalry, my own, all mounted. In addition there were two packers, four pack-mules, and two guides, Francisco and Hadjeille, making in all thirty-eight persons and forty-two animals. About an hour and a half after crossing the river I saw signal smokes in the mountains about twenty miles ahead of me, and near the road I was to follow. They were kept up all day on the same range. I made signal in return, and continued on, reaching Sunflower Valley at about 1 a. m. There were no signal fires on the mountains that night. The next morning I built fires at daylight, and displayed the white flag, but there was no response; I waited until about 9 a. m. of the 26th, and started on, leaving a white flag in my deserted camp. I reached old Camp Reno, forty miles from the post, at about 12 a. m. Fresh trails were seen at various places along the road, though not in any large number, generally two or three at a time; one trail, a day or two old, within a mile of the post. The greater part, however, were seen after we left Sycamore Creek, ten miles from the post. Before I had fairly unsaddled at Reno, a signal smoke was made in the side of the mountain close to camp, apparently not more than a mile and a half away. I

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answered it at once. It was kept up until about 2 p. m., when it died away. Thinking that it might be a small party who were afraid to come in, I sent Lieutenant Wessels, Francisco, and six men up the side of the mountain. They went well up to where the fire had been, but could elicit no response to their speech. The command was put on route back to Sunflower Valley, at 4 p. m., and reached there at 7.30 p. m., remaining for the night. In going from Sunflower Valley to Reno, fresh signal smoke was made at the same place where we had observed it when leaving the post. On reaching Sunflower Valley, it was found that the flag which I had left in the morning was missing. The end of the staff had been broken off and the remainder pointed towards Camp McDowell, stone being piled around it to keep it in place. Nothing transpired during the night. I am confident that the whole object of the mission was fully made known, and it is my impression that the parties observing our movements left for the purpose of consulting their chief. I am strengthened in this belief from the fact that they did not, as is usual with them, use any defiant language or fire any shots. Had my rations permitted, I should have remained at Reno long enough to allow them to communicate; as it is, I think that a day or two will bring some of them into the post; if not, they do not intend to come at all. Nothing worthy of notice occurred further. I left Sunflower Valley at 7 a. m., and reached this post at 3 p. m.

I am, sir, very respectfully,

JAMES CURTIS,
Captain Third Cavalry, Commanding Troop I.

APPENDIX A *b*, No. 22.

Camp McDowell as a temporary asylum for feeding Apaches.

CAMP MCDOWELL, ARIZONA TERRITORY,
September 25, 1871.

GENERAL: In the event that some of the Apache Indians should be induced to come in at McDowell to be at peace, you are requested and authorized to protect, feed, and otherwise care for them, under the authority of the orders of the War Department, by direction of the President, dated Washington, D. C., July 18 and 31, 1871, (copies of which were forwarded to you on the 25th instant,) until such times as there may be a sufficient number to be forwarded to the reservation at Camp Grant, or to another reservation, which it may be found desirable to establish for the Tontos, at a place to be hereafter designated. Meanwhile you will please consider the limits of this military reservation as an Indian reservation, and you are also authorized to purchase clothing, manta, calico, &c., to an amount not exceeding four hundred dollars.

Very respectfully, your obedient servant.

VINCENT COLYER,
Commissioner.

GENERAL N. M. DUDLEY,
Commanding Post.

APPENDIX A *b*, No. 23.

Requesting Captain McGregor to open communications with the Tonto Apaches.

IN THE FIELD, NEAR CAMP MCDOWELL,
Arizona Territory, September 27, 1871.

CAPTAIN: General Dudley's party, interpreter, and escort having failed to open direct communications with the Apache Indians near Camp Reno, though receiving many encouraging signs of a peaceable disposition on the part of the Indians, and the soldiers and animals belonging to General Dudley's command requiring rest, will you have the kindness to send an interpreter with a white flag, and such escort as you may think necessary, starting within the next two days to the Apache Indians living in the direction of Superstition Mountain, in a southeasterly direction from this post, with a view to bringing them in and placing them on a reservation where they can be protected, fed, and otherwise cared for?

For your authority, I respectfully refer you to the inclosed copies of orders from the War Department, dated July 18 and 31, 1871.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Captain THOMAS MCGREGOR, U. S. A.,
Commanding Detachment Troops.

APPENDIX A *b*, No. 23½.

General Crook censuring Captain Nelson for defending Camp Grant Indian reservation.

HEADQUARTERS, DEPARTMENT OF ARIZONA,
Prescott, Arizona Territory, September 22, 1871.

SIR: Referring to your communication of the 15th instant, and to Post Orders No. 70, Part II, Camp Grant, Arizona Territory, September 13, 1871, in which you report having prohibited armed bodies of citizens from approaching within ten miles of your post, I have to state that this would virtually prohibit the passage of any citizens over the public mail road from Tucson to Florence, which passes within four miles of your post. As all citizens in this Territory, in order to secure protection, must go armed, while it is your duty to give every assistance in your power to the peace commissioner, and protection to the Indians who may come peaceably disposed to your post, you must not forget the duties you owe to the citizens of this Government. Your action in this matter was unwarrantable, as you transcended the limits of your authority, and in future you will be governed by the proper military authorities and the customs of service in like cases, nor will you unnecessarily provoke the hostilities of the citizens toward the military and the Indians under their protection.

Very respectfully, your obedient servant,

GEORGE CROOK,
Lieut. Col. Twenty-third Infantry, Brevet Major General U. S. A., Commanding.

Captain WILLIAM NELSON,
Twenty-first Infantry, Camp Grant, Arizona Territory.

APPENDIX A *b*, No. 24.

Providing temporary reservation for the Hualapais at Beal Spring, A. T.

CAMP WHIPPLE, ARIZONA TERRITORY,
October 5, 1871.

GENERAL: As there are a number of Hualapais Indians reported to be in a destitute condition in the neighborhood of Beal Spring Camp, Arizona Territory, who have lately been peaceable, will you have the kindness to see that they are fed, protected, and otherwise cared for, agreeably to the orders of the War Department, dated Washington, D. C., July 18 and 31, 1871? The reservation within which the above order will apply shall be temporary, and extend for the distance of one mile around the camp, until such time as a more permanent reservation can be selected.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

Brevet Major General GEORGE CROOK,
Commanding Department of Arizona,
Camp Whipple, Prescott, Arizona Territory.

APPENDIX A *b*, No. 25.

Report to General Schofield, U. S. A., and arranging for supply of blankets.

OFFICE OF THE HEADQUARTERS, DIVISION OF THE PACIFIC,
San Francisco, California, October 19, 1871.

GENERAL: Under the orders of the President, dated War Department, Washington, D. C., July 18, and supplementary order, July 31, 1871, copies of which have been forwarded to you, I have collected together several thousands of the roving Apache Indians on reservations which I have selected in Arizona Territory, and requested the commanding officers at the military posts around which these reservations are located to feed, partially clothe, protect, and otherwise care for them, leaving the whole business under their supervision, until such time as the Department at Washington may otherwise order.

The reservations are located as follows: At Camp Apache, for the Cayotero; at Camp Grant, for the Aravapas and Pinals; at Camp McDowell, for the Tontos; at

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Camp Verde and Date Creek, for Apache Mohaves; Beal Spring, for Hualapais; and the boundaries have been carefully defined and left with commanding officers at the several posts designated. Provision has been made for all they immediately require, except a supply of blankets. As I understand there is a liberal supply of these, of the old style used in the Army, and the officers inform me that they would much prefer the new article, manufactured on the Pacific slope, for the use of the troops under their command, I would respectfully request that about two thousand be distributed for the immediate use of these Indians, in quantities, at the several posts, about as follows: At Camp Grant reservation, 300 blankets; at Camp Verde reservation, 250 blankets; at Camp McDowell reservation, 250 blankets; at Camp Date Creek reservation, 300 blankets; at Camp Beal Spring reservation, 400 blankets; leaving a margin of 500 to be distributed as the commanding general of the department of Arizona may direct. As the season is late, the winter already upon us, may I suggest that the order be telegraphed to San Diego, thence by mail to several depots, it being understood that the payment for the above is to be made by the Indian Department.

Very respectfully, your obedient servant,

VINCENT COLYER,
Commissioner.

General J. M. SCHOFIELD, U. S. A.,
Commanding Division of the Pacific.

APPENDIX A *b*, No. 26.

Recommendations of Secretary of Interior approving reservations selected by Commissioner Colyer in New Mexico and Arizona.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., November 7, 1871.

SIR: I have the honor to transmit herewith copy of a communication addressed to this Department by the Hon. Vincent Colyer, one of the board of Indian peace commissioners, who recently visited Arizona, wherein he states his views in relation to the Apache Indians, and describes certain tracts of country in Arizona and New Mexico, which, during his recent visit to said Indians, he has selected to be set apart as reservations for their use, as authorized to do by orders issued to him before visiting the Apaches.

I have the honor to recommend, in pursuance of the understanding arrived at in our conversation with the Secretary of War on the 6th instant, that the President issue an order authorizing said tracts of country described in Mr. Colyer's letter to be regarded as reservations for the settlement of Indians until it is otherwise ordered.

I have the honor, also, to suggest that the proper officers of the War Department be directed to inform the various bands of roving Apaches that they are required to locate upon the reservations immediately, and that, upon so doing, they will be fully protected and provided for by the Government so long as they remain on said reservations and preserve peaceable relations with the Government, each other, and the white people; and that unless they comply with this request they will not thus be provided for and protected.

I suggest that they also be notified that they will not be permitted to send their old men, women, and children upon such reservations, and permit their young men and braves to go upon the war-path.

I beg, also, to request that the proper officers of the War Department be instructed to notify the white people of Arizona and New Mexico of this determination of the Government to preserve, if possible, peace between the whites and the Indians, and that neither will be allowed to depredate or trespass upon the other, with impunity; and that so long and so far, as the Indians comply with these requirements of the Government, and settle upon these reservations before indicated, and conduct themselves peaceably thereafter, they will be protected by the Government to the full extent of its power, and no longer.

I beg also to inform you that it is the intention of this Department to communicate a copy of this letter to the superintendents of Indian affairs for Arizona and New Mexico, and to direct the superintendent of Indian affairs for Arizona to remove his headquarters immediately to the headquarters of the commanding officer of the department of Arizona, and to request him to co-operate fully with the officer in charge of the troops in Arizona, in the execution of the purpose of the Government, as indicated in this request, provided the views herein expressed shall have the approbation of the President and the War Department.

I would further suggest that the War Department will, for the present, select some suitable and discreet officer of the Army to act as Indian agent for any of the reservations in Arizona which may be occupied by the Indians, under the orders herein contemplated.

Such agents will be superseded by persons hereafter appointed by this Department, at such times as the President may hereafter deem proper.

Very respectfully, your obedient servant,

C. DELANO, *Secretary.*

The PRESIDENT.

These recommendations were approved by the President as follows:

EXECUTIVE MANSION,
Washington, D. C., November 9, 1871.

Respectfully referred to the Secretary of War, who will take such action as may be necessary to carry out the recommendations of the Secretary of the Interior.

U. S. GRANT.

And indorsed by General Sherman thus:

HEADQUARTERS ARMY OF THE UNITED STATES,
Washington, D. C., November 9, 1871.

GENERAL: I now inclose you copies of a correspondence between the Secretary of the Interior and War Department on the subject of the policy that is to prevail in Arizona with the Apache Indians. The Secretary of War wishes you to give all the necessary orders to carry into full effect this policy, which is the same that prevails in the Indian country generally, viz: to fix and determine (usually with the assent expressed or implied of the Indians concerned) the reservations within which they may live and be protected by all branches of the Executive Government; but if they wander outside they at once become objects of suspicion liable to be attacked by the troops as hostile. The three reservations referred to in these papers, and more particularly defined in the accompanying map, seem far enough removed from the white settlements to avoid the dangers of collision of interest. At all events, these Indians must have a chance to escape war, and the most natural way is to assign them homes and to compel them to remain thereon. While they remain on such reservations there is an implied condition that they should not be permitted to starve, and our experience is that the Indian Bureau is rarely supplied with the necessary money to provide food, in which event you may authorize the Commissary Department to provide for them, being careful to confine issues only to those acting in good faith and only for absolute wants.

The commanding officer of the nearest military post will be the proper person to act as the Indian agent until the regular agents come provided with the necessary authority and funds to relieve them; but you may yourself, or allow General Crook to appoint these temporary agents regardless of rank.

The citizens of Arizona should be publicly informed of these events, and that the military have the command of the President to protect these Indians on their reservations, and that under no pretense must they invade them, except under the leadership of the commanding officer having charge of them.

The boundaries of these reservations should also be clearly defined, and any changes in them suggested by experience should be reported, to the end that they may be modified or changed by the highest authority.

After general notice to Indians and whites of this policy, General Crook may feel assured that whatever measures of severity he may adopt to reduce those Apaches to a peaceful and subordinate condition, will be approved by the War Department and the President.

I am, your obedient servant,

W. T. SHERMAN, *General.*

General J. M. SCHOFIELD,
Commanding Military Division Pacific.

APPENDIX A *b*, No. 27.

ORDERS OF LIEUT. GENERAL SHERIDAN.

The following order issued by General Sheridan relative to the Apache Indians under his jurisdiction:

[General Orders No. 8.]

HEADQUARTERS MILITARY DIVISION OF THE MISSOURI,
Chicago, Ill., November 20, 1871.

To carry out the wishes of the Secretary of the Interior and instructions of the Secretary of War, relating to southern and other roving bands of Apache Indians, the following is ordered:

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1. The valley of Tulorosa, in New Mexico, beginning at the head-waters of this river and its tributaries in the mountain, and extending down the Tulorosa ten miles each side for a distance of thirty miles, is declared and hereby announced to be an Indian reservation, for the sole use of the southern and other roving bands of Apache Indians, now in, or who may hereafter come into New Mexico, their agents and other officers, and such officers and employés of the military service as may be designated by competent military authority.

2. The Indians at the Canada Alamosa agency, and all roving Apaches now in New Mexico, are hereby commanded to go immediately to the Tulorosa reservation, remain there, and preserve peaceable relations with the Government, the white people, and with each other. They are notified that they will not be permitted to place their old men, women, and children on the reservation, and send their young men and braves on the war-path. As long as the Indians remain on the reservation, and conduct themselves peaceably, they will be fully protected and provided for by the Government; if they fail to go upon the reservation in due time after having been informed of this order, or leave it after having once gone there, they will become objects of suspicion—liable to attack as hostile. The terms and conditions of this order will be applied to all Apaches who may hereafter go into New Mexico.

3. All concerned are hereby notified that the Government is determined, if possible, to preserve peace between the whites and Indians, and to allow neither to depredate or trespass on the other, and it is the command of the President that the Indians be protected on their reservation, and that under no pretense shall their reservation be trespassed upon, nor shall it be invaded except under the leadership of the commanding officer having charge of them.

4. The troops will co-operate with and aid the Indian Bureau to the full extent of their ability in transferring Indians to the Tulorosa reservation. A military post will be established there as soon as practicable, and full protection given to the Indians who remain peaceably on the reservation. If from want of supplies the Indian Bureau shall at any time be unable to provide for the Indians on the reservation, such issues will be made from the army supplies as may be necessary for the support of all the Indians who act in good faith.

5. The commanding general Department of the Missouri is charged with executing this order, and with issuing such further instructions as may be necessary to accomplish the purposes indicated. He will have the various bands of roving Apaches in New Mexico, or who may hereafter come there, informed as soon as practicable of the requirements herein set forth, and at the earliest convenient season will fix more specifically the boundaries of their reservation.

6. After general notice to Indians and whites of the policy above defined, the department commander may feel assured that whatever measures of severity he may adopt to reduce these Apaches to a peaceful and subordinate condition will be approved by the War Department and by the President.

ORDERS OF MAJOR GENERAL SCHOFIELD.

MILITARY DIVISION OF THE PACIFIC, Maj. Gen. J. M. Schofield, commanding.—In accordance with authority and orders received from the War Department, the following instructions are given for the government of Indians subject to military control in the Territory of Arizona:

All roving bands of Indians, for which reservations have been set apart by the Indian commission, under the authority of the President of the United States, will be required to go at once upon their reservations, and not to leave them again upon any pretext whatever. So long as they remain upon their reservations in due subordination to the Government, they will be fully protected and provided for; otherwise they will be regarded as hostile, and punished accordingly. The reservations heretofore set apart will be publicly declared in general orders from headquarters from the Department of Arizona, and an officer of the Army will be designated by the department commander to act as Indian agent for each reservation.

All male Indians (old enough to go upon the war-path) will be enrolled, and their names will be recorded in a book kept for that purpose, with a full and accurate descriptive list of each person. Each Indian will be furnished with a copy of his descriptive list, and will be required to carry it always with him. The numbers of women and children belonging to each head of family will also be recorded opposite his name in the descriptive book. The presence on the reservation of every male adult will be verified once a day, or oftener, if found necessary, to prevent the possibility of any leaving the reservation and returning without the knowledge of the officer in charge. Care will be taken to inform the Indians that this precaution is intended to insure the protection of the innocent and punishment of the guilty, and that it is to their interest to assist in the detection of guilty individuals, so that the whole tribe may not suffer for the crimes of a few. And as far as possible the Indians will be held responsible only for their own individual acts. Punishment will not be inflicted upon a tribe for the acts of individuals, unless they are guilty of complicity with the criminals by harboring them or otherwise. But when any enrolled Indian is found absent from his reservation without permission, all his family will be arrested and kept in close custody until he has been captured and punished according to his deserts.

Every Indian found off his reservation without permission after a time to be fixed by the department commander, will be regarded and treated as hostile, and any Indian who shall so leave his reservation shall be presumed to have done so for hostile purposes, and upon his return to the reservation shall be arrested and punished accordingly. No Indian will be given permission to leave his reservation, except upon such conditions as the department commander may prescribe.

No persons except those in the United States service will be allowed upon any Indian reservation without the permission of the officer in charge. Citizens desiring to enter or cross a reservation for any legitimate purpose will, when it is deemed practicable and proper, be permitted to do so, but will always be escorted by a sufficient detachment of troops to prevent any collision with the Indians. The ration for issue to adult Indians will consist of one pound of meat and one pound of breadstuffs; two quarts of salt to each 100 rations, and four pounds of soap to 100 rations once a week. Rations in half of the above proportions will be issued to children under twelve years of age. Beef will be issued on the hoof. An officer will always be present to witness and direct the slaughtering of beef and the distribution of food among the separate bands and families, and will certify to the commanding officer that it is fairly done. The utmost care will be taken to see that rations are issued only for the number of Indians actually present, and that no opportunity is afforded for the barter of provisions for arms, ammunition, whisky, or anything whatever. Active operations will be kept up against the hostile Apaches of Arizona, and pressed with all practicable vigor until they submit to the authority of the Government, cease from hostilities and remain upon their reservation. After a reasonable time has been given for all the Apaches to avail themselves of the liberal terms offered by the Government, the department commander will, in his discretion, make use of the friendly Indians to hunt out and destroy those who remain obstinately hostile. Full authority is conferred upon the department commander to adopt such measures as may be necessary to carry out these instructions, and to give full effect to the policy of the Government.

By order of Maj. Gen. Schofield.

J. C. KELTON,
Assistant Adjutant General.

APPENDIX A c.

REPORT ON UMATILLA RESERVATION.

REPORT OF A VISIT TO UMATILLA RESERVATION IN OREGON, WITH MINUTES OF A COUNCIL HELD WITH THEIR CHIEFS IN HIS PRESENCE, BY COMMISSIONER FELIX R. BRUNOT.

To the Board of Indian Commissioners:

GENTLEMEN: In compliance with the request of a letter from the Secretary of the Interior that some member or members of the board of Indian commissioners should be present at a council to be held with the Indians on the Umatilla reservation in Oregon under the joint resolution of Congress of July, 1870, providing for the appointment of three commissioners to negotiate with said Indians, to ascertain upon what terms they would be willing to sell their lands and remove elsewhere, I have the honor to report, that, leaving Umatilla Landing on the Columbia River, at 1 o'clock a. m., on the 7th August, the day named for the council, accompanied by T. K. Cree, esq., secretary, I arrived at the reservation, forty miles distant, at 10.

Hon. A. B. Meacham, A. Conoyer, and J. G. White, the three commissioners appointed to conduct the negotiation, organized the council at 2 p. m., and after arranging necessary preliminaries adjourned until the morning of the 8th.

The council was continued from day to day until the afternoon of the 12th, when it was finally adjourned. The proceedings were conducted by the commission in accordance with the letter of instruction from your department, and the spirit of the resolution of Congress. They fairly and fully presented to the Indians the grounds upon which their removal was deemed expedient, suggested other districts of country which might be secured to them, should they consent to remove; and made a proposition, deemed to be the most favorable, likely to meet with Government approval. Ample time was given to the business, so that the conclusions reached should be deliberate and final. The Indians evinced a full and perfect understanding of the subject; and with entire una-

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nimity expressed their determination not to sell their lands at any price, or to consent, upon any terms, to leave the reservation, which the Government had by the treaty marked out for their occupation.

HOWLISH-WAM-PO, the Cayuse chief, a Catholic Indian, in dress, personal appearance, and bearing, superior to the average American farmer, said: "You talked with a good heart when you told me that you believed in God. I thought that was good; that is my heart too, while I stand upon this ground." And after enumerating the promises of Governor Stevens and the treaty unfulfilled, he said in regard to the proposition of the commissioners:

"What you have spoken this people have heard; all understand what you have said. You came here to ascertain what is our mind. This reservation is marked out for us. We see it with our eyes, and our hearts, we all hold it with our bodies and with our souls. Right out here are my father and mother, and brothers and sisters, and children, all buried; I am guarding their graves. My friend, this reservation, this small piece of land, we look upon it as our mother, as if she were raising us. You come to ask me for my land. It is like as if we, who are Indians, were to be sent away and get lost. I look upon all sides. On the outside of the reservation I see your houses, they have windows, they are good. You are bringing up your children well. What is the reason you white men who live near the reservation like my land and want to get it. You must not think so. My friends, you must not talk too strong about getting my land. I like my land, and will not let it go. You have been asking my heart about the reservation. This is my heart."

HOM-LI (chief of the Walla-Wallas) said: We have looked upon you for six days with our hearts. The heart is as it were difficult to arrange, and I have tried all the reservation in my heart, and it cannot be loosened. It is dear as our bodies to us. My friends, you see your children growing outside the reservation. They are growing well, and I think they ought to grow out there, just where they are. My cattle and stock are running on this reservation, and they need it all. Some good white men look at us, and see our land, and they say this is right; they need that country for their stock. I see it is not the white man who has helped me; I have made all the improvement on my own land myself. I speak to you, my friends, with a good heart; with love. I hope the President, though he is a long way off, will look at my heart just as if I had laid it open to him. You, my friend, (to Mr. Brunot,) see my face; you see how I have been speaking; I want you to present my heart to the President.

WENAP-SNOOT (chief of the Umatillas) said: Our red people were brought up here and some one had to teach them as they grew. Those who were taught grew up well; I believe the man who understands and follows the way he is taught grows up well. I learned from the way in which I was brought up, and am going to have my children taught more and they will grow up better than I am. When my father and mother died, I was left here. They gave me rules, and gave me their land to live upon. They left me to take care of them after they were buried. I was to watch over their graves. I do not wish to part with my land. I have felt tired working on my land, so tired that the sweat dropped off me on the ground. Where is all that Governor Stevens and General Palmer said? I am very fond of this land that is marked out for me, and the rest of the Indians have no more room for their stock than they need, and I do not know where I'd put them if I had to confine myself to a small piece of ground; should I take only a small piece of ground, and a white man sit down beside me, I fear there would be trouble all the time.

PIERRE, one of the younger chiefs, said: I am going to make a short speech. I have only one heart, one tongue, although you say, "Go to another country." My heart is not that way. I do not wish for any money for my land; I am here, and here is where I am going to be. I think all these young men's hearts are like mine; I think a great deal, and have but little to say. What I have said will go on paper to Washington. There they will think over what we Indians have said; this is all I have to say. I will not part with lands, and if you come again, I will say the same thing, I will not part with my lands.

WAL-CHE-TE-MA-NE, said: Listen to me, you white chiefs, you are my friends, and you (to Rev. Father Vermeereh) are the one who straightens out my heart. My father and mother and children have died; I am getting old now, and I want to die where my father and mother and children have died; I do not wish to leave this land and go off to some other land. I see the church there, I am glad to see it, and I think I will stay beside it, and die by the teachings of the Father. I see where I have sweat and worked in trying to get food. I see the flour-mill the Government has promised, I see my friends. I like all that I have and I cannot go away from here. What the whites have tried to show me, I have tried to learn. It is not much, but I have fenced in a small piece of land and try to raise grain on it. I am showing you my heart. The President will see the record, and know what we poor men have said in this council. I love my church, my mills, my farm, the graves of my parents and children. I do not wish to leave my land, that is all my heart and I show it to you.

All the Indians who spoke expressed the same views both in regard to removal and

any reduction of their reservation. There is reason to believe they represent the minds of every individual of the tribes, who is now, or has been, on the reservation.

At the close of the council, I made some remarks to the Indians, and to the whites who were there, in which I assumed that the question of removing the Indians from the Umatilla reservation was now finally settled. That the Government would protect them in their right, and advising the whites to give up all expectation of ever getting the Umatilla lands. A record in detail of the proceedings of the council and the speeches of the commissioners and the Indians, kept by Mr. Cree, is submittted herewith.

The Umatilla reservation contains probably 20,000 acres of land well adapted for cultivation, the remainder, and largest part of the reservation, being mountainous or hilly, but well timbered and watered, and with abundance of grass. It was set apart by a treaty in 1855, which was ratified by the Senate and proclaimed by the President in 1859 for the Cayuse, Walla-Walla, and Umatilla tribes of Indians, who were there confederated; and who agreed to relinquish their title to all the land owned and occupied by them, except so much of it as was embraced within the boundaries of the reservation.

For the lands ceded to the United States, which included the Walla-Walla Valley, now so celebrated for its beauty and fertility, they were to receive the followng sums of money and other benefits, viz: "For the first five years $3,000 per annum; the second five years, $6,000; the third, $1,000, and the fourth term of five years $2,000 per annum. The money to be expended by the President to advance them in civilization, by buildings, opening farms, buying wagons, agricultural implements, &c. In addition to this the Government agreed to build a saw and grist mill, a hospital, two school-houses, a blacksmith's shop, carpenter's shop, and wagon-maker's shop, and a dwelling for each of the men employed in them; also a dwelling each for two millers, one farmer, one superintendent of farming, and two school-teachers, and to pay and subsist for twenty years one superintendent of farming, one blacksmith, one carpenter, and two school-teachers, also to pay the head chief of each tribe $500 per annum, and build each a house and fence, and break for him ten acres of land. Fifty thousand dollars were appropriated for the erection of buildings, opening and fencing farms, buying teams and implements the first year.

Special appropriations were made for the erection of the flouring-mill, and $10,000, I am informed, from time to time for the erection of a saw-mill. Ten thousand dollars was appropriated to make a new road and close up the old one through the reservation. And in addition to these special sums, it is presumed that the stipulated annual appropriations have been made for payment of annuity and pay of the promised employés.

What I find upon the reservation to show for these expenditures is summed up as follows: From 500 to 1,000 acres of land under cultivation by the Indians, about 2,500 under fences, and a miserably inadequate supply of worn-out agricultural implements. A group of eight or ten dilapidated shanties, used for the agency buildings, originally erected to serve a temporary purpose with green cotton-wood poles and logs, and now unfit for habitation. A good grist-mill, seven miles distant, erected from special appropriations at a cost largely in excess of its value. A saw-mill, comparatively useless, owing to its distance from timber and the annual destruction of its injudiciously located dam. I see no evidence that it has ever made any lumber except that of which the small church is built. It cost $10,000, and a better one could be built in a proper location for $5,000. The $10,000 has been expended for the road; nevertheless, the old road has never been closed, as agreed to be done, and is the one in common use.

The houses for the chiefs are thus correctly described by one of them: "I see a house that was supposed to have been built for me. It is about five feet high, made of round cotton-wood logs. It is all rotten and falling down. Wenap-snoot's house, is down below. It is as if it had been made for a pig-stye. Hom-li's house is up the river, and looks like a house for pigs. They are the only houses built. I see my real house over there is made of mats; that is the one the chief lives in, but he was promised a good house with glass windows and doors."—(Howlish-Wampo's speech, page 524, council.)

There seems to have been no attempt made to establish a school for some years after the treaty, although two schools were promised. In 1866, Rev. A. Vermeersh was appointed, and has since that time been employed as principal teacher. The school has never been a success, the number of scholars being only seventeen last term. A small frame building was erected by agent William H. Boyle in 1869, which is used as school-room and chapel. The physician promised has never resided upon the reservation, but lives and practices his profession at Pendleton. The hospital promised has not yet been erected.

The estimated number of Indians belonging to the treaty when made was 3,500 souls. Many have died or become absorbed in other tribes, and it is probable the number was originally overestimated. By the census taken in 1870 the number was 1,682. Of this number 837 reside upon the reservation, and 785 on the Columbia River, the latter never having partaken of the benefits of the treaty.

The Indians on the reservation are comparatively wealthy, nearly all cultivate small

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farms, and they are reported to own 10,000 horses, 1,500 horned cattle, 150 swine, and some sheep; the estimated value of live stock being over $180,000. A portion of them, probably one-third, a majority of whom are Catholics, profess Christianity and wear civilized costume. One of the chiefs informed me that he and some others were of "Mr. Whitman's religion, and went to this church, until some day they could have one of their own." The balance are followers of an Indian prophet, named Smohollow, one of whose tenets is to retain Indian customs and dress. The bad feeling existing between the Catholic and heathen Indians seems to be an obstacle in the way of the advancement of the latter. The same feeling seems to have been counted upon, by the whites who covet the lands, as likely to cause the uncivilized to favor removal.

CONCLUSIONS.

In view of the maladministration of agents and the misapplication of funds, the failure of the Government to perform the promises of the treaty, and the fact that the Indians have been constantly agitated by assertions that the Government intended their removal, and that their removal was urged for several years in succession in the reports of a former agent, (thus taking away from them all incentives to improve their lands,) it must be admitted that the progress these Indians have made in ten years has been wonderful. Had they, as the result of the late negotiations, given their consent to removal, I should have felt bound to remonstrate earnestly against any action of the Government to take advantage of so injudicious a decision of their incompetent wards. Happily, the unanimous refusal of the Indians to sell or remove from the remnant of land which the United States has solemnly guaranteed to them, leaves no room for any question of that kind. The arguments used in favor of their removal will apply with equal force to any other place to which they might be sent; and even if they did not, these poor people, relying on the promises of their "Great Father" for protection, prefer to keep their little homes and die by the graves of their fathers, and nothing remains but to do them simple justice and protect them in their rights. It is earnestly hoped that the determination to do so will be authoritatively announced. If assured of this protection, and furnished with a saw-mill, their visible improvement will be rapid.

I also respectfully recommend that measures be taken to execute the provisions of the treaty yet unfulfilled, that the Indians not yet on the reservation be removed thereto, by persuasion if possible, or force if necessary, and required to till the ground as soon as they can be induced to do so; that the saw-mill be reconstructed in a suitable place, and the premised buildings erected for the agent and employés at a suitable place near the flouring-mill; that a manual-labor school be established, and, as soon as possible, a second one, in accordance with the treaty; that a hospital be erected and a physician be employed upon the reservation; that the lines of the reservation be marked out, and the farms allotted by metes and bounds.

It is proper to say that anything in this report which reflects upon the past management of the Umatilla reservation is not meant to apply to the present agent, or to his predecessor, Lieutenant William H. Boyle. The former has but recently entered upon his duties, and Mr. Boyle seems to have been conscientious in the management of the agency while he had charge of it. Nor is the ill success of the school chargeable to any lack of honest zeal on the part of Rev. Father Vermeersch, but simply to the fact that a day-school cannot be successful among Indians. A boarding and manual-labor school always succeeds under fair management.

Very respectfully, your obedient servant,

FELIX R. BRUNOT.

PITTSBURGH, *November* 15, 1871.

RECORD OF COUNCIL AT THE UMATILLA INDIAN RESERVATION, EASTERN OREGON, AUGUST 7 TO 13, 1871, ACCOMPANYING REPORT OF FELIX R. BRUNOT ON THE UMATILLA INDIANS.

Umatilla reservation.

By request of the honorable Secretary of the Interior, Hon. Felix R. Brunot, chairman of the board of Indian commission, accompanied by his clerk, Thos. K. Cree, attended a council held August 7, 1871, under a special act of Congress, with the Indians at Umatilla reservation, Oregon. Left Dalles, Saturday, August 5, arriving at Umatilla Landing on Saturday evening; spent Sunday there, leaving by stage at 1 o'clock Monday morning; after a very dusty ride of thirty-six miles, arrived at the village of Pendleton at 9 a. m., where Agent Conoyer met us with a wagon; drove over

to the agency, and found Hon. A. B. Meacham, superintendent of Indian affairs for Oregon, and J. G. White, special commissioner, and many settlers from the surrounding country.

UMATILLA, *August* 7, 1871.

The council convened this afternoon at 2 o'clock. On account of the absence of several important Indians it was decided only to arrange for the preliminaries of the council, but to introduce no business until to-morrow.

Hon. A. B. Meacham, president H. H. Neville, and A. Duflin were then sworn in as interpreters by United States Commissioner Mathew Davenport. Matthew Davenport was appointed secretary, J. C. Desoivary assistant secretary, and R. L. Lockwood reporter.

Mr. MEACHAM said: This is an important occasion for all these people, and we will ask Mr. Brunot to invoke God's blessing on the council. After prayer by Mr. Brunot, Rev. Father Vermeesch repeated the Lord's Prayer in the Indian tongue, the Indians following him.

Mr. MEACHAM. We do not propose to do any business to-day, but to arrange for business. Some of the Indian people are not here to-day. We fully realize the importance of this council to this people, and are not going to be in a hurry; we want you to know that we come here as your friends, and have nothing bad in our hearts toward you; we are here to stand between you and the white people. We have taken a solemn oath to be honest; Major Conoyer is your agent; you have known him for a long time. Mr. White has been your trader, and you have also known him for a long time. I have lived on the mountain, your neighbor, six years, and you all know me. We were appointed commissioners by the President because you know us; we want all your people to be represented here before we proceed to business; we have sent for Homily, chief of the Walla-Walla, to come, and we want Lalle Walla-Walla to come to-morrow, and when you are all here we will open this business. We do not want to do business while some of the Indians are away, but when all are here we will show you our hearts, and keep back nothing; you will not be hurried to do anything until you understand it well. Mr. Brunot, who sits here, came from Washington; he was appointed by the President of the United States, with eight other gentlemen; they do not work for pay, they work from good hearts, because they want the Indians to get justice. Mr. Brunot is chairman of the committee; the other gentlemen are visiting Indians in other parts of the country. Mr. Brunot heard of you, and came to see you himself; he wanted to see your country, and see whether the agents were all doing right, and the superintendent also. I want you to open your ears to the good words he has to say. He is a man who never drinks whisky, nor gambles, nor swears; he is a good man and talks with but one tongue; he will tell you what he wants you to talk about.

Mr. BRUNOT. I have come a long way to see you; I have been to see the Sioux, Cheyennes, and Arapahoes, in the east, and Warm Spring and Simcoe reservation on the west coast. Now I have come to see you, because the President wants to know about you from some one who has seen you with his own eyes.

You hear a great many things about the President and about Washington; some things are good and some are bad; some men tell one thing, some another. The President hears a great many things about the Indians; some tell one thing and some another. I have come here to see you with my own eyes, and hear with my own ears what you say, and to talk words straight from the President, that you may know what he wants you to do, and I will carry back to him what you say. I am glad to see you and I want to see your reservation and your farms; I want to know how many of you are doing right, and how many are doing wrong; I want to tell those that are doing right that it is good, and it is the way the President wants them to go, and those who are not doing right, who are gambling and running about the country, I want to tell them what is right. I want them to open their ears and try to do right. I heard an Indian say, (not one of these,) "If you build me a house, make a fence, and plant grain for me, I will be a farmer; I don't want a little house, I want a big one." He wanted pigs, and chickens, and cows, and horses given him; do you think that is the way the Indians ought to do, to get to be like white men? No. Did you ever see anybody do all these things for a white man? That is not the way to get rich, the only way is to work for it. The white man goes on the prairie, makes his fence, plows his ground, and builds a log house; after a while he gets more and more property and builds a large house. If the Indians expect to get farms and houses without working they cannot do it any more than a white man can. If you want to get salmon do you sit down and wait for them to come into your wigwams? No; you make nets, and work to catch them. Now the President wants you to work so that you may get good homes. The agent will help you, and soon you will be comfortable. I know some of you think you are more comfortable running about; you do not care where you go; some of these chiefs know better than that; it is good to have one place, and they will always have one place to go to. But the wild Indians who have

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no heart in one place get along well enough, perhaps, now while they can get fish and berries, but their game is almost all gone. The steamboats will be more abundant; there will be white people all along the river, and soon you will have no salmon. The white people coming in all around will settle on the Camas prairies, and the roots and berries will be destroyed. What are the wild people to do then? Hold out their hands and beg? Or will they go about like Cayotes and pick the bones about the camps? There is nothing else for them, and unless they begin now to do as some of the chiefs do, begin to live like white men. That is what all the friends of the Indians want them to do, and to teach their children; instead of being beggars, after a while they will be chiefs. I did not mean to say much to-day, but I want to hear what you have to say, and some other time I will talk again, and will talk about the business you are here for. But I won't say anything about that until you are all present, and Mr. White and Mr. Meacham and Mr. Conoyer have talked; then I will have something to say. Now anything you have to say, I want you to speak it.

HOWLISH-WAMPO, (chief of the Cayuses.) I understand what is said, but will not talk until all are here.

The agents then announced that arrangements had been made for their subsistence during the continuance of the council. Arrangements were then made for getting all the chief men present; after which council adjourned to meet at 10 o'clock a. m. to-morrow.

SECOND DAY, AUGUST 8.

The council met at 12 m. There were present Commissioner Brunot and T. K. Cree, his secretary; the three special commissioners, and their secretaries; the chiefs Wenap-Snoot, Howlish-Wampo, and Hom-li, and, the most prominent of all, the Umatilla, Cayuse, and Walla-Walla tribes; the interpreter and a large number of whites and Indians. Donald McKay was substituted for N. H. Neville as interpreter, and Mr. Pambrun was added, and both were sworn in as United States interpreters. Mr. W. R. Logland was appointed sergeant-at-arms.

Mr. MEACHAM said: All men acknowledge the Great Spirit as Father, and He made us all brothers. When we have any great business on hand we ask His guidance, and we will ask Mr. Brunot to pray. We want all to rise up, and what he says to the Great Spirit will be interpreted to you.

Mr. BRUNOT. The Great Spirit made us all. He sees us now, and knows what we are going to do. We want to ask him to make all our hearts right. We know that He can and does hear us, and all who pray to Him with a right heart. I know the Great Spirit will hear me if I talk to Him with a good heart. He will hear any of the red or white men if they talk with a good heart. This time I am going to ask my friend Mr. Cree, who is with me, to talk to the Great Spirit.

Mr. Cree then led in prayer, which was interpreted.

Mr. MEACHAM. We are here to do right; we are willing to work to make everything right; and we will go very slow. We have added Mr. Pambrun as interpreter, as we have tried him and found him with a straight heart; we are satisfied with him. If any are unwilling to have him interpret, we want them to say so. If there is any other man you want, name him. There has been some talk about other men coming here to interpret. Those who have a right to talk we will listen to; those who have no right to talk need not be heard. We will wait to see if you have any other man whom you wish to interpret for you.

WENAP-SNOOT. We are satisfied.

HOWLISH. We are, for we don't know of anybody outside.

HOM-LI. We do not know of anybody else.

Mr. MEACHAM, (to the interpreters.) We want you to watch each other, and if any one don't talk straight, stop him; and if any one of the headmen don't understand at any time, we will stop until they do understand.

The minutes of the preceding day's meeting were then read, and the offer made that if the Indians wanted any one else to keep the record for them they could have him. Mr. Brunot came from the President to know what is said, and hears what is written. If there is any reason why we should not now proceed, you can make it known. The chiefs expressed their willingness to go ahead.

HOM-LI, (chief of the Walla-Wallas.) What you said is right, and we want both sides to understand. (A proposition the chiefs all assented to.)

Mr. MEACHAM. Sixteen years ago these people met Governor Stevens and General Palmer at Camp Stevens, (Walla-Walla.) You made a treaty then. I read your names, and find some of the same men are here now. Some have gone to their fathers. When you began that treaty you owned all the country up the Columbia River to Priest's Rapids, across by the side of the Nez Perces, over to the Snake Country, and down to the Wascoes, and over to Simcoe. That is the country you owned when you began the treaty. Closed, you had the little country here, beginning at Weihorn Creek up to its head, then to Lee's encampment, then to the divide in Buck Creek and Houtrimy, down that divide to McKay's land claim, and back to Medhouse. That is your country yet.

The money has been paid for the ——— that was promised. Nine years more and the money will all have been paid and you will be left to stand alone to take care of yourselves. When you made the treaty Indian law ruled all the country. There were then 3,300 Indians; to-day, on this reservation, there are but 837, just one-fourth as many people represented in this treaty as there was in that one. Some of the people who belonged to that treaty have never been on the reservation nor had any benefits of the treaty. Those who are here now have had all the benefits of the money. We are not here now to inquire whether you have had the full benefit of these moneys or not; you know for yourself. Your country shows for itself. It is not the business of the commission to inquire how that money was spent. It is our business to look out how the remainder shall be applied. We believe in a God, and we have taken an oath to do you justice while our term of office lasts. I am your superintendent, Mr. Conoyer your agent, Mr. White your neighbor. He has been your trader. His office only continues during the council. Our present business with you is to talk about what is best for you. We are not authorized, and do not come here to take sides as against you, but, as the officers of the Government, to council with you, and represent the Government and to represent you. Mr. Brunot came from Washington, directly from the President. Here are the three commissioners. First is Mr. Brunot, after the President. He comes from the President, and he stands here to hear all that is said, to see all that is written, and he has Mr. Cree, his own secretary, who writes down all the words that are said, and he will take them to the President that he may see if the commissioners' hearts are right—whether they are honest, just, and impartial.

HOM-LI. What do you mean by the reservation showing for itself what was done with the money?

INTERPRETER. The mills, and houses, and what you see, is what is meant.

Mr. MEACHAM. We have talked about the other treaty. Then there were a great many Indians and few white people in all this country. The country has changed, and the people have changed. Then it was a wild country, with wild people in it; now it is a settled country and no wild people. The Indian law that ruled the country is dead and gone. It has been the same story for two hundred years. At that time, Indian law ruled from one ocean to the other. The home of Mr. Brunot used to be an Indian home, but there is no Indian home within a thousand miles of it now. Then the red man was as the leaves on the trees in number, but where are they now? Their bones are mixed with the ground for three thousand miles. There is no wigwam in all that country. Where they had their camp-fires, there are now great cities and railroads, and telegraphs, and great farms. And the white man melts the rock, and makes iron. The canoes have left the river, and the white man's steamboats are on it. This will be the case all over the country some time, and that time will soon come when all these red men who now hear my voice will go to the Father's Spirit, and but few of your boys will be here to speak for you, and they will only know the history of their fathers by tradition and the white man's books. The white man for a thousand years has been making books, and there are no people who ever lived but what his books tell about. To know all that ever happened in this country, things that occurred before we were born, our fathers wrote them down in books, just as the secretaries are doing now.

Mr. BRUNOT. While we wait, I want to say a word. Do you know the reason why so many of the Indians are gone, why so many whites are everywhere, and have so much more power than the Indians? I will tell you. The Indians are gone because they tried to be Indians always. Some of you here are trying to be Indians still. All such will soon be gone like their fathers; but if the Indians listen to the white man's teaching and become like the white man, instead of getting fewer every day they will increase like the white man, and will have become like the white man, and can make a history for themselves. These chiefs know that and some of them are trying to be white men. The wild men must come and do the same thing.

UMAPINE. My friend Meecham, I won't say what you say to me is right or wrong; what you have to say I will listen to; say what you have to say; I do not want to be told what I am to say. I have my own mind; it is deep down yet; I have not given expression to it. So, also, your heart is deep down yet, you are keeping back what is in your heart; so am I. We will understand each other when our hearts are opened.

Mr. MEECHAM. If it takes from now till Christmas, every man shall have a chance to talk his heart, and shall be heard. We are here to conduct and keep order, not to do all the talking. When the time comes, we will ask you to talk and we will talk about the matter we came here to talk about. Things that will make bad hearts we will not talk about. We have only begun to show our hearts; we will show them down to the bottom. We leave nothing in the grass; we have nothing hid; we will talk everything that all can hear.

UMAPINE. My heart is this way; you thought over it; you wished for this reservation; you wished for Grand Ronde, for Walla-Walla Valley and Umatilla; you wished for it. What kind of a heart was it that wished for all these places? Speak plain and all will hear it.

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Mr. MEECHAM. I hear what Umapine says, and it is right to speak his heart; but do not make up your mind until you know our want about this reservation matter. We came here to use our tongues and our hearts; we did not come here with soldiers; we came as friends, as brothers.

UMAPINE, (to Mr. Brunot.) You brought the mind of the Great Father from Washington. I am poor, and I speak; I know nothing; you are a long way ahead of us. You say we are far behind you; that is all right, and we do not mind if you tell us so.

Mr. MEACHAM. I heard Umapine's words, and they do not make me feel bad; and the others have all heard his words. He left off talking just where I did in my other speech; that the Indians have gotten away behind; some so far behind you can hardly see or hear them; some are so close to me I can hear them talk, and some are ever with me. I look away ahead of me and I see hundreds of red men who have gone ahead of me. How did they get there? Let every one ask his own heart, how these Indians got ahead of the white man? They learned it from the book. They did did not get there by digging camus. I say this with a good heart. We have read books and they tell us the history of the red man. From the books we learn truths; they tell us that knowledge is power. The more man can do, the stronger he is; it has always been so, and always will be so. The weak people who have no books have always given away to the stronger who had books. No matter what color they were, no matter what religion, in what country. We have seen these things. You have had something in your eyes. It has been a dark night with you; you could not see, and do not know why your people are dying out. The white man has learned it from the book. The white men are not all bad men; there are a few bad; they have bad hearts and double tongues, but the great men of the white man's race have a heart for the Indian. You should not open your ears to bad men's talk; you should open your ears to the advice of your friends. We want to give you the benefit of what we learn from the books. We do not want to steal your lands. We will not allow it to be done; but we want to talk about what is best for you, and that is why we talk about books, because they tell what has been good and what bad, for the white man and the red man. We propose to make our knowledge useful to the Indian, and not use it to cheat. Now, we want you to look straight in our eyes, and be satisfied that we are your friends, that we are honest, and will do you justice, and will protect you with the power of our Government. We will allow no man to steal your lands. You have a beautiful country, and if left to yourselves you could not keep it twenty-four hours. If you get a doubt on your mind and think sometimes the President is not your friend, we want you to get on the top of a hill and look all over this country, and you see no white man's house. The white men have come to reservation lines. It has been like a high fence; they could not get over it. Why? Could you keep them off? Could you protect yourselves for one moment without a government to protect you? This country would have been covered with white men's houses, farms, orchards, and railroads, just like Walla-Walla. You know I talk straight. General Palmer and Governor Stevens, in the treaty with Walla-Walla, agreed with you that you should have this country—that no white man should make a home on it. The President has kept his word; he has paid the money he agreed to; he has done his best to protect all your rights. If you have had little troubles, it is like the point of a stick; he could not help that; but the great things he has promised he has done. As he did for the promises of Stevens and Palmer, so he will do for this commission. We come here with the same kind of a paper, the same authority, with good hearts, to say good words, straight, not on the white man's side and crooked on the Indian's side, but only what is right. We want your people to think on the things we are telling you, and see if we have told any lies—whether we have talked straight about things that are past. We judge what men will do in the future by what they have done in the past. This way of judging things is sometimes hard to take into our hearts, and we want to throw it away, but it keeps coming back to us, that what has been before may be again. We told you we did not want to hurry you; we say so now. We have not talked anything to deceive you. We do not look on you as though you were children. You have hearts and can think; you reason, and the things we have talked about here to-day was to get your minds on the road to the business we came here for. You all know what this council is called for. We have had nothing. Umapine talked true. The white people do want all your country. If we say they don't want it, we know we would tell a lie. The white men have wanted this country for ten years. They have built cabins all around it. You know this. They are watching all the time. They have talked to you much about it. Some of them have talked good and some bad. All your men have been afraid a long time; at last they talked to the President about it six or eight years ago. He did not hear them then. He wrote no letter about it then. The white man kept on talking, until the President wrote a letter to Congress about it. Congress is composed of the men who make the laws. Congress passed a law, and that law reads as follows:

"DEPARTMENT OF THE INTERIOR,
"OFFICE OF INDIAN AFFAIRS,
"*Washington, D. C., May* 31, 1871.

"SIR: By direction of the honorable Secretary of the Interior, contained in his letter addressed to this office, under date of 7th of January last, you will proceed to carry into effect the requirements of a joint resolution of Congress, approved July, 1870, which is as follows: 'That the President of the United States is hereby requested to negotiate with Indians upon the Umatilla reservation, in Oregon, with the view of ascertaining on what terms said Indians will relinquish to the United States all their claims or rights to said reservation and remove to some other reservation in said State or Washington Territory; or take lands in severalty in quantities not exceeding one hundred and sixty acres each on this present reservation, and to report to Congress; and to defray the expenses of such negotiation, the sum of $2,000 is hereby appropriated out of any money in the Treasury not otherwise appropriated, or so much thereof as may be necessary.' In accordance with the direction of the honorable Secretary of the Interior, contained in his letter to this office of the 8th of March last, you are directed to confer with Superintendent A. B. Meacham and Mr. J. G. White, who are authorized to assist you in conducting the negotiations contemplated by the resolution. Superintendent Meacham and Mr. White have this day been notified to place themselves in communication with you for the purpose of designating a day of meeting to enter upon the negotiations. In conducting said negotiations you will take special care that the Indians fully understand the proposition presented, and that no outside influence is brought to bear to induce them to agree to anything they might hereafter regret. As soon as the negotiations are completed, a report of the same must be made to this office, which report will be submitted to the honorable Secretary of the Interior, to be laid before Congress at its next session.

"Very respectfully, your obedient servant,

"E. S. PARKER, *Commissioner.*

"TO NARCISSUS CONOYER."

After fully explaining it to them, Mr. Meacham continued: The letter has been read and you see the President's heart. The President has not written any letter but this one. He has made no proposition; he wants your words written down. Mr. Brunot explained to them that the intention of the President was that they should decide about it themselves, regardless of what anybody outside, or the members of the commission might say; that they were to do what they thought was best for themselves, and then they could not reflect on Mr. Meacham or anybody else if they regretted what they now might do.

Mr. MEACHAM. We want to hear what you have to say, but it is not worth while to start to-day. We will come at noon to-morrow.

HOM-LI. What we are talking about is important. If it was not important I would talk about it to-day. I would like to think it over. I want to hear what you have to say, and then I want you to hear what I have to say.

Mr. BRUNOT. You are my brother, and I want you to do what is best for you, and when you talk about these things among yourselves you must talk as brothers. If you don't all think the same way in some other things, you must think the same in regard to this. It is as important to one as the other, and you must talk about it among yourselves, because it concerns you all, and when you make up your minds it will be right, and the matter will be settled forever.

Mr. CONOYER. We have let Mr. Meacham, my superior in office, have all the talk with you. Mr. White and myself have decided Mr. Meacham is to speak for us. Our hearts are all the same. Mr. Meacham is a good man; he will not propose anything but what is right. He will talk from the heart; his desires are good. We know if all of us talked we might have to stay a month, but if Mr. Meacham proposed what was not right, then Mr. White and I would talk to you; that is why Mr. Meacham does all the talking. Our hearts are all right to you. If we have bad hearts to you, you have one friend that looks over this. Mr. Brunot came for that purpose; he will remain with us during all our talk. We do not want to take advantage of any. We want the white people who live about here to listen to us, so they may tell those who are not here what is done. I hope you will talk as friends, and will talk to us as friends. I hope to-night you will make yourselves good friends. I will furnish provisions to you that you may remain here.

THIRD DAY, AUGUST 8.

In addition to those present yesterday, Hon. Senator Corbett was in attendance to-day. There was a much larger attendance of Indians, as well as of white settlers, at the opening of the council.

Council opened at 2 p. m., with prayer by Father Brouillet. The minutes of yesterday's session were then read; after which WENAP SNOOT said: I want to show what the Indians' hearts are to the white men who come to hear. I have had no one to take

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care of me or my fathers, nor do I ask any man to come and give me or my people advice now.

Mr. BRUNOT. There is a man here to-day who is one of the men who made the law that was read yesterday; he belongs in this country; he has been to Washington for a long time, and has now come back to see his white and Indian friends. This man is Mr. Corbett, and he will say a few words to the Indians, which they ought to hear and keep in their hearts.

Mr. CORBETT. My friends, I have come to the council to hear what you have to say to the proposition of the President at Washington. We have observed you for a long time, that you have been at peace with the white man. While the white man has been settling about you, coming near your reservation, and committing small depredations against you, you have been peaceful. Perhaps some of you have committed some wrong against the white man. You ought all try and commit no depredations against white men if you would keep peace. The white man, on his side, should treat the Indian with justice and observe his rights. We have given you this country for the reservation. Make it your own. The white man has no right here without your consent, but we desire to maintain peace between you and the white man. Looking forward to the great future, we desire to make a treaty with you to prevent war. There are a great many white men coming to this country and settling all about you. They are crowding near the lines of the reservation. We fear they may do you some wrong, and you may do them some wrong in return. Our hearts are with you, and we desire to protect you and prevent this. In thinking of this we have deemed it best to come and see you and learn if you might not think it best to move to some other reservation or some other part of the country. If you do not all desire to move to other reservations, a portion of you might want to live upon a part of the land upon this reservation. If you should choose, each one, to take a piece of this reservation, each one might own it himself, and no one could take it from you. A portion of those who now have farms might have those farms to themselves, and the remainder of the reservation might be sold to white men for your benefit. The Government at Washington would sell it to the white man and give you all they receive for it. They do not desire to cheat you; they want you to have all your rights. If you get all the whites pay for the land you could take a portion of the money you receive to pay to Indians on some other reservation, on which you might want to live. You could choose what reservation each of you would like to go to. The whites will, perhaps, in the course of time, want to build railroads through your reservations, when the President thinks it necessary. The railroads will bring more white people into the country. They may settle about the reservation, and we may not be able to prevent their committing some wrong. If they should commit wrong on the Indians, we fear you would commit some wrong against them in retaliation. Then the white people and the Indians might have a great war. There are great numbers of white people, and we fear they would exterminate the Indian. This we wish to prevent. Our hearts are with the Indians, and, as law-makers, we wish to protect them. We want them to understand fully the danger that surrounds them. The President will do all he can to protect them; but there are some bad white men as well as bad Indians. We want you to think of it, and decide whether it would be better to get away from the roads and the railroads that may some time be built through the country. If we give you all the land is worth, and you are able to find some other home equally good, will it not be better in the future? We have made the law in such a way that you may choose which you prefer, whether you would all prefer to leave the reservation for some other place, or only a part of you. This we wish you to think of, and to think it over and over in your minds what is best for you under the circumstances. I have come here to see that justice is done you, so that when I go back to Washington we can make another law that will protect you. Mr. Brunot has also come to see that you have justice done you, so as to be sure no wrong is done toward you, that you may feel kindly in your heart to the President and those in Washington, so that when your council is closed you will have no wrong to complain of, and that your hearts may be contented and happy. I wish to say further that Mr. Brunot visits all the reservations in the United States, he with others who are appointed by the President for that purpose, to see that justice is done to the Indians. We have no doubt but the commissioner appointed here will do you justice, and not wrong. But the President does here the same as he does with other reservations when they go to make a treaty; he sends a man from Washington, who can come back and tell him all about the treaty. He also sends a secretary to take down in writing just the same as the commissioner has taken down in writing, so that there may be no mistake in their treaties either here or elsewhere; so that the Indians cannot say they did not agree to do so and so, neither can they be wronged; so that whatever you do you will know it is reported at Washington just as it is received.

Mr. MEACHAM. This is our third day in council. The two days before we have been making our hearts ready for the great talk; so far we have done all the talking, but we have made no propositions; when we get all ready we intend to make some propositions.

We are not in a hurry; if we go slow we will not fall down; if our eyes are open, and we see everything, we will make no mistakes. You have known for a long time what this council would be called for; so far you have not given us your hearts. If you have any questions to ask we will hear them. If you have anything you want to say now we will hear you. Think well and talk slow, and do nothing in the dark. We are now ready to hear you; that is all for the present.

HOWLISH WAMPO. I have heard and understand all that you have said, and what your business is. We had a council with Governor Stevens, and heard him talk in Walla-Walla, and he made a treaty with us and said there would be as much money as their mules could pack come here for us. He pointed out this reservation and said, "There is so much land for you." I don't know what has become of the money he promised us Indians for the land. He said, "All your chiefs are to have good houses with windows—houses like other white chiefs." I don't see any such as he promised us. I got up and moved on this reservation. He told me that we were to stay here "twenty years." He said, "You are to have an agent to take care of you, and after twenty years you must look out for yourselves." I came here and have been here eleven years. Of all that was promised I have seen none. It must have been lost. I heard what you said about our lands, and I understood what you said. We like this country and don't want to dispose of our reservation. I look at this land, this earth; it is like my mother, as if she was giving me milk, for from it I draw the food on which I live and grow. I see this little piece of land; it is all I have left; I know it is good land. This reservation was marked out for me. The people that are on this reservation are working, are doing their own work for themselves. I understand that you are asking me for my land. I say I like my land, and I don't know whether you will fulfill your promise if I accept your promises for my land. I did not see, with my own eyes, the money that was promised me before. All the stock I have had to feed on this land here. That is why I say this little piece of land, all I have here, I want left for me. The large country I gave Governor Stevens, and you have not paid for it. The white man has settled on it. I feel that I have here a small piece of land left, this that I live on now. The whites have all the land outside, and the other reservations are all full of people who belong on them. The Nez Percé are living on their reservation, and the Indians at Simcoe are on their reservation. The Indians below live on Warm Spring reservation. I see that they are all living on their own reservations, and feel just as I do living on mine. The same I said before I say again, I cannot let my reservation go. That is what I have to say now to your commissioners.

WENAP-SNOOT. You come to see my heart. I want you to see it; it is good. Listen well to me and keep what I say. You have talked this long; now I want you to hear the Indian words. I have now looked at your hearts for over two days. This is the way my heart is: I am going to open my heart truly. What are we hunting for? We are hunting for good, not for bad. We will hear each other's words, and will keep them on both sides; then we can compare our hearts. I wish you would pay good attention to my words. It is as if we were searching into the person who has the care of us now—he who has taken care of our breaths and our bodies. I do not know if we will find our bodies, and our forefathers' bodies, in the search. That will lead us so as to make us both good and happy. We cannot cheat our own bodies and our own breaths. If we deceive ourselves, then we will be poor and miserable; only from the truth can we grow ourselves and make our children grow. Where is all that Governor Stevens and General Palmer said? I am an Indian, and am afraid of the same thing happening again. I am very fond of this land that is marked out for me. I see that; and the balance of the Indians have no more room for their stock than they need, and don't know where I'd put them if I had to confine myself to a small piece of ground. Should I take only a small piece of ground, and a white man sit down beside me, I fear there would be trouble all the time. I am not well to-day and cannot speak much more.

HOM-LI. I have no desire to talk to-day, but will talk to-morrow. These men who want to speak can say what they want to-day. We talk in friendship, and are in no hurry. I am no little boy, and don't jump at what you offer me.

TENALE TEMANE. I have heard what you said to me. There is my friend Mr. Brunot; he has just come here; I heard him with my ears and with my heart, and what I heard him say he talked straight. When he talked of God, of Him who made the ground on which we stand, my heart was glad, and I thought he talked straight; this is why I thought we were going to have a straight talk. The whites talked to me some time ago, and I came over here. The land was marked out for me and I came upon it. We have been here eleven years; and since I saw this reservation, I have been on it ever since. I looked and saw with my eyes, there is so much land they have marked out for me. Now, my friend, when I came here, I saw the white man's fences and how they were made, and I went to work. Ever since that I have worked hard. I am an old man; I have worked till the sweat rolled off me to get food for my children; that is the reason for what I have to say now. I never opened my lips to say that I was going to throw away or give away my lands; I see with my own eyes, and I have grown tired in working on this land; I have only one heart; it is just what I have said now; I have worked hard for my children that are growing up. My friends, the whites who are living about me have farms, and work till they get tired for

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their children. I see the size of this reservation and the number of people who are living on it; there are three tribes, the Walla-Walla, the Umatilla, and the Cayuse. I do not wish you, my friend, to have bad feelings at what I have said. The President when he sees what is written, will see what his children have said, and then he will think in his heart that his children (the Indians) love their country. My friend, I tell you again, I love my country; I want to raise my children, and also raise provisions for them on it. That is why I don't want any white man to come and live inside the reservation. That is what Governor Palmer and Governor Stevens told us, that no white man shall go and live inside our reservation. Now, my friend, you have heard what I have said about my land, and that is why I want to stay here; I cannot find any other country outside; my friend, the white man, has occupied the whole country. I see the whites traveling through the country on all sides, but I stay here on these lands that they promised me I should keep.

Mr. MEACHAM. We have heard your words; it does not make our hearts sick. We know you love your country; it is right you should love it, and you should think long and well before you agree to sell it. You want to look the ground all over, for to-morrow, for one year, for always. We do not talk with you as we would if we were trading horses. We realize that it is a great question to you. We know you have hearts to feel. We know it is true the land was given to you for your home; you have had this home; since it was given to you, nobody has been allowed to take it away. Nobody ever will take it away from you by force. You complain some of Palmer and Stevens; the Government has done what Palmer and Stevens agreed to do. They promised that the Government would protect your homes, and it has done so. The Government built a high fence all around your reservation. You did not see the fence. No man has put a house on your lands. The Government has paid the money they agreed to pay. If you have not had all the benefit of it we are not to blame. The President of the United States has made a new plan about Indian matters. He has heard that things are not going right. He told Conoyer that things were not going right. The President and Conoyer talked together, and they made a new set of officers. They go out every summer and see all the Indian people, and how their business is done, and they go back to Washington every winter, and tell how things are going. This is a new thing and a good thing. It was not done so when you had the treaty with Stevens and Palmer, or things might have been different. You say Palmer and Stevens promised three mule-loads of money. The Government paid you more money than that, in the kind of money Palmer meant. You knew nothing but silver money. It has been paid a little at a time each year; that is the reason your eyes cannot see it all at once. You have had it in blankets, in clothes, and plows; in paying men to keep your schools, to doctor people, to make plows, and mend your guns; in building your mills to grind your grain; he has made a mill to make boards; he has bought the cattle to haul your logs; he has kept the white man from stealing your trees; he has kept a man here to watch that people do not wrong you; a carpenter to make houses for your children and old people; and a father has been here for six years to teach you religion. If you have not realized all you expected to do by coming here the President has not been to blame. Congress has given the money, and has not been to blame. The agents and employés have not all been to blame. Perhaps they have not done as well as they might have done. On other reservations the Indians have gone to work. Only a few of your people have learned to work. If your children can't read, who is to blame? The school has been there all the time. I don't mention these things to make them feel bad, but I want you to see that it is not all bad; that the Government has done pretty near what is has agreed to do. I had to say these things, because you accused my Government of not doing what it had agreed to do; and when you remember the bad, remember also the good. If the Government had failed to protect you, where would you have been to-day? If the Government were to take away the high fence from around it, you could not hold the reservation a week yourselves; and you know and feel in your hearts, what we now say is true. The Government is always good, and always tries to do what it agrees to do. But the President can't see all over the world. He can't know of all the little bad things. We want you to respect and love that Government nine years more. The Government takes care of you, and keeps the whites from you. It will keep up an agent, the mills, schools, and some preachers. At the end of that time will you be able to hold your own?

Mr. BRUNOT. I protest against giving them an idea that the Government will abandon them at any time.

Mr. MEACHAM. When you made the treaty with Stevens and Palmer it was thought that in twenty years you would become like white men; that at the end of that time you be, like the white men around us, able to take care of yourselves. What I meant before was this thing. Now I ask you if you think at the end of nine years you will be able to take care of yourselves. A few of you can do it now; but suppose there were no agent, no Government, but yourselves to look out for you, could you do it? Suppose there was no agent, no Government, the white men of the land could trade you out of all your stock and all you have in five years. With all the law, they do cheat and swindle you. If there was no law to protect you, where would this people be? I have mentioned these things, not from a bad heart, but to get them before your mind, and have you think of them. I want you to know my Government is honest and true. I know some white people are bad. I know there are bad Indians, too. That is about an even thing. There are white men mean enough to sell and give you whisky and ruin you. And after eleven years these people are foolish enough, some of them, to drink whisky. The Government does all it can to prevent it. Our good men don't like it, and your good men don't. But the question we are here to talk about now is, what is for your good; not to talk like enemies that are trying to cheat you; but to trade our hearts, and see what is good. When we have looked everything over we will agree what is good. We want to help you. We know the white man wants this country. We have not said for you to sell out; but when we have changed hearts about it we may conclude you never ought to sell. We look into the days to come, all time to come. We need not look behind us unless we can learn *something from it*. Sometimes a man looks back on his trail; he finds it very crooked. He can see when he turned out of the right path where the crooked places are, and he may learn something from it. We talked with you about looking back yesterday. Tewalka Tomany looks back when he was a little boy. What does he see? He sees all the country full of red men; no white men. Where are they now? What killed them? I need not tell you; you know that they were not strong enough to hold their hand against the white man. If you could not do it when the country was full of red men, can you do it now? I do not mean in war; I mean in business. You could not stop the white men coming here. You can't stop the progress of the white man; he goes where he will; he is strong. We can learn something by that, and not forgetting all these things that have happened, and looking over your present home, we see just how it is situated, and how it is surrounded with all the bad white people crowding in on all sides wanting your lands; a great road running through your reservation with a railroad talked of that may go through here, with a little town down here where some of your young men get drunk, and Birch Creek, and over on that side Med House—would it not be worth while to study over this matter, to see whether any change ought to be made? I do not know of any place so good as Umatilla for you. Supposing this all to be an Indian country; it is the best there is in this country; you know it, and the white man knows it. You love your country, and it is right you should, and you ought not to give it up unless another home can be found for you. That is just what we want to talk about. I don't know just where it is myself; these men do not know; the Indians do not know; but when we sit down like brothers and council together, maybe we can find some place where they will be out of the way of the white man; maybe we can and maybe we cannot. We (commissioners) are not willing that ever you give up this land unless a home can be found for you where you can live at peace. We have heard of a great many places where you might go, talked by your friends, and those who were not friends. We have heard Walloa Valley talked of. We have never seen it. We have heard that the Nez Percé have a good country and a big one. Some of us have seen that, and some have not. We do not know what the Nez Percé's heart is. We do not know what their country is. We have heard talk of the council at the mouth of the Yakama. We have seen that country. It looks as if there was little good land there—a great deal of bad land. We suppose there are many fish there. We have heard of Simcoe reservation. We do not know what the heart of the Simcoe people is. We have not seen that country. Mr. Brunot has seen it. We have heard of the Snake country, a large country south of here. We have seen that country; it is a very big country, has a great deal of rich land, and a great deal more sage bushes, very little timber, a great deal of grass, a great deal of fish. It is a great root country. We have heard these places all talked about, and perhaps you would not like any of them. But there is no harm in talking about them. It may be a good thing to think it over. If we (whites and Indians) could find a country to suit this people, and after we have changed hearts if we find we want to select another country, the money that Umatilla would sell for would fix you comfortably for many years, if you ever find another home. The old law about homes will be dead, and wherever you are located you will have your homes in severalty, and it will not be in common; and you can hold them forever, whether it be on that reservation or anywhere you may go. Mr. Brunot agrees with us about this thing.

We have talked a long time, we have tried to show you some of our heart. We don't want to keep anything back; we don't want to hurry anybody; we want to do everything in the sunlight. God can see us all, and what we do. We can see each other, what is done. Now let us think strong on this subject, and come back, and talk again. Unless some of them want to talk we will now adjourn until noon to-morrow.

WENAP SNOOT. I want to say a few words to answer what you have said. I saw Lapwai (Nez Percé) with my own eyes, and I have seen the mouths of the Yakama with my own eyes; I have seen the Yakama reservation (Simcoe) with my own eyes, and I have seen Walloa Valley with my own eyes, and all the Snake country away south I have seen with my own eyes, and all these countries. I have seen all them with my own eyes, and none of these countries would suit me.

The council then adjourned till *noon to-morrow*.

FOURTH DAY COUNCIL, AUGUST 9.

The opening prayer was offered by Senator Corbit, of Oregon. After which the minutes of yesterday's proceedings were read.

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Mr. MEACHAM then said: This is four days we have come together; we have done nearly all the talking, and have given you our hearts about the condition of things. We have not decided on anything, and we do not want to decide anything. We do not want a thing all on one side: we want you to show some heart too; when you have talked we may see what your heart is, then we will know what other kind of talk to have. Think well what you say, and say nothing but what you have thought over. We will tell you anything you want to know when you ask us for it. We are ready to hear you talk.

HOWLISH WAMPO (chief of the Cayuus.) You are all my friends who are sitting here. This is what my heart is. My heart does not feel sad. I feel that you have talked the truth, and talked good. We are like brothers, although I am a red man. We are talking with you white chiefs. You talked with a good heart when you told me that you believed in God. I thought that was good. That is my heart, too, while I stand on this ground. When I came on this reservation, all that Governor Stevens told me, and all that was said at the council, I brought with me to this reservation. I just wanted to show you chiefs what is in my heart. All that was promised me I kept in my heart, and brought with me onto this reservation. This is what was told me: "You (the three chiefs) are going to live well, to have a house like white men." That is what I heard. That is one thing that was promised. Another thing that was promised, when we went on the reservation, that we should have a white man for a doctor, a good one; and we were to have a good blacksmith, a good school-teacher to teach our children, and a man to teach us religion, a good man. And we should have a flour-mill as soon as we got to the reservation, and a good man to show us how to farm, and a good sawyer to attend to the saw-mill. Now I want to show all of you white chiefs that none of these things that were promised to us can we see. And that we were to have a hospital in which to put our sick people for the doctor to attend to them. All of these words I got from chiefs like you; and brought them with me. I will tell you all that I see on this reservation. I see a small church; some of my children go to school at the church. And all of us—the head chiefs. We do not see any of the houses they promised us. I see a house that was supposed to have been built for me. It is about five feet high, made out of round cottonwood logs. It is all rotten and falling down. There is Wenap Snoot's house, down below; it is as if it had been made for a pig-sty. Hom-li's house, up the river, is made out of cottonwood logs, and looks like a house for pigs. There are only two houses besides mine; one belongs to Hom-li, and one to Wenap Snoot. They both look like pigs' houses. I see my real house over there; it is made out of mats; that is the one the chief lives in. He was promised a good house with glass windows and doors in it. The reason why I say we have no doctor is, that my people get sick and die off. I can only look at them and see them die; there is no one to doctor them. When we had as agent, Barnhard, before Mr. Conover came, when my people died, a coffin was made for them, and they were put in naked, and had no clothes to cover them. When Barnhard was agent, he had a blacksmith here; we thought he was here for us, but when an Indian went to have anything fixed he was driven out of the shop. Was that right? It is the same when an Indian takes a gun to be fixed; it is taken to the shop, they are told to leave it, and there it stands until it rots, and they do not see it any more. There are some Indians have wagons; when they break them they take them to the shop to have them fixed. They stay there weeks and months, and are never repaired. If a white man comes along with a broken wagon it is repaired at once, they do not have to wait. Yet these very men who repair them are working for us and not for the white man. My friends, I want to tell you how we have been served since we have been on this reservation. When Barnhard was agent I used to see twenty hogs in a pen, fed with wheat that grew on the reservation, and I never knew what became of the hogs. I think he did not take good care of us.

Mr. CORBETT. Who raised the wheat that was fed to the pigs?

HOWLISH WAMPO. The men who were working on the reservation, the employés. After the Indians came on the reservation they worked to bad advantage; they had no one to teach them to work; that is what I want to show my friends. It is the way things have been done since we came upon the reservation. That is why some of the Indians say: Yes, we want to try and follow in the white men's ways. I have listened to you. You said we should have a good talk, and a straight one, and I am glad we shall do so. I show you our hearts, and the way we have done since we have been here. You say you will show us a good heart, and I will show you a good heart. I want to show my own heart. I have no bad feelings toward anybody, and I do not want anybody to feel bad at what I say.

Mr. CONOVER. Houlish Wampo forgot to say that there was a mill here; it would look bad on paper not to say so.

HOWLISH WAMPO. I forgot that there is a mill.

MR. MEACHAM, (to Houlish Wampo.) Has Dr. Lell ever refused to doctor your children when called upon?

HOWLISH WAMPO. Dr. Lell is hardly ever here when we want him. Sometimes when any one is sick he came to see us, but at other times he gave us medicine and told us to give them ourselves.

Mr. CONOVER. I wish to correct a little error as to what has taken place before. There has been a school here always, (at least for six years.)

HOWLISH WAMPO. I meant my children went to school in the church: that there were no school-houses.

HOM-LI, (chief of the Walla-Wallas.) I have listened to you for three days. You see those Indians, (his own band,) they have all heard what has been said. For a great many years they have listened to your teachings. These peoples' fathers were not without instruction. The earth was their teacher. That is the true teacher. That is where the Indian first discovered (from the ground) that he was a human being. Our forefathers taught their successors that were left on the earth. In the same way, from the earth, your fathers spring, and the earth taught you in the same way. From that you have found out how the earth was; that is why we talk to each other now with our bodies, with friendly feelings. Both were made from the same ground; you have said true about the past. From the talk, (addressing Mr. Meecham,) your children, the whites, are happy, and are well, and why should we not be happy, too, in talking well to each other. The same with the Indians, when they hunted for happiness, they searched the ground first. You, too, (Mr. Brunot and Corbett) have come with your hearts. To-day you see the Indians very plainly. We have talked about a great many things, and we have made things straighter. We have talked of hours from childhood to old age. We have not all talked about the land here with all our minds. We have not all spoken about the land. There are a great many of us. You have talked about all our children, and about the whites from all over the land, and over the sea. Everywhere the white man is to be found. That is all I have to say at present. You (to Mr. Meecham) make speeches too long. All day yesterday you talked. We cannot remember what you say.

Mr. MEACHAM. We do not ask you talk because we have nothing to say, but we want to give you a chance. If anybody has a speech to make, we are ready to hear him. We want to do everything right. You know what we are all here for. May be you are waiting for us to tell you how we propose for you to do. We want you to make up your own hearts. We have told you all the time that we would answer any questions. We told you the white man wanted your country. We told you it was the best country we know of. We hide nothing. We do not want to hide anything. You know how you get along here. We have told you true, how the white man and Indian have always got along everywhere. We wanted you to know all that we know. We wanted to tell you these things, and to have you make up your heart, if you want to see any of these places we have talked about your going to. We are ready to go with you, when you make up your mind. Perhaps you are waiting to know how we propose to sell your land in case you propose to sell it. Perhaps you want to say something about how much money it is worth. There has been no law made about it, but we believe the President will do what is right, that you will get all the benefit from it.

Mr. WHITE. My friends, I want to go home this evening. Senator Corbett, one of the law-makers for both whites and Indians, is going to accompany me home. His reason for wanting to go is that he may see that part of your reservation. He wishes, while here, to see as much of your country as he can, and to learn as much about the lay of your land as he can, that he may act intelligently regarding it. I did not want to go away without explaining to you why I was going; you all know me. Every Indian here has known me for a long time. You know I am your friend. I want to show Senator Corbett this country, and talk to him about your interest. You can go on with your council, and as many as wish to can talk to-morrow morning at 9 o'clock. Senator Corbett and I will return and meet you. If you council together to-night, talk with each other in friendship and love, as brothers ought to. I know the question that has been raised as to the purchase of your lands is one of a great deal of importance to you. You may differ among yourselves in regard to this matter, and the proposition made to you, but I ask you as my friends and neighbors to put away all bad feelings in regard to this matter.

PIERRE, (Walla-Walla.) I only have nine years more, under the treaty, to live on this reservation. When you say, "I want to buy your land," I say I do not wish to sell my land, or to throw it away, as long as I live. I will say I will not sell, I have thought, (thinking powers,) and should I say what is wrong? I am no little boy. I am an old man. You see my white beard. I have no wish for money; I will work and make my money. I shall live to be old, and I shall die on this reservation. When these young men and children see me, and know how I have been doing, and how I have gotten along, they will follow my example when I am dead. My heart will always be that way. I will never part with or sell this land. When I die my children will do the same. They will live on this land and work on it, and they will never part with it. I am in earnest, and talk straight, and but one word to say. God hears me now, and he hears you; we have spoken plainly to one another, and not with bad hearts. I have no wish to go and see that country you talked to us about. I have no wish for any other country; I am satisfied to live at this reservation. What I have said to you is not from a bad heart; but I love this country. This is the way I show you my heart. When these papers get to the President, he will see that I am fond of my land. The land is the same to me as my body. I am no more blind. My heart and my eyes are open, and I see how I am going to make a living. I never change what I say. I will not change my heart for any other person's heart. That is all I want you to write, coming from me, an Indian. My friends, that is all I have to say.

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WENAP-SKOOT, (the man without any weapon,) chief of the Umatillas. I am only going to say a few words. We have now been talking four days, and what are we looking for—anything that is bad, or something that is good? I think if we were to look and find something that was good, I think that would be right. I will keep what is good—that has been said—and you will do the same. I think we are looking for what would be good for us. We both keep the good; we like all that is good, and all that is right, and I wish to live according to it. I think, after this, your children and my children will live together with good hearts, doing right. That is what I like—all that is right and true. The Indian law I used to have, and the law you have taught me, I have put them together, and made one law. That is why I think hereafter we will have no more trouble. I think we will raise our children together—not in one place—but I mean to raise mine on the inside of the reservation, and you raise yours off it, side by side. I have traveled all over this Indian country about here, and none of it suits me but this. It is the same with the other three reservations, Simcoe, Nez Percé and Warm Spring. I do not like any of them, and all the country over here outside of the reservation. I have traveled all over it. I see our reservation, how little work has been done on it. The whites did very little of it; all the rest the Indians have done. They learned it themselves, and did the best they could. They learned very slowly, but, seeing what we have done, we love it. I can see for myself that we have put you to some trouble to teach us. Some did not take hold and learn what little the whites did try to teach us. I never said anything about selling my reservation. No one ever came to me to talk about buying it. I am saying this for the truth. I never had a white man come to me and say, "I am going to buy your reservation," and I never said I would sell it. I don't wish any one to count out any money and say "Here is so much for it." I can see for myself what was promised me before half of it was lost. I cannot see it. I do not want to ask about what is lost. The half of that promised I have not seen with my eyes. I do not want to inquire about it. I think you have seen for yourselves what has become of that money. You see that some of it has not come here. I taught myself. I see myself, what little I have learned about work, and I try and imitate those who know better.

LALLS, (Umatilla.) You are my friends. Our hearts have been talking together. You have brought us the heart of the President. It has come to this land, and it has reached my heart. The President made a law, and sent this law to this land. I want you, my friends, to listen well; all our hearts are addressing you. You have come for us to open our hearts to you in this land. I have nothing to say. You came and found our two bodies on this land. Listen to me, my friends. I do not say listen, but my heart says listen. It is only our hearts that will put us all right on this earth. The President heard about this land, and sent you to open his heart about it.

Mr. MEACHAM. If there is nobody ready to talk—it is getting late. In the mean time you can study it over, and we will adjourn until noon to-morrow.

FIFTH DAY, AUGUST 11.

The opening prayer was offered by Mr. Brunot, after which the minutes of yesterday's session were read.

Mr. MEACHAM. We are now ready to proceed with the talk. Some of you have shown your hearts, and many of you have not. We wish to see your hearts; you need not be afraid; you have a right to talk, and your talk will be taken for what it is worth. Talk freely, and show your whole heart; you are talking to friends when you talk to us. We are all of one race of people. God made all men; all men's hearts are not the same. Every one should have a right to tell their hearts. Yesterday Homili said his people would show their hearts. If you are ready to talk, we are ready to hear you. (To the young chief who is about to speak:) You have a great deal of sense. Talk your own heart, but you know what we want to talk about. The white man considers you a strong man.

THE "YOUNG CHIEF" OF THE CAYUSE. We have been talking about this thing many days. The red man and the white man held a council in Walla-Walla. They had a talk about the country, and they arranged everything—how much money and different things; but we know now. Both you and me know what was talked about at that council. What was promised was not done. It was as if you had taken the treaty as soon as it was made and torn it up. The treaties made with the Indians on all the reservations have never been kept; they have all been broken. It is the same way on the Indian side. What we promised has not been done. We have neglected our promises every day. We have not cultivated this land right, and improved it as we ought to have done. We have been so long—since the treaty—and now you (commissioners) have come to remedy anything that is not right. You, commissioners who came here, thought, perhaps, the Indians had clean hearts. I think it right that you have come to remedy these things that are not right. I think it is right for you to come and see about this land. It is true that you are asking me my heart. I do not wish to refer back to what was done at the other treaty at Walla-Walla; it is past. We have talked here so many days in trying to clear up the old treaty. I like all you white men, and I like all my red people. You wish to find out my heart, and I show it to you. You white men know the country where there is money in the ground, and I know the country where there is money in it, and I know when a country is poor, and I know when a ground has no money. That is why we have to think about these different kinds of lands. One of the kind of land is good to grow upon, and for my children to grow upon and live on. You men, (commissioners,) wherever you came from, and also you, (Mr. Brunot,) who came from Washington, I want you to know what I say. That is all I have to say.

The chief here sat down, and said he had no more to say, because what he did say was not correctly interpreted. The record as kept was here read and interpreted to him; and he said it was correct. He then continued: "I do not want to teach you anything about God. White men are wise, and know about all these things. Whatever is true will make you grow. You know just how to make things grow. It is true, wherever there is rich land that is the place where things will grow. We love what we grow from; that is why I wish to show you, good chiefs, (as it were medicine,) how to make laws that are good. That is why I have no bad feeling toward the whites who live all about me here. I thought you were going to take it slow, and after a while we would talk. This is a good country in which we live now." To the priest and Billy McKay: "You know the hearts of the people who have been raised on this land. The whites went along this road (old emigrant road) down below, and you were raised down there and grew up wild, and now you have asked me about this land; and that is why I do not want to say anything. I am going to think slowly. I liked the way in which I grew up in the country. It is the same way with you. You have raised your children outside the reservation, and I would like to raise mine upon it. It is the same way in Washington. It is as if there was a fence around it. It is a good place to raise your children. It is the same way with this reservation—as if there was a fence around it—and it is a good place inside of it to raise our children. I know the country down below, where some of you came from—I mean Mr. Meecham and the others. If you came from down below and came upon the reservation, you are as agents. There has been four of them come; and, Mr. Meecham and Mr. Brunot, we see you have come here; that is why I do not say you are stealing my lands. I heard that by and by there would be some one come here to inquire about our lands. That is why I thought all our people—those who are on the Columbia River—would all be here and show you their hearts. My heart is, that those people on the river ought to be here. The people that are absent we do not want them to have it to say hereafter, 'I was not there, and did not know what was done.' We want all to listen to what we have to say. If all the people were here to express their minds it would be all right. I think my friend Meecham is here as a friend. He does not wish to hide anything. It is the same with me—I do not wish to hide anything. My heart is this, that the Indians who are not here would not feel right about it. We have a head to think about it and we have to think about it with our heads. If we think with our heads what we say, we will not be ashamed of it hereafter. I want to show you chiefs that the law comes to the people from Washington. That is why you come here and ask all the people what their minds are. I do not know what the hearts of all these people are. I never asked these people to come and stop or work for me. I do not know what these people think about what you have asked them."

UMA-PINE, (Cayuse.) This is how my heart is: Our bodies are dear to us. I believe you think your bodies are dear to you in the same way we value our land. It is dear to us—dear to every one of us. We know every day there is some bargain made. There are a great many things in our hearts; so with you—you have a great many thoughts in your hearts. All that is unpleasant news we are keeping in our hearts. We have different kinds of news to tell, and so have you. All that is in our hearts we want to tell. If you keep all the news in your hearts you will not be contented. There are so many things in our hearts if they all came out you would tire of them. If we think well on both sides we can decide right about it. When we get through thinking we will know more correctly about it. This is my heart. I do not know the hearts of the others, whether they are the same or not.

Mr. MEACHAM. We want you to talk all the top off your hearts; then we will get down to business. We do not want to hurry you.

HOM-LI. I do not believe that the President has ended councilling, though we have had a council so long, yet it is not the last time the President will send his messengers; they will come again. He has done well; he has questioned me with a good heart; he has only opened out a little of the law; he has asked our precious bodies, that is what he has asked of us. My friend has sent and asked my heart from a good heart. Although the council has lasted so many days, it seems to me he is only inquiring what my mind is.

Mr. MEACHAM. We have heard all you have said. You seem to wait for us to lead your heart. This is a serious thing to do. We have held back for fear we might make a mistake, not because we wanted to hide anything. The President's letter said we must be careful and not have you do anything you would be sorry for. We have been ready four days to show our hearts, when you wish us to. We all know, Indians and white men, that there has been a great deal of talk about this thing. We know that when the treaty was made with Stevens and Palmer this country was given to you. You have not done as well as was expected of you. A few of you have grown very rich, but most of you are no better off than you were when you came here. I mean you are no richer, and most of you are as poor as Smohanlee Indians, and other Indians along the river who have never been on a reservation. We will not stop now to inquire who is to blame and why you have not grown

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rich. The fact is the reservation is almost as you found it. Now, the question is, What is best for you to do? Will you decide to stay here, go on with the old treaty, and take your chance with the white men around you? You know how well you get along as it is now. You know if you are happy in your hearts. You know the heart of the white people who want this country. You know whether the white man gives up easily or not when he wants to do anything. We white men see all these things, and we want you to see with your own eyes. The President did not tell us what to propose to you. He did not say he would agree to what we would propose. He did not say he would agree to what you would propose. He did not say for us to buy the land. He said to consult with you about it. Some of you have made up your minds. It may be the same mind you always will have. The men who have made up their minds and spoken it here are rich men. I do not say they have not spoken well. Perhaps I might say the same that you have said were I an Indian. The President has not told us what to say, and some of your people hold back their hearts. It leaves us to think for both sides. When we look at one side it seems all right, and that is the side taken by these men here. Then we look at the other side again, and we take everything into account; then we think it would be well for you to look around if you could not find another home where you would be less interfered with by white men. If you can find another home where you think you will be happier and better, that your friends also think would be a good country for you, then we would write to the President, and we would recommend to him to have your country sold, so that it would bring the most money; that the money the reservation would sell for should be laid out to make your new home, or enough of it to make every man a home. We do not know how much money it would be, but it would be more money than you can count. This Palmer and Stevens treaty lasts nine years more. Once in every five years the money grows less that the Government pays you. In nine years it will be all paid, and you people may be just as you are now, for all we know; you may be better or you may be worse off. But we would recommend to the President that if you find a new home, that every man shall have his land surveyed off to himself, and a deed for it, as a white man has; a paper given to him, so that the land can never be taken from him, so that it cannot be sold for your debts, and that each man's land shall belong, not to the tribe, but to his children when he dies. That is the way the white man's lands are. There is another thing we would write to the President about, that you shall be asked to say how your money shall be expended, and who your agent and your employé shall be. This last thing we talked about; it would be like it is now, agents and employés of all kinds. Sometimes we ask for a man, and we do not get him; we do not always get the officer we want anywhere. What we meant by consulting you was just as we talk among ourselves, to know what is best to do. It is not a law, and it never would be a law. It never would be written in the laws. That is the last thing we talked about. I mean this—that you should not be treated like dogs. I know you have hearts, and you have a right to tell your hearts; and when you tell your hearts, if it is good the President adopts; if not, he don't. Mr. Brunot and Mr. Corbett think that kind of a law cannot be made. We might recommend the President to do that way now. What I mean is, we will ask the President to do so. Maybe he will and maybe he will not. Yesterday you said we talked too much at one time. If you want to look into this thing we are ready to go with you. If you wish to try and find a better place, we want to tell you anything we know about it, to go with you and show you we are ready to tell you all we know about this thing from beginning to end. We think this is enough for us to-day. One thing I forgot on the other side. The President proposes to give each man his land if you stay here, just as Palmer and Stevens agreed to.

YOUNG CHIEF. I am an Indian, and you are white people; all the way from where the sun rises to where it sets, you know exactly how you have grown, how you have increased, and all the Indians in the country know how they were brought up. The President in Washington sees how we both have grown up. We want to show him our hearts. I tell you this for the truth, I say I like my country; I tell you the truth. I grew upon this land; I do not lie about it. It is true, the way my property has increased in this country. You know that this is a good rich country. You white men know that it is a good country to make anything grow; that is why I cannot cut this hand in half. If I were to cut this in half, how would I grow? I cannot cut my country in pieces, or where would I raise my stock? You know, my friends, we do not try to make slaves of anybody, red men or white men; that is why we cannot compare this good with bad land anywhere outside of the reservation. If I was to compare this good land with bad land outside, I think I would be wrong. It is true we must talk the truth, in that way the Indian would grow up and the white man would grow up, and be good friends with each other. It is as if you were telling me to compare this land with any other. If I was to weigh this land with any other land or any other thing, I think it would outweigh it. It is true. You white men know that anything that is true is good. That is what I have to say. You see where the sun is now; it is too late to talk more.

Council adjourns.

SIXTH DAY, AUGUST 12.

Council opened with prayer by Thomas K. Cree.

DE-CO-TISSE. I don't want what I say written down; I only want to tell you I have been here at the council so many days. You told us you were going to make this matter about the land all plain to us. I left fifty-seven bundles of oats, sixty rows of corn and pumpkins, and all I had, I left them on the ground to attend this council. They are all destroyed. Two cows with bells on, followed by a band of mixed cattle, with mixed brands on them, came in and destroyed them. I do not tell you this from a bad heart; I only wanted to tell you what has happened.

Mr. MEACHAM. What we have to say to-day we have written down; the commissioners have all seen it. Mr. Davenport will read it, and you (Pambourn) will interpret. We will go slow, and when you want us to stop, to understand better, or to have you ask questions, we will do so.

Mr. Davenport then read as follows:

Proposition 1. For you to name a time when you will vote on the following propositions:

Proposition 2. To send out a delegation from each tribe to see whether a home can be found for you, with a view to selling the Umatilla reservation on these terms, viz:

Proposition 3. The lands of Umatilla to be sold to the highest bidder for cash, in lots not exceeding 320 acres, out of the proceeds of which shall be erected on the said new reservation a house or houses, one saw-mill, one flour-mill, one school-house, one blacksmith-shop, one carpenter-shop, one saddle and harness shop, one commissary's house, one hospital, and such other buildings as may be necessary, and to open a department farm not exceeding 160 acres, together with such farm-buildings as may be required; also, to erect for each family one dwelling-house, to be at least 16 by 21 feet, to contain at least three rooms, and with two outside doors and two windows each; also, to each farmer one set of harness of the value of at least $25, one steel plow and attachment, one ax, one hoe, one grain-cradle; also, one 5-inch thimble-skein wagon; and land shall be allotted to those who wish on the same terms as were agreed upon in the treaty made with Palmer and Stevens. The improvements of each man or head of family shall be appraised and paid over to him or them individually, and the remainder of the proceeds of the sale of their land shall be invested in Government bonds, and the annual interest be expended, under the direction of the President of the United States, for your benefit.

Mr. MEACHAM. Do you understand this?

Mr. DAVENPORT. To send out a delegation from each tribe to see if a home can be found for you.

Mr. MEACHAM. We have told you that we would not hurry you, but we want you to do something with this proposition. If you are ready to vote to-day, all right; that suits us. We have no right to argue the proposition with you. It is for you to make up your minds, and express them. We advise you to counsel together like friends and brothers on this proposition, without the interference of any person whatever. We talk thus because the President says "Be careful." Are you ready now to vote? We will return in three hours. You can talk it over alone till we return, and you can tell us then whether you are ready to vote, or how you vote. If you do not fully understand the paper, Mr. Cree or Mr. Davenport will read it for you at any time. One reason for adjourning is, we do not want to interfere with you in your consultation. You have sense enough to manage your own council.

YOUNG CHIEF. You need not wait long; come when you get your dinner.

Mr. MEACHAM. When you are ready to vote, send us word.

Adjourned for three hours.

AFTERNOON COUNCIL, SIXTH DAY, AUGUST 12.

By request of the Indians, council met at 4 o'clock.

Mr. MEACHAM. We are now ready to hear you.

HOWLISH-WAMPO. You are asking us now as if you were speaking to our hearts. What you have spoken this people have heard. (The reading of the proposition.) All of them understood what you said. You came to ascertain what is our heart, this people who are living here. We are holding on to our lands. This reservation is marked out for us. We see it with our hearts and with our eyes. These people (the whites) who are out here have large herds of stock. They scatter all over the country, and even come upon our reservation. These people who are here (Indians) have large numbers of horses and cattle. They must spread out all over the reservation to try and raise their stock. It is the same with me. I am trying to raise my stock on this reservation. This reservation that we are on, we all hold it with our bodies and with our souls; and right out here are my father and mother, brothers and sisters, and children, all buried, and I am guarding their graves. That is my heart, my friend. This reservation, this small piece of land, we look upon it as our mother, as if she were raising us. You come here to ask me for my land. It is like as if we who are Indians were to be sent away and get lost. I look upon all sides. On the outside of the reservation I see your houses. They are good. They have windows in them. You are bringing up your children well; that is why I say this. You must listen to me. I do not want to part with my land. I want to show you white chiefs that that is what my heart is. I do not want you to make my land smaller. If you do, what would my stock feed upon? What is the reason you white men, who live near the reservation, like my land and want to get it? You must not think so. You are not going to get it. I am telling you this as a

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friend. I am not telling it with a bad heart. I want to know, if I was to go away from here, where I could find as good a piece of land as large as this is? My friends, I tell you now, I wish you would not talk too strong about getting my land. I like my land; will not let it go. That is what makes me talk so. I am showing you my heart about this reservation. You have been asking me for my heart. This is my heart.

WEKAP-SNOOT. My friends, I want you to open your ears and eyes and listen to what I say, and to keep it. Another day we are, as it were, looking for something that is good; and that is right, because we are looking for what is both straight and true for both you and me. We see very well the way in which our bodies were brought up on both sides. Our red people were brought up here, and some one had to teach them as they grew. I see myself that those who were taught by others grew up well. I believe the man who understands and follows the way in which he was taught grows up well. I learn from the way in which I was brought up, and I am going to have my children taught more, and they will grow up better than I am. That is why I think I am the same as a child taught by my father. When my father and mother died I was left here, and they gave me rules, and gave me this land to live on. They left me to take care of them after they were buried. I was to watch over their graves. That is why I would not like to part with my country and to leave it. What I tell you is that I do not wish to part with my land. I have said I have felt tired working since I came on this reservation. I have been so tired that the sweat has dropped off me on the ground. I am sick, and can't say much more.

WAT-CHE-TE-MANE. I am going to speak now. You chiefs, whites, listen to me. You are my friends. Mr. Meacham, Mr. White, and Mr. Conoyer, the father, is my friend. I want you to listen to what I have to say. Here is the way my heart is. Here in this land my father and mother and children have died. The father (priest) is the only one who straightens out my heart. That is why my heart is this way. I am getting old now, and I want to die where my father and mother and children have died. That is why I do not wish to leave this land and go off to some other land. I see the church there. I am glad to see it, and think I will stay beside it and die by the teaching of the father. I see how I have sweat and worked in trying to get food. I see the flour-mill the Government has promised. I have gotten it. I see my friends. I like all that I have, (the mills and lands.) That is why I cannot go away from here. The President will see the record, and see what we poor old men have said in this council. What the whites have tried to show me I have tried to learn. It is not much, but I have fenced in a small piece of land and tried to raise grain on it. I am showing you my heart. I like my church, my mills, my farm, the graves of my parents and children, and I do not wish to leave my land. That is all my heart, and I show it to you.

PIERRE. I am going to make a short speech. I have only one heart, only one tongue. Although you say "go to another country," my heart is not that way. I do not wish for any money for my land. I am here, and here is where I am going to be. I think all these young men's hearts are like mine. I think a great deal and have but little to say. What I have said will go on paper to Washington. Then they will think over what we Indians have said. That is all I have to say. I will not part with my lands. And if you should come again I will say the same again. I will not part with my lands.

YOUMA-HOWLISH. I heard the talk at the council at Walla-Walla. I heard where the reservation was marked out for us. I heard it with my ears and my heart; and I came here and found this piece of land marked out. I came inside of it; I came here; and we have worked here. That is why my children have been growing here from that time till now, and I have been teaching them that there is so much land marked out for them within the bounds of this reservation. That is why, my friends, I tell you that I love my country, and I do not want to dispose of this reservation. I see my father here within that graveyard, and my children, and I am guarding them. That is why I do not want to take my body away from here. I am getting old, and when I die I want my body to be buried beside them. I will show you, my friends, that much of my heart.

LALLES. You are my friends. We are not going to look at these papers long at this time. We see three different propositions before us. You must look over these propositions by looking at this paper. We see the propositions that are made. The same one who made the earth to grow makes our body to grow. I wish to be slow in looking over this paper, to find out about this land on which we have grown. I want to understand the words our hearts would bring. We will understand everything plainly. We will both look at it.

DEKÓTISAW (Umatilla.) So many days I have listened to my people, and I was glad to listen to Mr. Brunot. He said he would listen to the poor Indian. Here I am, a poor Indian; I am truly called an Indian. This Indian is opening his heart to you. This is how my heart is. By the law this body came into being; by the law your body came into being. The law-makers' laws are all in your heart. The law-makers have the money; that is why my heart is this way. We will not make any laws or talking about the parting of the land, either of us. We hold hard to the books that raise our children. The only way things can be right is to go straight on the earth. Neither of our bodies will be always here. We should not talk different from what is straight law. That is why, for myself and my children, I open my heart to you.

SWITCH. I have not much to say. Hear me well this time. The ground is right; by the law, (the treaty.) Stevens spoke about the ground. From that talk my body grew up. That is why you have come to us naming three countries. You came to hear that good word. That is the way your bodies grew on this earth. That is the way our children take care of this word. From this word both of our bodies are as they are. There is nothing more to be said on this subject.

LALLES. Look at these Indians; take a good look at them. I am a poor Indian. This being takes care of both our hearts. By this being I mean the President. It is only his heart talks on this ground. I am fond of this ground on which we both stand. That is why we have to carry good hearts and say nothing that is bad on this ground. What I said I spoke to your hearts, and we will speak straight. That is the way we will open our hearts, and we will be all right on this ground. That is why I ask you, my friends, for your hearts to be slow.

YOUMA-HOWLISH. I understand very truly what you have been saying about the land. You are talking to all the Indians that are on this ground. Now we question you about what you have said to us about this land. I do not want you to ask me for my country. You have shown me just the same as if it were $250 in money. I want you to pay this land first, then I will not have anything more to say after you pay this land, because I follow this land.

HOM-I-LI. We have looked upon you for six days with our hearts. The heart is difficult to arrange, as it were. It is hard for the heart to get hold of anything and keep, and I have, as it were, tried all the reservation in my heart and it cannot be loosened, just as we take care of our bodies carefully. My friends, you see your children growing outside the reservation. They are growing well, and I think they ought to grow out there just where they are. That is the reason, my friends, my body is growing. My cattle and stock are running on this reservation, and they need all of it. Some good white men look at us and see our lands and they say this is right—they need all that country for their stock. You that came from Washington, Mr. Meecham and all of you, I want you to know this is my heart. There is Mr. Conoyer; he stands, as it were, in the middle. He takes care of both sides, and the father stands in the middle looking out for both sides, so you can see how I am, as if I had opened my heart for you to see it, and Mr. White has known my heart for many years. So my friends, as I have shown you my heart, that is the way I wish you to look at it. I wish my words to be carried to the President, just as I have opened my heart. I can see that is not the white man who has helped me; I have done all myself—made all the improvements on my own land. I will speak to you, my friends, with a good heart, with love. I hope the President, though he is a long way off, will look at my heart, just as if I had laid it open to him. You, my friend, (Brunot,) see my face; you see how I have been speaking; I want you to present my heart to the President. Mr. Conoyer will report what desires the Indians may have hereafter, and so will Mr. White, and the father, and some time hereafter they will write and let the President know; and you, Mr. Meecham, will be coming here often, and you will find out my heart hereafter. I wish to say I want just the room I have. I intend to build a fence to join Mr. White's farm. I am talking for everything. Here we are to grow our children, our stock and everything. I would be afraid if Mr. Conoyer and the Father were not here to look after me, as I do not know when the whites would come on our reservation, but with them here I feel perfectly safe. I am showing my heart plainly. I look over among the white men; I see some ahead of the others, and I know why it is.

Mr. MEACHAM. We have your answer—that was one proposition. The other proposition was, whether you want to have each man's home set apart, under the treaty of Stevens and Palmer. I need not talk about that. Do you want your land set apart to each man, according to the treaty; then each man owns what he has in possession, and what is not set apart is held in common. If any man wants his land surveyed and set apart, let him stand up and say so.

HOM-I-LI. I said I did not want my land divided, and if we changed our mind we could say so. I spoke for all the others, and they don't want to say anything more.

Mr. MEACHAM. We have said all that is proper to say about the council. Have you anything more to say about it? The chiefs said they had nothing more to say; if so, we will consider the council at an end. Mr. Brunot has something to say; you will listen well.

SPEECH OF MR. BRUNOT.

I want to say two or three things to you before you go away this evening. You know that what I say comes right from my heart, and I want it to go in at your ears, and into your heart, and I want you to keep it there. I have said but little at this council, and I want you to hear what I now say to you. The President is far away, but he has heard from some men at Umatilla one thing, from other men other things. He has heard that some of the white men want the Indians to go away from the reservation that they may come and live on the lands themselves, and from others, that they do not want the Indians to go away. Some told him the Indians wanted to sell their reservation, and others that you did not want to sell it. So he told Congress, and Congress made the law which was read to you. Then the President appointed Mr. Meacham, Mr. White, and Mr. Conoyer to come here and ask

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you whether you were willing to sell. He knew they were men who would tell you both sides, and carry your answer back to him. They are men whom the white people trust, and he knew they were your friends. They have come, and given you a week to think of it, and to talk about it, and you have made up your minds, and told these commissioners you would not sell your reservation; that you will stay here. Now, the white man knows the land was made to be cultivated, to raise corn and grain and stock upon. Whenever they see land with nobody living upon it they want to have it, that they may build houses on it, and fence it, and plow the land, raise grain and cattle on it, and get rich. There is a great deal of land there that has nobody living on it. If you want to keep the white man from wanting it after a while you must live on it yourselves. You must plow and fence it and build houses on it, and raise grain and stick to it yourselves, so that your children after you will be as white men, and will be making laws for their children. Some of you are doing well, and the President will be glad to hear it; but he will be sorry to hear that so many of you are Indians still. However, he will hear Hom-i-li's words—that after a while the men who have the care of you will write a letter to the President, and tell him what you are doing, whether you are still wild men or whether you are improving this land. I hope that you will never make the President sorry that he allowed you to stay here, and I hope none of your friends will ever regret that they protected you on the reservation. There are a few white men here—I am sorry there are not more to hear what I am going to say to them. The men who, like myself, have marked the past course of events in our country know what has been the usual course in regard to Indian affairs. You know, also, that there have been great changes in the country in regard to many things. I need not go over them. You will recollect that some years ago if a member of Congress, in a district where there was an Indian reservation, got up a bill to sell it the bill was likely to be passed. The question asked was not, "Is it just to the red man?" or, "Is it our duty to protect him?" but it was: "Do we want his lands?" For several years there have been efforts made in some parts of the country to procure the lands of Indians, but lately these efforts have failed. Just as the great hearts of the people have changed on the questions over which we battled so long on both sides of which some of us have stood; just as those questions have been settled forever, so I believe the great heart of the nation will not permit the Indians to be wronged. Now, I am saying this for the reason, I know that there are many persons within reach of this reservation, and other reservations, who suppose that the Indians will be removed, and they are waiting for places on them. These men will be told by their candidates for Congress that they will get the Indians removed. If they should ever succeed, and I do not believe they ever will, it will be with the certainty that the Indians will get the full value of their lands, and I believe the man who waits here to get a pre-emption claim on this land will die a poor man still waiting. Now, my friends, I never expect to see you again, (unless we may hope, as I hope to meet you in a better world hereafter,) and in parting I will venture one word of advice. If I lived near this reservation with the idea of ever living on it I would abandon it at once. I would hitch up my team Monday and I would go to where the Pacific Railroad will probably come, or I would settle on some other good place. It is just possible the Indians may have trouble from bad men—much of the trouble that comes to both whites and Indians comes from one cause—whisky. The Indians are sold whisky, or they get it contrary to the law, and they drink it. Another is, the disposition to encroach on the lands. I hope that such trouble may be avoided here. I do not know that there will be any, but I know that the power of the Government will be used to protect the Indians in their rights. (To the Indians:) As Mr. Meacham told you, I did not come here to talk to you about the business of selling your lands, but I came here to see you, and to hear you talk of what is being done on your reservation. I do not want you to go away to-night and not see you again, but I want you all to come to Father Veermeesh's church to-morrow morning, and in the afternoon to come here, and we will talk to you about God and things that are good.

THOMAS K. CREE, *Clerk.*

APPENDIX A *d*.

REPORT ON OREGON AND WASHINGTON TERRITORY.

REPORT OF A VISIT TO THE RESERVATIONS IN OREGON AND WASHINGTON TERRITORIES BY COMMISSIONER FELIX R. BRUNOT.

To the Board of Indian Commissioners:

GENTLEMEN: At a meeting of the board in New York, on the 3d of May last, Messrs. Campbell, Farwell, and Brunot were appointed a committee to visit the Pacific coast to inquire into the management of the Indian reservations in California and Oregon, and Washington Territory; also, to be present at a council to be held on the Umatilla reservation in Eastern Oregon under the joint resolution of Congress of July, 1870.

Messrs. Campbell and Farwell were obliged to be in New York and Washington in connection with their duties on the purchasing committee until some time in June, and subsequently, other pressing engagements detained the first-named gentleman until he deemed the time left of the season insufficient to warrant so long a journey.

Letters from the Secretary of the Interior were received, urging that some member of the board should visit Red Cloud and the Ogallalla Sioux without delay. I accordingly set out on the 1st day of June, taking with me Thomas K. Cree as clerk.

We arrived at Fort Laramie on the 10th, and on the 12th and subsequent days held a council and several private interviews with Red Cloud and the other Sioux chiefs, an account of which was duly forwarded to the Secretary of the Interior. A copy of the report and minutes of the council is attached, to which you are respectfully referred.

It is to be greatly regretted that the design of the Indian Department and of the board, to procure the location of the Red Cloud agency at some point within the limits of the Sioux reservation sufficiently remote from the whites, has been thwarted for the present by the injudicious location of the agency on the bank of the North Platte, about thirty miles from Fort Laramie.

CALIFORNIA.

On my arrival at San Francisco, after consultation with Hon. B. C. Whiting, superintendent, I found that I could not visit the Indians in that State and reach Umatilla by the time named for the council. I therefore determined to proceed at once to Oregon, leaving my colleague, Hon. John V. Farwell, to perform the California duties.

OREGON AND WASHINGTON.

At Portland, I met Hon. A. B. Meacham, superintendent of Indian affairs, and learned from him that the Umatilla council had been postponed until the 7th day of August. Deciding to occupy the interval in visiting the Nez Percés, the Warm Spring, and the Yakama reservations, I set out for the former. Owing to the sinking of the steamer on Snake River, and the consequent delay, I was obliged to abandon the proposed visit to the Nez Percés; and returning to the Dalles of the Columbia, went to the Warm Spring reservation, seventy-five miles south of that place, in Eastern Oregon, where I arrived on Saturday, July 22.

WARM SPRING RESERVATION

is about forty miles square, and as miserable a country as can be found in Oregon. Mountainous, rocky, or sandy, it is covered with sage-brush, and much of it produces no grass. The tillable portion occupied by the Indians consists of about 500 acres, stretched along two small streams, which unite where the agency buildings have been erected, for a length of four or five miles on each. The roads are bad; but little more than pony trails in some places, and hardly passable for wagons. The crops seem to fail from drought or to be destroyed by grasshoppers three years out of five. A party of United States surveyors, in running lines on the reservation, have called attention to another spot called the "Sinnemarsh," about fifteen miles from the agency, which is supposed to be fit for cultivation. It is perhaps large enough to make small farms for about fifty families. I visited and examined this land, and have some doubt as to its availability, except for grazing. It appears to be 1,000 or 1,500 feet higher than the land now cultivated, and is probably subjected to deep snows, and late and early frosts; nevertheless the experiment should be tried. The frequent failure of crops has compelled the Indians to resort to their old methods of subsistence, by fishing, hunting, and gathering roots and berries, and greatly retards their advancement in civilization. Their chief fishery is at the Dalles of the Columbia, seventy-five miles distant, where they are subjected to many demoralizing influences from the whites, and live for several months, in their mat-houses, in the utmost filth and seeming degradation.

The reservation was established by the treaty of June 25, 1865, when the tribes, parties to the treaty, were confederated. According to a census reported in 1870, they numbered as follows:—

	Males.	Females.
Wascos	117	127
Teninos	45	50
Warm Spring	112	117
Deschutes	28	29
Other tribes	16	14
Total		654

A census taken in 1862 stated the number to be 1,066. The difference is partly attributable to absenteeism. A considerable number who belong to the treaty have never been settled upon the reservation, and others who have been on it have been induced to leave by evil advice from white men. There are about sixty Indian houses built with lumber and labor fur-

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nished by themselves, the employés superintending their erection. They are generally small, but sufficient for the wants of their occupants. Each of them has a small plat of land fenced in and cultivated by its owner. Many of them have good herds of horses and cattle, which are rapidly increasing. Quite a large number are without houses, who still live in matting tents, move from place to place at will, and have adopted none of the dress or habits of civilization. Those who own the houses dress as white men, and attend church and Sunday-school with more or less regularity. A few of them are professing Christians. Only two or three could speak English, and only one, a harness-maker, had been taught to do mechanical work.

The school has been a comparative failure, both as to numbers and results. Some of the children read quite fluently without understanding what they read, and have been instructed somewhat in spelling, arithmetic, geography, and writing. It is at present under the charge of Jacob Thomas, an educated Indian. Arrangements are being made to convert it into an industrial boarding-school for boys and girls, which I believe cannot fail to succeed if fairly managed. The anxiety of the Indians for the education of their children, is shown by the fact that they furnish the lumber and common labor for the additional building; and by their speeches in council. The agency buildings are moderately well suited for their purpose, but need repairs and additions. The subject will be again referred to. The school-house is used as a chapel. The service at which I was present was conducted by Captain John Smith, the agent, and was well attended by the Indians. The number in attendance at the council was not large, owing to the fact that most of the Indians were absent at their fisheries. On these expeditions they take their families with them. The fish are dried or salted on the spot, and packed in barrels sunk in the ground, where they remain until required for use during the winter. Although left in this way for months, on the banks of the river seventy-five miles from their homes, and brought away at intervals, no Indian is ever known to interfere with the stores of another. The Indians present at the council were generally well dressed, and displayed considerable intelligence. Their speeches were sensible. They indicate the causes which operate against the advancement of the tribe, and will be found to be interesting. A full report of the council is herewith submitted.

CONCLUSION.

A much smaller number of white men would find it difficult to sustain themselves by cultivating the soil of the Warm Spring reservation, and certainly the Indians never can subsist themselves there without resorting to fishing, hunting, and gathering roots and berries. Of these resources, in addition to their anti-civilizing effect, it must be said that they are rapidly diminishing; and without them the Indians must again become dependent on the Government for food, or become wanderers among the white settlements.

There is an abundance of good tillable land on the Yakama and Umatilla reservations for the Indians of the Warm Spring reservation, and it is believed that the consent of all the parties could be had to their removal. Their removal to these reservations is, therefore, earnestly recommended.

The consent of the Yakama and Umatilla Indians could be obtained, and the respective agents, accompanied by a chief from each tribe, might hold a conference, at the Warm Spring agency, with Captain Smith and his Indians, and devise the best and most economical mode of making the removal, should it be decided on. Should the removal not be accomplished the agency buildings should at once be repaired, the saw-mill should be removed to a suitable place eight miles nearer to the timber, a manual-labor school should be established, and the boarding of the children provided for.

The boundaries of the reservation, about which there is much controversy, should be defined. As the Indians will be unable to subsist without it, their right to fish at the Dalles should be restored to them. It is guaranteed to them in the treaty, but they were induced to relinquish, by a former superintendent, for the sum of $2,500. They say they did not so understand it. The only access to the fishery is over a piece of ground or rock now claimed by a white man, who charged $60 for the right of passage for the present season. This should be purchased. Other details will probably be suggested by the agent in his annual report.

While at the agency I examined the accounts, and found some irregularities in the disbursements; but the agent expressed an earnest desire to conform to the regulations of the Department.

A record of the council will be found appended to this report, (see appendix.)

YAKAMA RESERVATION.

I left the Warm Spring agency on the morning of the 26th, and arriving at Dalles City on the following evening, found it necessary to remain there a day or two to rest the horses and repair the wagon. Starting on the morning of the 28th I arrived at Simcoe or Yakama agency, sixty-five miles north of Dalles, on the Yakama reservation, in Washington Territory, Saturday evening, July 29.

The Yakama reservation is in extent about fifty by sixty miles. It was set apart by

treaty in 1855, which was ratified in 1859. The agency was established eleven years ago, at which time the Yakamas, and Klikatats, were entirely wild, and considered the braves warriors and best hunters west of the Rocky Mountains. The number belonging to the reservation is estimated at 3,500. The number who make it their home is about 2,000, most of whom have made more or less progress in cultivating the soil. A large portion of them dress and live like white people. They have about one hundred and sixty houses, and about one hundred small barns or stables. They have cut their own logs, hauled them to the mill, and erected their own houses. Their fences have also been made by themselves, of materials which they have gathered and hauled; some few of them are good board-fences. They have under fence about 4,000 acres of land, and over 3,000 acres plowed. The agent aids them in breaking the land, and starting their farms, after which they require but little more than verbal instruction and advice. Those who till the soil are mostly in comfortable circumstances, some of them quite well off. The number of horses is estimated at ten or twelve thousand, and cattle 1,400 head.

About two hundred of the Indians are professing Christians, belonging to the Methodist church. They have taken Christian names, and dress and live as comfortably in their houses as frontier whites. They have two churches, erected by themselves, to suit different neighborhoods, and Sunday service is held in them alternately. There are a few Catholics, and there is a Catholic mission near the reservation. Some of the young men were taught to make harness while in the school; and an Indian apprentice in the smith-shop, it is thought, will be able to take entire charge of it next year. There are two native preachers, members of the Oregon Methodist Conference, who have been educated in the reservation school and who now preach to their race.

The school has been under the direction of Rev. J. H. Wilbur, at first as teacher, and subsequently as agent, for about ten years, and has been very successful. It has been conducted as an industrial boarding-school, the boys being taught to labor, and the girls, while being instructed in the elementary English branches, to sew, and do housework. The insufficient appropriation for the school, although eked out by the labor of the pupils, has necessarily limited the number who could be received, and greatly lessened its usefulness. At the period of my visit the school had not been in operation for some time, but the arrangements were all made for starting it early in August. The appropriation for the support of this school should certainly be increased.

On Sunday we went to the church and found it filled with decently-dressed Indian men, women and children, many of whom had come in wagons and on horseback. After the usual service of singing, reading the scriptures, praying and preaching, by Rev. Wilbur and the two Indian preachers, the meeting was thrown open to all, and all were invited to speak. About thirty men and women gave their religious experience and their difficulties. The meeting continued for three hours, and was deeply solemn and interesting. After its adjournment, the Sunday-school was opened; the teachers being mostly Indians, and some of the white employés. I am assured by the white residents that the character and daily life of these Christian Indians accord in the most striking manner with their profession. Rev. Mr. Wilbur states that the cases of failure among those admitted to the church, or on probation, are not more frequent than among the white congregations of which he has been pastor.

The results upon this reservation, which I have briefly attempted to describe, are due to the ability and Christian zeal of Mr. Wilbur and the policy he has pursued, the latter being identical with the wishes of the President and that recommended in the first report of the board of Indian commissioners. He is a Christian man himself, employs none but Christian married men, who reside with their families at the agency, and whose example enforces the precepts taught. He manages the Indians in "a kindly and benevolent spirit yet with firmness, and without fear."

The buildings of the agency are the best I have seen. They were erected by the War Department some fourteen or fifteen years ago, when the Yakamas and Klikitats required to be kept in subjection by the military. The post was known as Fort Simcoe, and was, after the making of the treaty, turned over to the Department of the Interior. The buildings are generally in good order, but some repairs are needed to keep them so. It is most earnestly recommended that the appropriation for the school should be increased. The tillable land should be surveyed, and a patent given to each family that is cultivating or can be induced to cultivate a farm. The title should be inalienable for at least two or three generations.

The Indians belonging to the treaty, who are not yet on the reservation, should be brought to it, and every effort made to induce them to cultivate the soil.

Leaving Fort Simcoe on the 3d, we arrived at Dalles on the 4th, and in the evening recrossed the Columbia River to meet Colwash and his band. These Indians belong to the Yakama reservation, and are a portion of those who have refused to adopt the habits of the whites, except many of their vices. They were living at their fishery, ten miles distant, on the Columbia, and had come to meet me in response to a message from Agent Wilson. I could only give them advice and urge upon them the necessity of settling on their reservation. I mention an incident here which indicates an unexpected trait in the character of these Indians. Leaving the Indians at the top of the bank at dusk and coming down to the edge of the water, we found a wagon-load of small groceries and other goods scattered

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along the shore. The owner, a trader from the interior, leaving them there, crossed the river with us. On being asked if the Indians would not steal them, he replied: "No, sir. If all the white men were on one side, and all the Indians on the other, I would always leave my goods on the Indian's side."

Mr. Wilbur informed me that although the Indians were constantly coming and going, he did not use locks at the agency, and had never lost anything.

The record of the council held on the Yakama reservation is herewith submitted. (See appendix.)

On the 6th I left Dalles City for the Umatilla reservation, where I arrived on the 7th and attended the council, which lasted until the 13th.

A report in regard to the Indians, with the minutes of the council, was transmitted to the Secretary of the Interior under date of 15th November, to which you are respectfully referred. (See report, &c., Appendix P.)

I returned to Portland, after the Umatilla council, with the intention of proceeding at once to Grande Ronde reservation, in Western Oregon, and thence to California; but the receipt of letters and statements in regard to alleged abuses in Washington Territory led me to change the intention and go to Olympia. After my arrival, and on consultation with General T. J. McKenney, the superintendent, it was thought best to employ a small steamer as the only mode by which the agencies on Puget Sound could be visited in a reasonably short time. Pending this arrangement, I visited Victoria.

On the 26th of August I left Seattle on the little steamer Black Diamond, Captain Hill, and, accompanied by General McKenney, we arrived on the evening of the same day at the

TULALIP RESERVATION.

By the treaty of Point Elliott, five reservations were set apart, bordering on Puget Sound, viz: the Tulalip, Port Madison, Muckleshoot, Swinomish, and Lummi. The number of Indians belonging to the treaty was from four to five thousand. It has been reduced by death since that time to less than 3,500. Many of them are scattered about the sound, fishing or laboring in the mills, or logging-camps; and it is difficult to get a correct estimate of the number properly belonging to each reservation. There are about 1,000 who probably belong to the Tulalip. The reservation contains 33 sections of land, the most of which is heavily timbered. About 70 acres has been cleared, and a part of it put under cultivation. The expense of clearing the timber-land is very great, and the soil is generally poor. There is a tract of marsh-land called the "Beaver Meadows," said to contain about 1,000 acres, and to be susceptible of being easily drained. The soil of the Beaver Meadows is deep and rich. Under the management of Agent Hale, the predecessor of Captain Hill, and of the present agent, much timber was cut from the reservation, ostensibly to raise money to drain the marsh. It is to be regretted that a small portion of the labor had not been applied to digging the ditches. When the Beaver Meadows shall be drained, it will afford homes, and soil to cultivate, for a number of Indians who now work for others. Nearly all of these Indians are disposed to work. They dress like the whites, and some of them are professing Christians of the Catholic faith.

Across the sound, in sight of Tulalip, is a fishery and brewery, where many of the Indians find sale for their fish, at a small price, getting much of their pay in drink. Of course this, which is but an example of the many temptations and evil influences to which the Indians of the sound are exposed, is demoralizing in the extreme.

The agency buildings for the Indians of this treaty were chiefly erected here, as the central point at which it was supposed in time all the Indians would concentrate. They are in good order and suitable to their purposes.

The present agent is Rev. E. C. Chirouse, of the Catholic church, who has had long experience as a teacher among the Indians.

The most successful feature of the reservation is the school. It is an industrial boarding-school for boys and girls. The boys being now under the care of two assistant teachers, and the girls under three sisters of charity. The buildings are separate, but too small for the purpose. There were twenty-three girls and twenty-four boys in the school at the time of our visit, and an examination of their attainments showed that they were being well instructed in the common English branches of education. The annual cost of the school to the Government is $5,000. It was established under a contract made by Hon. L. Bogy, Commissioner of Indian Affairs some years ago, with Rev. Mr. Chirouse, in which the latter agreed to board, clothe, and instruct not less than forty-five pupils for the sum named; and he has continued on the same terms by Mr. Bogy's successors. I most cordially recommend the continuance of the appropriation, and an additional sum for enlargement of the buildings.

The next reservation visited was the

SWINOMISH,

about thirty-five miles north of Tulalip. It is situated on a channel separating an island from the mainland, and which is passable for small steamers only in high tide. It was intended for the Skaggit and Swinomish tribes, numbering in all about 230. About 130

accept it as their home. There are a few houses on the bank of the slough, but not more than a dozen Indians were there at the time of our visit. The Skaggits have never recognized this as their home.

There is no white employé in charge, and Joseph, the chief, complained that some whites were settled within the limits of the reservation. The lands are salt-marsh chiefly, overflowed in high-tide, and very productive in grass, which is the attraction to the whites. The situation is one at which the Indians are peculiarly exposed to whisky and bad whites. As there is not a sufficient number to warrant the costly machinery of an agency, the success of which would, at any rate, be doubtful, owing to the evil surroundings, I am inclined to agree with the recommendation of the superintendent that the reservation should be sold for the benefit of all interested in the treaty, and the Indians removed to Tulalip and Lummi, where they could be better cared for.

Joseph, the chief, complained that certain white men had encroached upon the reservation, pretending to dispute the line. On being told that the reservation would be protected from trespassers, he said "his heart had been down for a long time," but now, when told that "the Great Father at Washington" would keep their lands for them, "his heart felt strong."

The white settlers alluded to also came to ask if they could not be allowed to remain, and were told by General McKenney that they were trespassers and must remove. This reservation is a peninsula of Perry's Island, and it is important that the line cutting it off from the main part of the island should be defined.

THE LUMMI RESERVATION,

which was next visited, is situated at the mouth of the Lummi or Nook-sak River, on Bellingham Bay, its northern boundary being the Gulf of Georgia, and contains one township of land. It seems well suited to its purpose, and has, in addition to much productive tillable soil, a fair proportion of tide-flats suitable for grazing and meadow. It is the home of four tribes, the Lummis, Nook-saks, Sen-a-mish, and Squin-a-mish; in number, according to the last census, 819. They have made commendable progress in civilization under the instruction of Mr. C. C. Finkboner, farmer, the only white employé upon the reservation, and who has been with them for a number of years. They dress as white men, and live in wooden houses, which are scattered over the reservation on their small farms. They have also a village, where they chiefly congregate in the winter. Some of them have been educated in the Tulalip school, in which they have an interest in common with the other Indians of the Point Elliott treaty. They have a neat and commodious church, built by themselves, in which, daily, a short morning and evening service is conducted by the chief, David Crocket. He received his instructions from Father Chirouse, who occasionally visits them. Some fifteen or twenty of the young men came from the Bellingham Bay Coal Company works, where they are employed, to attend the council. I was informed, by the superintendent of the mines, that the Indians are his best laborers.

The Lummi reservation Indians have a considerable stock of horses, cattle, and hogs, and raise a surplus of agricultural products, which they sell. In one year they received $3,500 for potatoes alone.

Although, owing to the faithfulness of Mr. Finkboner, there has been but little trouble from trespassers on their reservation, it is important that the lines be definitely settled, and also the farms allotted by boundaries to those who cultivate them. The minutes of the council at Lummi will be found herewith. (See Appendix A *d*, No. 3.) There is no school, physician or medicine, priest or minister, carpenter or blacksmith for these Indians nearer than Tulalip, which is seventy miles distant.

Returning southwardly through Puget Sound to the mouth of Hood's Canal, and up the canal nearly to its south end, we reached the

SKOKOMISH RESERVATION.

This was set apart by the treaty of Point-no-Point for two tribes, the S'Klallams and Skokomish, 921 persons in all. The Skokomish generally make their home on the reservation, the others are scattered at various points along Puget's Sound. A band headed by the "Duke of York" has lived at Port Townsend, but at the time of our visit they had been brought by the new agent to the reservation, where they promised to remain.

The reservation is about 400 acres in extent, much of it excellent for cultivation, and part of it covered with good timber. It is all subject to annual overflow, and that portion of it on which the agency buildings are located is covered with water during the high-tides of every winter. The Indians have some houses on the high land adjoining the reservation, in which they reside during the season of high waters. A sufficient quantity of this land should be attached to the reservation. As there are no white settlers, this needed change can be easily effected. The small portion of the tribes who are constant to the reservation raise considerable surplus product. As is the case near every reservation on the sound, there is what western people call a "whisky mill" near this one, which is the cause of much vice and demoralization among the Indians.

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The Indians seem to be intelligent and disposed to do right, but they have had much to discourage them, in the character and conduct of those who were set over them. Some of them are carrying on a logging camp, selling the logs to one of the mills on the sound, and dividing the proceeds as pay for their work. They hire a white man to drive the ox-team, and seem to conduct their business generally, through two of their number, with ability. Their object is to make some money with which to improve farms.

The reservation is in charge of Mr. Edwin Eels, who had but lately been appointed on nomination of the American Home Missionary Society, and who seemed to have an appreciation of his duty to the Government, and his responsibilities in regard to the Indians. I have seen no place where the Christian policy can be adopted with better promise of success.

The school has been heretofore a failure, as nearly all day-schools for Indians have been. There were seven pupils only, but they showed good progress. The agent and teacher are preparing to make it an industrial boarding-school for both girls and boys, and if the building can be enlarged, and a sufficient sum appropriated to subsist and clothe the children, it must be a success. The Indians are anxious to have it so, and to send their children. Upon this reservation, as upon all I visited in Washington Territory, the Indians are anxious to have their boundaries definitely settled, and to have their farms allotted to them in severalty, (see Appendix —.)

I returned to Olympia on the 6th of September, regretting that, for lack of time, I was unable to visit other reservations. Several delegations of Indians met me at Olympia, and their urgent solicitations, added to my own conviction of the importance of such visits, both to the Indians and to the service, increased greatly my regrets.

When at Port Townsend, Colonel Drew, the collector of the district, and Captain McClelland, the commander of the United States revenue-cutter, very kindly offered the vessel to take me to the Neah Bay reservation, but for the reason above named I was obliged reluctantly to decline going. The reservation is at the entrance of the Straits of Juan del Fuca, and the Makah Indians inhabiting it are said to be in some regards the most interesting of any in the Territory. They were under the care of H. A. Webster for seven years. Colonel Samuel Ross, superintendent, in his report of 1869, said, "What has become of the large amount of money appropriated to beneficial objects at this agency since 1861, I am totally unable to state."

The following from the report of Webster's successor, in 1869, seems to account for it: "The former agent had taken possession of a section of country six miles square; nearly all the buildings belonging to the agency are on this land, and not on the reservation proper." He also states that there are but two or three acres of tillable land on the reservation, and urges that the land upon which the buildings are located be taken for the use of the Indians. If these statements are correct the subject should receive immediate attention, and for this reason it is here referred to.

At Olympia a paper was placed in my hands which preferred serious charges against Superintendent McKenney, and was accompanied with a request for an investigation. I had an interview with the witness who was principally relied upon to substantiate the allegations, and with such other persons cognizant of the subject as I could reach in the short time allowed, and also examined the accounts of General McKenney and the papers connected with the subject-matter charged.

I regret that the original charges, with my memoranda of evidences and statements, and the rebutting affidavits furnished by General McKenney, were burned in the Chicago fire. I can only express the opinion derived from them, that General McKenney is not guilty of the acts charged, and is a good officer, who is conscientiously endeavoring to do his duty to the Government and the Indians.

GENERAL REMARKS AND SUGGESTIONS.

The condition of the Indians on Puget Sound is vastly better than individual statements and common rumor led me to anticipate. Many of them are industrious, and labor upon their reservations and in the saw-mills, and in other ways for the whites, and are commended by their agents and their employers.

On the other hand, there is a dark side to the picture. Many gain their subsistence by fishing or lounging about the white settlements, and are the most degraded human beings possible. Their women are corrupt, and disease is universally prevalent.

There are white people who have grown comparatively rich from the process of Indian demoralization, and others who have reached the level of the most degraded of the Indians. Near Seattle is a den of infamy known as "the mad-house," where fifteen or twenty Indian women are kept to join in the drunken carousals of its patrons, and it is said there are or have been similar establishments near every town. This case was adduced by a person in proof of the hopelessness of "doing anything for Indians." He did not see that its existence involved the fact of a larger number of still more degraded white men who are its patrons.

The greatest obstacle to the elevation of the Indians and the most potent agent in their degradation and destruction is their passion for intoxicating drinks, and they are more exposed to its influence here than anywhere else. The United States laws against selling

or giving them spirits or wine is evaded by men who make cider or beer the medium by which to convey the poison. The territorial law which included these does not admit Indian testimony. These defects, added to a general unwillingness to do justice to the Indian as against a white man, render it exceedingly difficult to procure the conviction of even the most pronounced offender. The defects in the law may be remedied by changing it. The difficulty arising from prejudice will in time be overcome by the increase of a higher degree of civilization among the whites. An immediate improvement could be made in some quarters by a change in the manner of selecting jurors.

When the jurors are selected by the county sheriffs, the same panel being used by the United States courts, the sheriffs, dependent upon the popular vote for their office, often select the merest ruffians and persons themselves offenders against the laws. If the United States marshal were required to select the jurors, not being dependent on the popular vote for his office, the best class of men in the community would be empaneled, instead of the worst, as is too often the case under the present law.

Another and most serious obstacle in the way of Indian civilization, and especially damaging to the advancement of those who have made some progress toward it, is the fact that they are left entirely without civilized law in regard to the commission of crimes against each other. An Indian may murder his wife, his daughter, or his neighbor, and no punishment can legally be inflicted. If, by any chance, he should be arrested and imprisoned for the crime, the courts would necessarily order his discharge.

At the Tulalip reservation there were two men wearing ball and chain and undergoing the sentence of one year's labor for the crime of murder. They appealed to me against the injustice of the superintendent with great earnestness. They wore the white man's costume and were intelligent-looking Indians. I said, "Well, for what reason does he make you carry this, and work for a year?" "For killing two men," was the reply. "Did you kill them?" "Yes; but they killed my friend before, and I had a right to kill them." They also urged that they had "settled it." Such settlements are usually made by the payment to surviving friends of a horse or a few blankets.

During the year ending September, 1869, there were no less than nine murders committed by the Indians connected with the Tulalip agency. Eight of the murderers were arrested by the agent and punished by a short confinement in the block-house. Most of these crimes have for their immediate cause, intoxicating liquor. When an Indian drinks, his mind becomes inflamed with the remembrance of real or supposed injury, and he proceeds to take the revenge which the savage customs of his tribe, and the decisions of the United States courts teach him is his right. It is believed that *one or two hangings* under sentence, after trial, would entirely put an end to the crime of murder among them. They rarely or never of late years venture to kill a white man.

This monstrous anomaly, for such it seems to be, where the Indians are partially civilized, has arisen from the recognition of the sovereignty of Indian tribes. It should have been provided against by naming in every treaty, a period at which the Indians, a party to it, should become subject to the white man's laws. Its existence in a country of our boasted enlightenment is, to say the least, disgraceful. While it continues to exist, we can hardly wonder that the Indians should lightly value human life, or that whites of a lower degree of intelligence should think the murder of Indians a venal offense.

To attempt the enforcement of our common or statute law, in a tribe of wild Indians, as soon as they are brought into peaceful relations with the Government, is not expedient or even practicable, for the reason that the savages are unable yet to distinguish between such enforcement and acts of war. Such illegal attempts by neighboring white settlers have too often been made, as in the late Camp Grant case, with the inevitable result of a renewal of war. But when Indians have adopted civilized dress, are acquiring civilized habits and modes of subsistence, we owe it to them and to ourselves to teach them the majesty of civilized law and to extend to them its protection.

The superintendents and agents should be required to use every effort of persuasion and argument to induce such Indians to abandon their tribal relations and adopt the white man's law.

An act of Congress should be passed extending the jurisdiction of the courts to crimes committed by Indians against each other upon the reservations or elsewhere.*

At all the reservations I visited in Washington Territory and Oregon, the Indians expressed an ardent desire for schools to educate their children. In some cases they complained bitterly of the failure of the Government to establish such schools as had been promised to them. The only successful schools to be found are the industrial boarding-schools at Tulalip and at Yakama. The former has been sustained by the appropriation of $5,000 per annum; the latter has received a much smaller sum, the deficiency being made up from other resources, and from the labor of the pupils in raising food for themselves. It was suspended for a year, and has been again started by means of the fund thus accumulated. It should certainly receive a larger appropriation in the future. Tulalip is in charge of the Catholics, Yakama of the Methodists. Only such schools as these can be successful among the Indians. Day-schools, even when managed by capable and consci-

*These remarks are not applicable to the civilized tribes of the so called Indian territory who have a code of laws similar to our own.

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entious men, a condition which has rarely been found to have existed heretofore, are in every case an admitted failure. The children are, for the most part, too irregular in their attendance to be materially benefited, and in the few instances where a greater degree of regularity is secured, they lose during the interval with their parents what they acquire in school-hours; cleanliness, proper clothing, and reasonable freedom from disease are rendered well-nigh impossible. The day-schools have generally served as a mere pretense, under which friends of agents have received salaries; and, so far as the Indians are concerned, the money has been thrown away. It is hoped that, under the new system of appointments, a more conscientious administration of the agencies will prevail, and that the Government will comply with its treaty stipulations by erecting proper buildings, and establishing schools in which children of both sexes may be taught habits of industry while being educated in the common English branches.

The Indians of North America have nearly as many different languages as there are tribes. Those on the Pacific north of the California line generally speak Chinook, in addition to their own tongue. Chinook is a jargon, consisting of not more than three or four hundred words, drawn from the French, English, Spanish, Indian, and the fancy of the inventor. It was contrived by the Hudson's Bay Company for the convenience of trade. It is easily acquired by the whites, and has been a chief cause in preventing the Indians from learning to speak English. Its use by agents and employés should be objected to, and under no circumstances should it be tolerated in the schools. The Indians have made less advancement in the use of our language than in any other particular. The fault is with those who have had charge of them. One of the best English talkers I saw among them had learned it during a two years' confinement in the penitentiary, where only English was spoken to him. Their deficiency in this particular causes the Indians of Puget Sound and Western Oregon to seem less fitted for the privileges of citizenship and the ballot than they really are. Nevertheless, it is believed they are generally as well fitted for it as are the Mexicans in certain quarters, and many of the negroes in others.

Except at the Yakama agency, under Mr. Wilbur, and in one case of a harness-maker at the Warm Springs reservation, I do not find that the Indians have been encouraged to learn mechanical employments. Wherever there are blacksmiths, wagon-makers, millers, or other skilled laborers employed, they should be required to take one or more Indian apprentices. At one agency visited the refusal of this privilege was one ground of the complaints of the Indians against all the agents they have heretofore had.

Difficulties in regard to the boundaries of the reservation in Washington Territory constantly arise. There should be an appropriation made for authoritative surveys, and, at the same time, for the subdivision and allotment of the farms, which they so much desire. It is much to be regretted that no part of the last year's appropriation for surveys was designated for this purpose.

GRANDE RONDE, OREGON.

After returning to Portland, I arrived at the Grande Ronde reservation, forty-five miles southeast of Salem, on the 13th. The reservation extends to the coast, some forty miles, and, with the exception of the valley in which the Indians are located, is unusually mountainous, rocky, and barren, but abounding in game. This valley is at the east side of the reservation, on the head-waters of the Yam Hill River, and is an indentation or basin in the Coast range of mountains five by eight miles in extent. It contains about 2,000 acres of arable land, more than half of which is under cultivation by the Indians.

In 1855 and 1856 a costly and bloody war was being carried on by the Oregon Indians. After their submission a treaty was made by Governor Palmer, by which the Rogue River Indians agreed to go upon a reservation. They were soon after brought to Grande Ronde, and a military post established by General William B. Hazen. At that time the Indians are described as subsisting themselves upon fish, game, roots, berries, grasshoppers, &c., dressing in skins, paint, and blankets, many of them almost naked, and all knowing only the habits of savage life. All on the reservation now live in houses, wear civilized costume, and have adopted many of the habits of the whites. They plant about 800 acres of wheat and oats, from 50 to 100 bushels of potatoes, besides peas, onions, cabbage, and grass. In addition to this work upon their own farms, they furnish a large amount of acceptable labor to the white farmers in Willamette Valley, for which they receive the same wages as whites. They are anxious to learn mechanical employments, and complain that some of them have not been taught in the agency shops. As to their capability, I saw them running an eight-horse threshing-machine, all the work, attendance, and superintendence being done without any white or half-breed aid. As to their "willingness" and ability to "work," I saw them just completing a mill-race about 300 yards long, in some places 8 feet deep, in hard soil, as their voluntary contribution to the new saw-mill. The roads through their valley are much better, and have had more work done upon them, than those through the white settlements on the way to it. One of them made his speech at the council in the English language, and others were capable of doing so. They seem to have a high appreciation of the value of education for their children, and plead earnestly for an industrial boarding-school. They should have it, if only in some degree to make amends for past abuse. The principal men among them have for years been solicitous to have their farms allotted to them in severalty, and this is

only now being done. From their speeches on this and other subjects connected with their interests, it will be seen that they are possessed of much intelligence and good sense. While they contend that they have never been treated justly, or with any care for their true interests, by those who have had charge of them, they say they have been themselves "asleep," and have "just waked up." Rapid as has been their march on the way to civilization, there is reason to believe that, under the new Christian policy, it will be greatly accelerated. They should be induced at once to abandon their tribal relations and adopt simple municipal laws, and be admitted to all the rights of citizenship.

The moral condition of the Grande Ronde Indians does not correspond with their state of advancement in other respects. They have a church, which some of them attend on Sunday morning; but many of them are gamblers, polygamists, believers in sorcery, whisky-drinkers, and adherents to their heathen customs. They do not hesitate occasionally to murder a "Temanamus doctor," who they suppose has bewitched some sick or departed friend. Of such offenses no cognizance is taken by the laws, and the crime of their commission is not theirs, but our own. We tacitly teach them that their barbarous customs are right, by failing to impose upon them the restraints of civilized laws.

The agency buildings are much dilapidated, and should be repaired.

I found among the employés on the reservation but one man who professed to be a Christian, the doctor, and but one white woman on the reservation, his estimable wife. A new agent has since been appointed, and it is hoped that he will have no other than Christian employés and married men.

Leaving Portland on the evening of the 16th to return home, and stopping several days in San Francisco, two days at Cheyenne, and two days at Lawrence, to obtain information in regard to Indian affairs at the several points named, I reached Pittsburgh on the 10th of October.

At Chicago, having stopped over Sunday and to confer with Mr. Farwell, our baggage was burned in the great fire. With the exception of the minutes of the council, all the papers accumulated on the trip, and my private memoranda made at the reservation, were lost.

The minutes of the council are submitted and will be found to be of much interest, showing as they do the Indian's opinion of their past and present condition as stated by themselves.

From the superintendent of Indian affairs in Oregon, Washington, and California, and from all the agents, &c., and employés of the reservations visited, I received every desired facility within their power to give, and many kindnesses. To them and to the commanders of the military districts in which I visited, and to General John E. Smith at Fort Laramie, and other officers of the Army, I desire to express my thanks for their many courtesies and attention.

To Thos. K. Cree, esq., who accompanied me as clerk, I am indebted for the most effective services and aid.

The advantage of such visits, both to the service and to the Indians, can hardly be overestimated, and they should be frequent rather than exceptional. The absence of some system of inspection, both of superintendencies and agencies, has been a chief defect in the administration of Indian affairs.

I do not believe it possible that the business of the Indian Department can be satisfactorily conducted without the aid of such inspections. The substitution of inspectors for the permanent superintendents would in many cases be an improvement.

I trust that an effective and satisfactory system may be recommended by the board, and meet with the approbation of Congress during the approaching session.

FELIX R. BRUNOT.

PITTSBURGH, *November* 20, 1871.

APPENDIX A *d*, No. 1.

WARM SPRING RESERVATION.

MINUTES OF A COUNCIL HELD AT WARM SPRING RESERVATION, OREGON TERRITORY, BY COMMISSIONER FELIX R. BRUNOT.

WARM SPRING AGENCY, *July* 24, 1871.

This agency, under the charge of Captain John Smith, agent, is located in Oregon, seventy-five miles south of Dalles, on the Columbia River. It is occupied by the Wascoe, Tenino, and Warm Spring tribes of Indians. Left Dalles on Friday, July 21, and reached the agency on Saturday evening. Attended church service Sunday, conducted by the agent, Captain John Smith, Mr. Brunot, Mr. Cree, and others taking part in the meeting. Found the Indians much discouraged on account of the repeated failure of their crops,

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owing to the drought. A large number of the Indians regularly on the reservation were away at the Columbia River, procuring their winter supply of fish.

Held a council with the Indians in the school-house to-day, Commissioner Brunot, with Mr. Cree, his secretary, Captain Smith, the agent, and all the employers, together with the chief and most of the Indians who were on the reservation, being present.

On opening the council Captain Smith said: "I told you two or three years ago that there were men coming from the East to talk with you, to pray with you, and to pray for you. They are here now to talk with you, and to give you good advice. They have also come to hear you talk to them; whatever you wish to say they will listen to. I want you to talk to them freely, for they desire to know all your wants; they will now talk with you."

Mr. Brunot was then introduced, and said: "It is right, my friends, when we come together, to talk of things that pertain to our interest, that we ask our Heavenly Father to be with us, and I will now do so." Mr. Brunot then led in prayer, asking God to bless the council, after which he said: "I am glad to meet with so many Indians here from the Warm Spring, Wascoe, and Tenino tribes, but am sorry that there are not more of you here. I want that the chief who is here, and all the rest of the headmen, shall hear with their ears, and understand with their hearts, and tell those who are not here all that is said. There are many white men who think the Indian has no sense, but many more white men think he has good sense, and will learn if he has a chance. I have seen Indians who were just like white men, and some are very high amongst white men. I know the Indians have good sense if they will use it. You have all heard of the President at Washington; he is our great white man; he believes the Indians have sense, and can learn, and he wants to do all the good for them that he can. He has sent men whom he can trust to visit the Indians, and hear what they have to say, and carry back their word to him. I have come here now not so much to talk to you as to hear what you have to say, and carry it back to the President. I have seen some houses and little farms, and things planted in the ground. I am told they belong to the Indians. I am glad to know it, for it shows what we thought of the Indians was right. I am sorry there are not more of these farms, but I hope many more of you will take lands, and have houses on them. When the white man gets his house, and lives in it, with his stock about him, he is always getting things that he needs, and that add to his comforts. Every day he and his wife and family are getting better off; they send their children to school, where they learn to talk and write, and learn about the white man's God. It is hard to teach a very old man new things, but you can teach the children everything. If we love the children, we want to do them good. I want you to have your children taught just as the white man's children are. After a while some of them will be great white chiefs, but they never will be, unless they go to school and learn. I hope every Indian on this reservation will send his children to the school, and I hope more teachers will be sent to you. There are some things the Indian must learn if he would better his condition, he must learn the white man's laws, and live under them. The white man is learning better all the time, so ought the Indian to do. If I had come to the Dalles and sat down on the boards till it was time to eat, and then got up and ate, and sat down again, I would never have gotten here. If you go to the Dalles to catch fish, and only sit down and look at the river, you would never catch any. If the white man wants a wagon, he cannot sit down and look at the wood; he has to make it; so I had to start to get here; so you must work if you would have fish; so you must work if you would have what you want. Captain Smith and those who are here try to show you how to work your farms, and when you send your boys to school, they must also be taught to work, so that they can do all that the white man does. The President expects the Warm Springs, Wascoes, and Teninoes to do these things, and he sent me to see if they are doing them.

"About religion, I will answer what the chief said yesterday. He said, 'I don't know about religion, because they tell so many different things.' When I came here I traveled out a good many miles and came to two roads; I took one of them and it brought me to the top of the Warm Spring Mountain. I saw one road lead one way and the other another way, and many around the hill. I came a little farther, and found all the good roads went one way, and brought me here. What the good white men tell you about religion is like the roads, they all go the one way—all to the one good place; so take one good road and keep in it, and it will bring you out right at last. When I passed over the mountain, if some bad man had come and given me whisky and told me to go over the rocks I would never have gotten here. I could see which was the good road, and knew that whisky was bad, and that if I went on the rocks I should go wrong. So the Indian can see the right road, and we want him to take it. I want you to talk, to tell me anything you wish to say about the agency, or anything else you wish to speak of."

TA-SE-NICK, of the Wascoe tribe. I want to talk to you; you are my brother, and I am glad to see you. We have looked for you a long time, and I have been wishing that some one from the East would come from those who have been trying to do good to the Indian. I had a notion to get up and go myself, but did not know the way, and had no money. I want to tell how we have been used. Everybody has heard you talk, both the whites and Indians. We have a reservation, but do not know the boundary line. Those present who live near the lines can hear you. I feel now as if I was going to see my children grow up

here. All my ancestors were Indians. I cannot be anything *else, but my children will* grow up and be white men. You say you have seen our houses, but we have no wagons or anything. You see we have no good houses as was *promised us.* I was told I should have a good house. Build us a school-house, and I will put my children in it, and never see them again if necessary. We talked so when the treaty was made, but I still raise my children in the old way. The people who were put over me *teach me worse things than I know* before. Captain Smith tried to get money to buy implements and to put up houses, but he never could get it. Denison, the old agent, *gave us very little*—a few blankets and a little scarlet cloth. We were glad to get them, but all that we have now we have bought our selves. The women got shawls and blankets, and scarlet cloth, but they only lasted a few days. How can you expect the children to learn if they go to school in blankets, and if little girls are naked, how can you teach them to knit. They are still like Indians. Your coming is like the rising of the sun, it brings daylight to us. I think now my children will grow up like white people. You can see what we have been promised by the treaty. We have never gotten anything—all that we have we have bought with our own money. We have a mill, but we cannot have good flour. They say it is the stones. It is the same with the saw-mill, they spent our money on it, but cannot make good lumber for houses. Our Great Father may have sent the money to buy the things that were promised us, but it never got here. I am glad you have come here to see us, and to see how poor we are. Nobody else would live on this poor land. If we had harness or leather, or anything that was good, we would take care of it. If I was to see property about my house I would feel like a white man. I go to church, and I would feel that God had sent these things, and I would want to pray to Him who sent them. The Indians at Simcoe are ahead of us, because they have many things that we have not, and they go to church. What you said I have some in my head, and some in my heart, and I will keep it all; it will do me good. I learned a long time ago from the white man what I now know. I stay on the reservation and behave myself. I have much to tell you, but I want others to talk to you.

BILLY CHINOOK. (Was a guide with Frémont's exploring party.) I am glad to see you, and know you have come here to see us poor people. We are very poor, and live in a very poor country. We used to live a long while ago about the Dalles; white people were all about us. We had made no treaty, and all lived together. Word came that men were coming from Washington to make a treaty with us, and buy our country. We have received messages that were said to be from Washington, but we never saw any one from there until now who would tell us the truth, and whose words we might know were from the Great Father. If I had five children, two boys and three girls, and if I left one boy to take care of his sisters, and after awhile I went and found all was not right, I would take him away and send the other boy to see if he could not do better. I know the President had one of his sons (agents) here; we wished some one would come from him, and we are glad you have come to see that we are taken good care of. We were taken amongst ourselves, and we wondered if our Great Father had not some pity for us. We did not know then if he cared for us, but we know now, or you would not have come to see us. We can see that the white people about here have wagons and houses. They made them themselves; they are men, and some of them are worth much money. I do not question your word, that you came a long way; people about here who are rich do not care to come over and see how the Indian is getting along. Some time ago we had two homes, the whites had one and we had one; we were a different people; we lived each by himself. You can see your people there; we wear different clothes; you tell us, come here to the reservation, and you can wear the same clothes the white men wear. You tell us that we have two different tongues; you say for both to talk the same language. I don't think you said this yourself, that we will all be one people; I think God told you to say this to us. When we send our children to school, and they are taught but little, how can you expect them to be smart, and know everything. If they were well taught, they would grow up and learn everything, and be like white men. How could you expect our children to learn; we would like to please you, and would like to take hold and have them to learn, but we have no money to pay a school-master; but we would like to have our children taught. When we made the treaty, they promised us school-masters and a great many other things, but they forgot them. We never had any of them. If Denison and Logan and Captain Smith had got the money, you would have seen good houses, and children well taught; but they never got money, and nothing has ever been done. They told us, for five years we were to have $3,000 per year. We never saw a cent of it. I don't say these things that I want the money or expect you to give it to me, I only want you to know how I have been treated. General Palmer made a treaty with us. We then got hats, coats, and blankets; since then we have not seen anything. One time we had a block-house here; it was burned down, and they said $3 000 worth of goods were in it. We only got annuity goods that amounted to anything for two years. After that if all we got were placed in a pile, it would be only a foot high. We said that was not more than one man's share, and was not worth $3,000. The agent said "You eat up your $8,000 some time ago." I have had nothing to say since. You have come here, a long way. It is just as if the President had come himself to see what we are doing. This is the word we want you to carry to the President. We want our children to learn fast, to work and be men like you, and be fit to do business. Captain Smith told us

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last year that he had a letter from Washington that said in a year the Indians would be like the white man, that they would learn everything. You see for yourself that we have not got started; we have no one to whip us up; we are like a lazy horse with no one to start him.

PAINOST, (Wascoe tribe.) You can see, as we are sitting about here, that half of us are almost naked. You can't expect much from us; we are Indians. We have not sense enough to do much. It is true the President has given us the reservation to live on. We have been waiting a long while to hear from Washington; we want to know when they are going to fix us off like white people. You see all about are little houses, or little ranches; all of them would only make one good farm. We do not have any wagons, plows, or harness that we can use every day as our own. We have nothing. Some of these people may have had the use of these things belonging to the agency more than I have, but I don't think they have. Many of the men know that there is good land out a little way from the agency, but they can't go and live on it; all must stay here to have the use of the plows and harness; that is how it is. We have cut logs, but they rot in the timber; we have nothing to haul them away with. How, then, can we build houses? I suppose they have sent harness, or money that bought it, but we can only use it a couple of days, and others then get it. So we cannot work all the time. You see the poor Indians live here miserably, and you know how it is. There are many people working on the reservation, (carpenters, blacksmiths, &c.,) but we cannot talk plainly to them and ask for what we want; or they will say we bother them. The Government has put us here, that we might live comfortably. We have but poor ranches, and cannot make a living on this poor land. The Government has tried to do something for us, but the ground will not raise anything. So we must go outside and hunt deer on which to live. Then the news goes to the President that the Indians are wandering off their reservations, troubling everybody. If we would live we must go outside, for this land is poor and will not raise anything. You can see we have no hogs, cows, sheep, or cattle on the reservation. We have nothing that the President has sent us. We have neglected nothing that he has given us. The seed he sent would not grow, and we had to go outside for food on which to live. Ever since we have been here we have been growing poorer and poorer. The Government was to give us something, and we would be glad to receive it. You see our saw-mill? We have no lumber; we have no oxen to haul timber, and we cannot pack it on our backs.

HOAT, (Warm Spring, or Upper Deschutes band.) All these men have listened to what you have said, and you have told us that you are sent to see how we are getting along. These are the children of the Great Father; he has our hearts on his books. These Indians have been for a long time waiting to hear good news from him. They want the promises of the treaty carried out, and the goods that were promised us. We were to be all one, the white man and the Indian. I heard all you said, and believe it, and it is the same as if the Great Father had said it. I keep it in my heart, just as if you had written it in a book. My people are afraid of Sunday; it is a great day with them; they do no mischief, but try to think of God. If we did not do this we would not expect God to be our friend after we are dead. That is why I try to do right while I am on the earth. I want God, my Father, to be pleased with me, and kind to me, for He made us, and we are His children. I never was taught anything. All I know I have picked up myself. I say nothing about my farm or house. I see what they are. They told me I would have a house, and many things. I will not tell you how I live or how I have been treated, for others have told you all I could say.

MACK, (the chief.) These Snake Indians who are here are below me, as I am below a white man. They have as much right to speak as I have; they should be equal with me in privileges. The President said we should be equal. We are talking like civilized people to-day. The Government said if the Indians tried the teaching, some day he would see the benefit of it. Look upon us! I wish I could learn the white man's ways, although I am a red man. I want all these white men to listen to what we say, and they must not teach the Indian that the Government is bad. The President shall never hear of me going back to my old ways. I thought, after I gave up my country, it was all right. I never sold one-half of it; I sold all of it. I know the funds are almost all gone now. You do not say you will give us any more money. I know there is but little more for us. If the President has pity on a sick man, let him have pity on us, and give us something. These Indians are ignorant, and cannot do anything for themselves. If he gives us anything to help us, and to better our condition, I would be very thankful. You have come almost too late to help us. We wish you would come often. If one lays anything out in the weather, it becomes worthless; if they take care of it, it does not become bad so soon. This the Indian has to learn. I am glad to-day that you have come and talked to these people. I did not lie to the Government when I made the treaty, and I would not go back on the white man. If, when you go home, the Government has a mind to give us anything, it will be all right. If you give us anything more than the treaty calls for, it will be very kind. Since Meacham has been superintendent, we received four wagons last year and four this year. I would not ask Captain Smith to give me a wagon to keep. If the superintendent has not given us such things as we ought to have, I would not blame Captain Smith for it. If I could, I would buy a wagon myself. The wagons and plows are here, but there are not enough for all the Indians.

The surveyors are out surveying our country, and we want plows enough to farm our new land. If I want to plow, I could use a plow; if not, somebody else could use it. Captain Smith has always attended to our wants, and bought all the wheat that he had money to buy. We never have had enough of white man's food to eat, and it pulls us back to a sage life. Where we have a fishery, it is not on our ground; the whites are there. These Indians go hunting, and wander about the whites country. If I could get food anywhere else, I would go and get it, and not roam about the country. The fishery where we made our living is now owned by a white man; a white man said many things about it that were not so. It is not right to starve the Indians; it is better to kill them. Captain Smith saw we had no grain this year, so he rented the fishery for sixty dollars. The man who owned it tried to keep the Indians out of his garden; but they would not steal anything, and it was his fault if they came there; he rented the fishery to them. The Indian is used to fish, and depends on it for good. This is bad land we live on; some of us want to get better land than this.

HOL-O-QUIL-A, (Tenino or Lower Des Chutes band.) I am glad to see you. I have been expecting you for a long while. I am alone; all my people have left me; my friends are dead. They tried to do as the whites. They left me their habits, as far as they knew how, to be like the whites. They told me this reservation was the place that was picked out for me by the treaty. I came here, and expect to stay. I was told some time ago that we would have a flour-mill and saw-mill, and I see them. They told me I would be like the blacksmith and other employés, and would work with them. They told me I was to have cattle and oxen to plow with. Some of these things I have not seen; they did not come here. The people all know how to work; they can cut down trees, but it does no good; they cannot haul them to the mill. I have some cows and oxen. The white man says, take land and go ahead. I am living at home. I cannot say I have a fire in my house; it is out. I cannot have wagons to haul my wood. I think I am almost like a white man. I don't lie asleep; I get up and work. Look at my farm. I try to live like a white man. I am glad to see you. You came from the place where they first tried to make me like a white man. I think the President will now send me some money, or wagons, or something, and my people will then go to work, and try to do something. I work under disadvantages. I have no fanning-mill to fan out my wheat, and must wait for a wind. I wait, and the sweat pours over my face, and the wind blows the chaff from it in my face. Not only me, but my wife and children, are tired out by the disadvantages under which we work; and when you go back you will report how things are.

HOAT. You have come here, but you have only gone up and down this one creek. You see what little farms we have; our land is only good for sage-brush. We have no good land. The Umatilla and Simcoe reservations are different, so at Klamath; and that is why I thought the reservation at Warm Spring ought to be larger. We have no good farming land, only desert; and that is why we cannot raise anything. I cannot raise any crop, and it makes me no better off than the man who will not work. If I had good land, I would try and raise something to live on. You cannot expect me to have a crop; I have no land on which to raise it. People outside the reservation make a great fuss because I must go out to hunt my food; I cannot help it. I used to to hunt for game, and get roots and fish, but this is the reservation that is marked out for me to live on. I like to have plenty of food, as white men have. If I am to work give me something to work with, good machines, and good land on which to work.

Mr. BRUNOT. Is there any good land in the Shemarsh country?

HOAT. Some land there looks good, but we have never tried it; there are some little springs there.

TE-TE-WASHA, (Warm Spring tribe.) I see you to-day, and you see me. All of these people are red men, children of one Father; and we try to do what will please him. He made us and put us in this land, and we grew upon it.

YAU-CHUST, (Wascoe tribe.) I have heard all you said to-day. It is much like what they said at the treaty. When I came here to the reservation I did not expect to trouble the agent to teach me. I see people work and I try to imitate them. All you said to-day, I have in my heart. All the people who have been here as agents have treated us very badly. The people who were sent here to teach us to do right tried to take our wives away from us, and lived with them. When the treaty was made they did not tell us they would do this, but they promised to send good men who would teach us right. These people have told you the truth; they are poor and naked. They took me from as good a place when I came here, and have not bettered my condition. You live better than we do, because God has taught you more. You have talked good words to us, and I think if we do right God will do good to us. The people tell you the truth; we work on our farms and raise what we can, but before winter all is eaten up, and we must wander about and hunt food. If I had cattle and hogs I could live on what is here. Were it not for the fish and roots we get we would starve. I get scared when I see how little food we have, so I must take my children to the mountains where I can get game to keep them; I would be glad to have aid. If I could get land big enough and good enough to live on I would make rails and work on it, and make my living. What you said went to my heart; but we cannot raise enough to live on. The President has heard that we are doing well, and that we raise our

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own food; but it is not so. We never have done so, and we cannot raise enough to live on. The people told you about wagons; it is an old story; we wanted them long ago. I I cannot look you in the face; I am ashamed. White men have carried away our women. What do you think? White men do these things, and say it is right. I have been here seventeen years and am the same as when I came here. I expect the President thinks we are doing well, because he has sent funds for us, but we never used them; were it not for the fish we would have starved to death. The mountains where we used to hunt we still hunt over. I am an old man; I work hard to try and raise my children; so with my farm; I work till I sweat, to make a living for my children; Captain Smith gives us grain to sow, but it is not enough for even one little farm.

Mr. BRUNOT. When the surveyor gets through in the Sinemarsh country, Captain Smith wants those who have no farms to pick out farms there; he thinks it is better. I want to go to-morrow and look at it, and I hope when Captain Smith is ready that any of the Indians who have not farms will pick out farms for themselves. When the white man takes up a farm he makes a fence, builds a house, ploughs his lands, and plants them. When the Indian goes to farm, he has a great many horses; they give him trouble to keep them away from his crops. When he has no farm, and hunts or goes to war, he wants a great many ponies. But when you try to be like white men, what is the use of so many ponies? You only need two or three to ride about. If I were an Indian, and was getting a farm, I would take some of the horses and trade for a cow. I would sell all my horses except just what I had need for, and I would buy cows; they would have calves; and if the wheat crop failed I would have meat to eat. When I got fields planted and ready for harvest, I would sell more ponies and buy a machine; sell what I do not want and buy what I need. When Hol-o-quil-a was talking, and said he had to throw wheat up and wait for the wind, I thought if he had sold a horse that was not of much use, he could buy a wind-machine; is not that so? That is the way the white man gets these things. Remember this, and some day you will remember the white man who told you how the white men get rich.

When the white men had a great war, (you know about it,) some of them wanted to break away and not have the same chief and the same laws. The headmen were Lincoln and Jeff. Davis. Many people were killed, but now we all have the same laws. Sometimes some bands of Indians on the reservation think they ought to break away. It is not right; you must all try and stick together and be like brothers. When we had the great war the Jeff. Davis men had slaves. When we came together and tried to do right they let all the slaves go free; Lincoln said they must. General Grant, the President, found some Indians had slaves. He said, and all white people said, there should be no more slaves anywhere; nothing but dumb animals must be slaves. The President heard there were some slaves among the Indians, taken from the Snakes and Crows, and he appointed men to hunt them up and set them free. If there are any slaves among these Indians the President wants them sent back to their friends, and when he tries to do what is good for the Indians, he expects them to do what is right. There is one thing more I want to speak about. The Great Spirit told the white man he should have but one wife, and all over the land the whites are increasing. Before the Indians learned what the Great Spirit wanted, some of them had more than one wife—some have more than one now. It is not right. If the Indians keep on in their old way, every year they get fewer. There are not so many now as there were five years ago. If they live in their old way, in a few years, there will be no more Indians. We do not want to see that; we want them to increase in numbers, as well as in all that is good. The young men must only have one wife hereafter. When you get one wife and a farm, not too many horses, but cows instead, and wear clothes like the white man, and come to hear about the white man's God, then I think you are starting right, and if I come back again I will expect to see you more like white men. When I say white men, I mean good white men. There are many bad white men. I do not mean for you to be like such. If a man was to come and tell me to throw away my clothes, wear a blanket, and sleep in the dirt, I would know that man did not tell me what is for my good. If a man was to bring me whisky, and say "drink it," and I knew it would make me like a brute, I would not take it. A great many of these Indians have as good sense as I have; they know what is right. When bad white men tell you bad things, you know it is wrong. Do what is right, and after awhile you will be happy. I will carry what you have told me to the Great Father, and he will be glad to hear that I have seen you, and can tell about you, and he will be glad to hear you are trying to do what is right.

Captain SMITH. I have much to say, but I will not say it now. In a few weeks, when all are done hunting and fishing, I want all the Indians on the reservation to meet here. I am ordered to enroll all the men and women and children, and to give each an American name. These lands are being surveyed, so that we can give each a piece of land, and give it to him in his American name. We are putting up four more wagons. We hope by next spring to give each a set of harness to keep. Each one who goes on a piece of land, when they call for a wagon, shall have it. We cannot give each one a wagon, but I will promise one to each section for so many persons, and they can all use it. If you go to the Sinemarsh country we will go and help you to build houses and break up the land. In a few days we will make out the list for your annuity goods. We will get plows and things you need. Some of you are as well-off as I am, and ought to help yourselves. Those that

are poor we will help. Our friend, Mr. Brunot, has spoken good. I hope you will remember what he has said. You must not think the President is going to set you up. My father did not do so with me; I worked and made all I have; you can do as well if you work for it. You said you wanted an education. The house is here, and I will see that teachers are provided. Our friends will try and get funds for our school, so that we may take your children and board and teach them.

The council here closed, and all the Indians bid Mr. Brunot good-bye. The next day we drove over the Sinemarsh country, and in doing so saw a large part of the tillable land of the reservation.

THOMAS K. CREE, *Clerk*.

APPENDIX A *d*, No. 2.

YAKAMA INDIANS.

MINUTES OF A COUNCIL HELD WITH SIMCOE INDIANS, AT THEIR RESERVATION, WASHINGTON TERRITORY, BY COMMISSIONER FELIX R. BRUNOT.

SIMCOE RESERVATION, WASHINGTON TERRITORY,
Monday, July 31, 1871.

Left Dalles for Simcoe Reservation, Friday, July 28, arriving Saturday evening, July 29 The reservation is situated due north from Dalles about sixty-five miles. Went to religious service Sunday morning; found the church, a neat building erected by the Indians, crowded. Two Indian ministers preached, and some thirty Indians, professing Christians, took part in the meeting. The Kliquital and Yakima tribes are on this reservation. They have a good body of land, and are making good use of it. Some two or three hundred are professing Christians.

On Monday morning a council was held in the church, Commissioner Brunot and Mr. Cree, clerk, Rev. Mr. Wilbur, the agent, most of the employés, the chief, and most of the Indians being present.

On opening the council, Mr. Brunot said: "When good white people meet together, for whatever purpose, they know they can have no success unless God bless them. So we will look to Him, and ask Him to make our hearts right." He then asked Rev. Mr. Wilbur to lead in prayer. After the prayer, Mr. Brunot said: "I suppose you have before this had commissioners to come and see you. Some of these gray-haired men can recollect them; some of them have been at treaties, but this is a different kind of a visit. I will tell you how I happen to be here. The President is a good man, and wants to see the Indians become like good white men; to have school-teachers, farms, cattle, houses, and all things comfortable about them; he wants them to know about God, and to love Him. Most of the Indians are not like you, who are trying to do so. Many are wild; some of your own people are still wild Indians. The President desires to know what is best to do. He wanted commissioners to visit all the Indians and see them on their reservations, and see how they lived, whether they were wild or not, whether they followed the laws of God, or learned what was bad. He wants to know what the agents and employés are doing, and whether they are good or bad men. The President asked some men to go to the reservations and see the Indians, and learn all about them. He asked them to talk to the Indians, and learn from them what they want to tell the President, and to bring their words back to him. I am one of the men whom the President has asked to do this. I have come here to see this reservation, and to see the Indians on it; to hear what you have to say, and to carry your words back to the Great Father in Washington, so that he can know about you the same as if he had been here. The secretary, Mr. Cree, will put your words on paper so that the President will know all that is said here. My heart is glad to come here and find so many getting to be Christian men; and the President will have a good heart when I tell him I have seen the chief and so many of you like white men, and that you are the same Indians who, not long ago, were no better than the wild Indians on the plains. I want you to talk freely, and if there is anything about the reservation or the agents, either the last one or this one, or any of the people on the reservation, that is not as it should be, or if there is anything wrong, do not be afraid to speak out what is in your hearts. There are some who have been at the church meetings, and can talk better than the others. There are some who think they cannot talk; but if you have anything in your heart that you want me to know, I want you to speak out what you wish to say."

ÆNEAS Long ago, Governor Stevens, by his treaty, introduced law into this country. I was a boy. I heard what he said, and kept that law in my heart. To-day I see the commissioner from Washington. I am glad to see him; I never saw a man who talked good words to us before; my heart is glad. Governor Stevens in the treaty said we could go on the reservation and take a piece of land and remain on it. Not many of my people came here. I came and took land, and raised a good crop for three years. I am pleased to-day

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to hear the same good words from you, and I take it into my heart. There are a few of us here to-day; we do not know that we have done anything wrong. The law that the great chief has made we have kept. It is not in my heart to find fault with the agent here. If the commissioner says anything is not right we will change it. I have confidence that what is done is good. There are some white men who say that we will not be permitted to remain on the reservation. I do not feel badly about it. I did not make this land. God made it, and I was placed upon it. All I fear is the passing away from the world. My heart is quiet, and I don't mind what the white men say about our leaving the reservation. The treaty assigned us this land, and we will remain on it. The great chief (commissioner) has come to us, and we are glad to hear his words; they give us courage, and we now know that we will remain here, and our children will die on this reservation. Long ago, the Great Father said, "This is your land, and here you shall remain." White men come and say, we want to put cattle on your land by and by; they say we will pay you for it, and so they will do now. I have my cattle here; occasionally I lose some, or perhaps the drovers take them away. My idea is to let them increase here, and not to lose them. I want to know what you think of other people's cattle being kept here on our land.

MAN-U-WACH. I heard Governor Stevens's law, and recollect it. I was one of them who made the treaty. At that time it was said we were all to be friends, and here I am, a friend of the whites. Governor Stevens was sent by the President, and to-day another great chief is here from Washington. My heart is glad. The President is our father and does not forget his children away out here. I never saw the President; he is far off; but I think of him often; this is my heart.

SHA-WA-NIE, (JAMES.) Long ago I knew nothing; it was as if I had been asleep and just woke up. We often disputed about our chief years ago, but Joe Stuires, our chief, now takes good care of us. Captain Smith came here and turned Joe out, and I wondered who should be our chief. My mind is that Joe Stuires should always be our chief. Some of the Indians say they don't want Joe Stuires to be chief, and they are hunting another man. That is all I have to say to the great chief.

WATCH-CHUM-KEE, (an old man who signed the treaty.) My heart is glad to see the great chief to-day. The President has sent you, and it is as if the President talked himself to us. We want you to instruct us. We have hearts that we cannot express. We can listen, but cannot express what we wish to say. There are on the reservation three persons as it were. Our people have different hearts. It is good that you have come to see this people, looking like your people, and to see how our hearts are. Our hearts are good, and we want to do what is right. Long ago we had foolish hearts, and wanted to go to war, but now all is good. The great chief (President) has sent word to be quiet and friendly, and so we are. Half of us have taken the great chief's advice, and our children are growing here, and we are happy, and our cattle and horses are increasing. We love our land, and we don't want it taken away, and we feel sad when white men talk of taking our land. To-day I tell you our hearts, and you will tell the President for us. All over the land all is peace. Our old men who fought have passed away, and all is good.

GEORGE PAUL. My heart is glad to-day to see the great chief. My heart is warm. It is not all right here. It is as if there were three people; the Catholics, the drummers, (or heathen,) and ourselves. This does not give us good hearts. We do not all agree, and come to get good advice. Half do not come up to receive the instruction that is given. To-day you will see for yourself. We would like all to come up and get good advice. We would like the others to be separated from us, and those that are left would be as one. These young men are like my brothers. We like your words of instruction, and will always keep them in our hearts. On Sabbath I felt my heart was weak. Only the Great God sees all my heart. My heart is glad to-day. Although the great chief (President) is away off, you represent him; you rouse us up. All are happy as we were when Wilbur was returned as agent. It was then as if we had been asleep and woke up. Mr. Wilbur brought good laws, and we keep them; we throw away what is bad. A long time ago, when Lee and Perkins (missionaries) came to the Dalles, the older Indians were like dead; they woke them up, but the old Indians are almost all gone. Mr. Wilbur came here and woke us up as Perkins did the others. We are happy here. White people tell different stories, but we don't get them into our hearts. We are fixed here, and when we do wrong we will lose the reservation, but if we do right we will always be here and will be happy. There are three heads. There are drummers, Catholics, and Mr. Wilbur's people. We don't like it. Our hearts are glad; we want to follow the advice of Mr. Wilbur.

JOHN LUMLEY. Long ago I lived at Fort Vancouver. I did not know anything when I came here. I heard Governor Stevens say good words. He said if we did right, all would be well, and so it is. The great chief (President) sent Mr. Wilbur here, and when he came we knew nothing. All we young men used to do what was bad, and we liked it. We did not get along well. Mr. Wilbur said to throw what was bad away. My heart was like a stone for two summers and two winters; then I took Mr. Wilbur's advice. The President said all the Indians should be good, and I took that advice. Our parents were wicked and knew nothing that was good. Now that we have taken the heart of the whites, my heart is happy. To day the advice given is good; we do not want to do what is bad. Whatever the great chief (commissioner) says we will do. That is the heart of all the young men.

GEO. TOPNISH. I see the great chief; he is a great man. The President has sent you, and you bear his message. My heart is glad to see you to-day. This land (our mother earth) will understand what you say.

PAN-O-PLE-O-PIKE. I see two chiefs here who came from a great way off. Our Great Father is a great way off, but he sends his children to see us. I am a red man. The ground is here. My father took care of it. Here is where the red man grew on the land. Long ago your brothers came here and talked about this land. It is hard for others to step in and take our country from us. The sun is there and watches over the earth and the Indians that are on it. The sun looks at the earth, and wants to weigh it. (On being interrupted and told the interpreter could not understand him he said:) Smo-hau-ler is not my father. Our Father is in Heaven. God gave us hearts. God made all as one, and none are strangers. That is all.

GEORGE WATERS (an Indian preacher.) Long ago, when a boy, I lived at Port Vancouver. I there heard the soldiers were going to take the Indians and bring them up to this agency and teach them, and that they would become like the whites, and not remain always like Indians; that they would gather the boys and girls together and teach them the law of the Lord, and so it has been done. I came here in the spring, and Mr. Wilbur came in the fall. Mr. Wilbur had begun school and at once I went to it. My brothers, I tell you, the old people do not take hold. We take the Advocate (paper) and read it to them, but they don't understand it. I heard the Indians were to be instructed and left on the reservation. We understand the Methodist way of worship. The Catholics make as it were two people; some have not good hearts. These drummers do not understand what is good, and they do what is bad.

JOE STECK. I don't know how to talk much and may make a mistake. I know the hearts of the whites; from a boy I have been with them. I am a Kliquitat. I was raised in the Willamette. In time of war we were brought here. I was used by General Wright as a guide. I do not want to say anything, except that my heart is good. I am like my other friends. We think much of the three heads, Catholics, drummers, and our own. Every day we talk about them. My mind is that the great chief ought to know all about it. My heart is glad that the great chief has come. It is as if the President were here and I talked with him. You have taken pity on us and will help us by your coming to this country. The President gives us presents; we don't care much for them, but we want a good man like Mr. Wilbur to remain with us. I am afraid of men who are sent who are not Christians. Many white men about here want to be friends with me. They say Mr. Wilbur is fooling me, not to mind him; such is not my heart. Governor Stevens and General Palmer said when we found good men to stick by them, and I find it is good advice. Two years ago it was as if we had been asleep, and when we woke, had found our good man had gone. We want Mr. Wilbur to be left always with us. Kendall, who was superintendent, turned Mr. Wilbur away, and our hearts were sad. We are contented with our agent and all is well. These common white men say that which hurts me when they say Mr. Wilbur takes our money, but I can see he don't. If you see anything that is wrong tell us.

TOM. I don't know anything. Long ago I lived away down the valley. When I came to this country I remained awhile at the Dalles, and heard of the trouble between the whites and Indians. My heart wept, for I thought soon I would be killed. In a little while I heard peace was made, and I was glad. Soon Mr. Wilbur came, and all of us then were like as if we slept. Mr. Wilbur took pity on us and made us make up, and that pleased me. My mind is to keep up this instruction. I want all my people to love Jesus and to do what is right. I know this is the heart of the whites, to do us good. They love Jesus and want to make friends with us. Long ago they did not like us, but now they make friends with us and I am glad. I know nothing; I am young; but your advice will do us good. My heart is glad to see you. I don't care about cattle and wealth, but I want good words. My heart is pleased to see you, who have come from so far away to see how the Indians live. Many of our people are well off, and I would be glad if all were so.

KLIQUITAT PETER. I was a boy and knew nothing. These young men are my brothers; these old men my fathers. Joe Stuire is the best chief. He is always doing something good for young men, and he don't do anything wrong. Our hearts are different. Some say what we do is not right. That is not the heart of God. Our fathers knew nothing; they never took good advice. God knows us. The President watches over us. It is with us as among the whites. Some are good and some bad. We are glad to go where good instruction is given. We want to follow good advice, and it is good that you help us. This is all our minds. We don't want to do anything that is bad. We like Mr. Wilbur, and want him to be here and give us advice. Some time ago Captain Smith came and almost ruined us. Some whites said it was good; but that is not our heart.

HEZEKIAH. Long ago I was a boy, and I heard General Palmer and Governor Stevens. They came and told the Indians the words of the Great Father. We received their instruction, and they assigned us these lands. These old men are dead, and a new generation has come up. The young men think it good that this land is ours. We want to follow the instruction from Washington. Some Indians don't want to. The chief at Washington wants to lift up the Indians. Mr. Wilbur instructs the people here, and they follow his

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advice. Captain Smith was here and remained awhile. Soon the Indians followed no good advice. Mr. Wilbur came back and it was as if he had gotten us up again from our wild ways, and so you find us.

JOE STUIRE, (the chief.) I was raised among the whites and know many things about them. I never thought I would be chief. I was always a friend of the whites. When they said I should not do wrong I listened to what they said. I try to do right. I don't steal from the whites. My heart was always good to them, and so it is now. I see the great chief who came to us. I heard what he said, and I will keep it in my heart. I will always remember what you say. Some of these young men whom you see—this is not the country of their fathers. The treaty brought them here. The Government wants to give white men's hearts to us, and these young men take advice of the white men. We want to do as white men do. We want to get the Bible into our hearts; we hunger for it. We are glad you come to help us. We want all to follow after the Scriptures. These old men, all they know is the treaty. They say I helped make the treaty, and that is all they know. I wish they would come out of this and do right. If the people were all good, white men would not trouble us. Some of my people are wild and get into trouble with the whites. I am ashamed of them, because they are my people.

THOMAS PEARN, (a preacher.) I am a man and see the great chief who visits us. My heart is glad. I never thought a great man from Washington would come. The President is away off, but sends you to see us. This is not my country. We were not raised here, but about Fort Vancouver. The tribes that belong here do not want the whites to come here, and they always want to make trouble. When a boy, I heard they would make war with the whites. I was at Vancouver. I learned to work. I saw soldiers traveling about. We did not know anything about this country. The commanding officer put the Indians in a fort to keep soldiers from killing us. We remained one year with guards to keep us, and we were safe. The commander then told us this land was assigned to us, and the tribes who belonged here left, and we came here and found an agent. We were strangers and feared to come to this country alone, and we were brought here. We were Indians then, not men as we are now. We were in old times like the old Indians—great fighters. We fought other tribes and people. Soon a missionary came, and we wondered whether he would be a big man. Dr. Lonzedale and Mr. Wilbur came as missionaries. They fixed up a room and hunted children for a school. He found us and said, "Boys, won't you come to school?" I said "Yes." Then the people who had left their country began to come back. They hate us, and say it is not our country. We know the President assigned us this country. We did as the agent said, and we received an education. I am a man. I have a new heart. The old heart we received from our fathers has passed away. We can write, and why should we not be pleased toward the President, for he sent teachers for us, and we are pleased toward him. We want the President to know we are learning. We want Mr. Wilbur to remain. Now I have a license to preach. We have two churches. The great chief sits in one of my pulpits, and I am glad. I want to say a word to you. You see these people. We never could find one to take the place of our agent, Mr. Wilbur. Some, maybe, would want another. They would say they obey the laws of the President, but don't take the advice of the agent. We must obey Mr. Wilbur if we would obey the President. I tell you the feelings of our young men. Mr. Wilbur does not tell me to say so, but it is our heart. We want him to stay, and we want the President to know that he is the man for us.

CHAI-LOT. I am a common man—no chief. Nobody gave me advice to make my heart good. Now I see the great chief who has come to us, and what he has said we take it into our hearts. The great chief has talked good to us, and we want to keep it. You have a heart, and I have one. I take what you say, and I will keep it. Some of the Indians say they never get advice. Now they get it from you. The President wants all to have one mind. Your men and women are my brothers and sisters. I don't say we all have only one mind, but all these young men and women have one mind. Mr. Wilbur understands us all. We want the President to know our hearts.

WAH-TUM-KEE. I have forgotten part of my mind before when I talked. Joe Stuire is like my brother; he talked about the difficulties. I was at the fight just here. Colonel Wright gave us advice at that time. He told us then all the Indians would live here. I kept his words; he said that half way from the Dalles was the line. He said the Kliquitat Indians from below would come here first. The treaty brought us here and nobody can fault us for living here. Only the common people find fault with others coming here. The chiefs don't say anything. I have watched what has been said. Colonel Wright gave us good advice, and I kept it; he said no one could drive cattle into our country; only the Indian cattle could be kept, and soon you will have plenty. One time I was a leading man, but the young men have taken things in hand. I said nothing about the cattle. There are plenty of cattle on our reservation belonging to the whites. We lose cattle, and dare not say anything. That is what I want to say.

SKUCUM, (JOHN.) We look upon Mr. Wilbur as our father. There was a chief came from Vancouver with us; he died; his ears were open to good advice. We were not raised in this country. The President wanted to give us a place to live; he gave us this country. At first we heard nothing good here; we knew the President as father had assigned this

to us; we took his advice and came. Our parents came here, and before they died they told us to listen to good advice from the President, and follow it; this is our heart. The good talk of the great chief is here. The advice he gives is good. We have good houses and plenty of food. Instruction from the President is always good news and we follow his advice.

Mr. BRUNOT. I have heard from many, and I think they have said the hearts of all. Is that so? Some things you have said I will speak about; you said some of the Indians were not here. I want some one to answer why they are not. There are two reasons: one is, there are some who are afraid of good talk; others did not know of our meeting, being too far off. I am sorry all are not here; you must tell the absent what is good, and get them to do what the President wants all to do. One said, the whites say you won't be allowed to stay here always. You can make it sure that you will always live here by cultivating the land and getting others of your tribes to do so. Learn to talk English, and you will be the same as white men, and no one will want you to go anywhere else. Some day some of your children will go to Washington and will help make laws for whites and Indians. If you want that, you must work for it. Mr. Wilbur has taught you many things, but you must learn to do more, and I hope the time will come when your country will all be cultivated. You must send your children to school, and teach them all you know; and when you grow old your children can read and write, and will know what God wants them to do. This is what I want all of you to keep in your hearts, not to be satisfied with things as they are now, but keep trying to do better. The President will some day have the land surveyed, and you will get a paper that will tell that the lands are yours and your children's, and I hope more of the children will have lands marked out for them. You speak of three kinds of people. One kind is the Drummers; what good does their religion do them? They are no better than when they were wild. You know what is right and we want you to do it. There is one other thing I want to say a word about. There are some Indians who have more than one wife; this is bad; it is against the white man's laws, and God's laws, and where the Indians have more than one wife they are dying out.

FRANK. I lived long ago at Simcoe. My heart was, as it were, asleep. I used to hear good talk while I lived here. I was like a good man. Mr. Wilbur gave me good advice and I took it. Now it is like as if I had thrown away good things. I went away; I went among those who did all that was wrong. My heart was sick. Common Indians and common white men do wrong, and I say nothing. I feel as if I had found something and hid it. When I see the white men, they are my friends. I don't steal white men's cattle. I don't want to steal; I want to do well, to farm; but I am away by myself among bad people.

Mr. WILBUR. I know you all, how and where you live, who keep the laws of the President and the laws of God. I want all who have heard what the President's messenger has said to take it into your hearts and keep it there.

After the council three Indians came and said they wanted to talk with the great chief. They belong to the heathen "Drummers" or "Snoohollers."

WAN-TOOSE (a Snoholler Indian) said: The commissioner has come to this land. The President has done a good thing in sending him here. We are glad to have you bring the message of the President to us. We are glad you have seen our lands and know our condition. Our land is as dear to us as our flesh and bones. The talk from Washington is good, and what you bring is the same. Our mind is the same. The talk you bring makes us up, and we will keep it. As the sun gives light to the world, so your words give light to our hearts, and as we are pleased to see the sun, so we are glad to see those that come with good hearts to the Indian. When Sunday comes our mind is to make a good heart to God, as you do; when we deem it is only a different way of getting a good heart toward God. When the sun shines it brings vegetation, so the sunlight is good for all and dispels darkness; when we grow up in the light we grow up great men. Our mind is that we ought to live as one, the whites and the Indians.

WEO-NI-TO, (Snoholler.) This is our land. We have been planted and grown like a tree on the land. As a tree is valuable on the land, so is our being planted here good for the land. First was the earth, then riches was placed in it, then man was placed on it. It is good for man and woman to be together on the earth; a home is given and they are placed in it. We do not know how the earth was made, nor do we say who made it. The earth was peopled and their hearts are good, and my mind is that it is as it ought to be. The world was peopled by whites and Indians, and they should all grow as one flesh.

Mr. BRUNOT. You have not got it quite right. God was first. He made the earth and all things. He made the whites and Indians; the whites away to the East, the Indians here. God gave the white man the Bible to tell about Him. The white and red men were all bad once. God took pity on them and sent His Son to die, instead of having all the people die. We would have you learn of all this.

Before leaving the agency we visited a large number of the Indians in their homes and found them living very comfortably. There are a large number who are quite well off, and almost all seemed contented and happy.

THOS. K. CREE,
Secretary.

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APPENDIX A *d*, No. 3.

TULALIP RESERVATION.

MINUTES OF A COUNCIL HELD AT THE TULALIP RESERVATION, WASHINGTON TERRITORY, BY COMMISSIONER FELIX R. BRUNOT.

COUNCIL AT TULALIP RESERVATION,
Washington Territory, August 28, 1871.

Tulalip Reservation is situated on a beautiful bay of the same name running into the mainland from Possession Inlet, an arm of Puget Sound. There is but little of the land at present under cultivation, as it is of a very poor quality; but an extensive beaver marsh, if drained, would provide all those desiring it with good homes. The reservation is well wooded, and many of the Indians are engaged in logging, some on their own and others on reservation account. The Indians are well dressed and industrious, and some of them speak English. The boarding-school, in which are forty-seven boys and girls, is in a very good condition.

August 28.—A council was held with the Indians of this reservation at 10 a. m., meeting in front of the trading-house. There were present Hon. F. R. Brunot, chairman of the board of Indian commissioners, and his secretary; General S. J. McKinney, superintendent of Indian affairs for Washington Territory; Father Chirouse, superintendent; Napoleon, the chief, and all the minor chiefs and young men; the employés, and a large number of the men and women of the tribe. Before the council opened, Napoleon, the chief, reminded them that he was the only one left of the old men who took part in the treaty with Governor Stevens; all the others had passed away.

On opening the council Mr. Brunot said: My friends, many of us were at church yesterday, because it was God's holy day, and we went to worship Him. It is our duty to serve Him on all days. He knows we are dependent on Him for all we have. When the white men meet for good counsel we ask God to keep us and bless us in what we do and say. I will ask Mr. Cree to pray to God. Mr. Cree then led in prayer, all devoutly standing.

MR. BRUNOT. I heard an Indian say that the white man has two religions. In one way it looks so; but if you understand you will see that it is only one. We all believe in the same God and the same Lord Jesus; and we all believe that we are to be saved by Him. If you all want to go to Seattle, some would go around one side of the island, some would go by the other side, you would all meet there, and you would know that some had only taken a little different way in which to go. We are all going to the same God and the same heaven, and if in earnest we will all meet there at last. But if an Indian started to Seattle and he turned in at Muckleshoot, or some other place where he got drink, we would know he had not gone the right way. So a white man or Indian may say he is trying to go to heaven; but if he drinks whisky, has two or three wives, and is bad, he will never get there. My friends, the President at Washington hears a great many things about the Indians on the sound. He wants to know exactly about them from some one straight from them who has seen them. He sent me here. I did not come to make any treaty. There will be no more treaties; the last one was made by Governor Stevens. I have come that I might see what reservation they laid out for you. I have come to see if in all these years since the reservation was laid out, you have done anything to improve the lands on it; what improvement has been made in you, and to see whether you will be able to take care of yourselves when the time of the treaty is up; to see, if you have not done right in the past, whether you want to do so now; and I want to hear what words you have to say. I want to tell you that more than half the years of the treaty are gone. Look back at what is gone. When the treaty was made there were many Indians around the sound; there were many old men, young men, and children. There are not near so many now as there were then. When that treaty was made there were not many white men; now they are much more numerous, and yet the white men are only just beginning to come. Before the treaty is up there will be a hundred white men where there is one now. Why do the Indians die out and white men increase? Is it not because the whites and the Indians live differently? You young men and women here can see the difference. Do you want the Indians to be all gone in a few years? I think not. The President does not want them to be destroyed. The great white chiefs in the cities do not want it. It is only bad men who want your land, who wish you to be destroyed. Now I want to know if you Indians will help the bad whites who want you to die out, or the President who wants you to increase? If you want your race not to die out, you must live like good white men. I am glad to see so many of you are trying; but still, when I see so many who are not trying, I feel sorry. You think now you have not been helped as much as you ought to have been. Some of the agents sent by the Great Father in times past have not done right. You think some things have been promised that you did not get; that is so, and I know it is wrong.

The President thinks those things that are bad in the past he cannot help; but he wants to help you if you will do right in the future. I want to see all of you make up your minds hereafter as to what is right, and to try and get all the other Indians to do right. You never

can get far ahead unless you try. You cannot spend your money for whisky and at the same time get a house with it. You cannot gamble and get rich; white men cannot do it any more than Indians. Instead of spending your money for what is bad, use it to buy a cow, or a horse, or sheep, or pigs, or something that will increase, and after a while will make you rich, or will help you build and furnish a house. Suppose this reservation belonged to me, what do you think I would do with it? If I had nothing else but a blanket and a pair of pants, a shovel, and an ax—if I had these, and nothing else, I would soon be richer than the President. I would go somewhere, and work a week or two, and get a little money and buy something to eat, with it. Then I would take my blanket, ax, and shovel, and I would go to the Beaver Meadow Swamp and begin digging a ditch. As long as my provision lasted I would dig at it. Then I would go and earn more, and I would keep on digging till the marsh was drained, and when it was drained I would cut the hay, and soon be as rich as the President. I could do that if I had nobody to help me. You have this reservation; there is plenty of good land; you have strong arms and good brains; you know what is right, and I want to know why you do not go to work at this? Is it not good? Can you not do it? I know you can. I want you to put your heads together and agree to go to work at this ditch. Father Chirouse will help you, and you can make money out of it. I could tell you many things you could do for your good, but it would take all day. I know you can think it out yourselves. You can help each other, for the reservation belongs to all of you, and in this way you can all get rich. I will not talk any more now, but I want you to say what you wish me to know. You need not be afraid of anybody, but speak right out. I have been talking for the President and all the chiefs at Washington. If all the chiefs came here from Washington and talked, we would be kept all week; so if all you men talk, each for himself, it would keep me too long. I want you to select two or three to talk for all the rest, and I will listen to what they have to say. You must not talk about little things, but what concerns all of you, and I will have it put on paper, and the President can read it; he does not want any little talk, or bad talk.

GENERAL MCKINNEY. I want to say a few words. I did not come here to make a speech, but I came to hear what Mr. Brunot had to say. I am glad to hear all he has said: you all know it is like what I have said to you. I want all to speak freely and not to be afraid, and lest some will be afraid to say what you want, Father Chirouse and I will walk while you talk.

FATHER CHIROUSE. Be free and speak what you wish.

CHARLEY (LITTLE.) I understand you, and am glad to hear your advice about working our lands. We have not tools to work with. If I split rails I would have to pack them on my shoulders. We never have had any ditching tools. I will promise to go and work my lands. I came here to see one of the employés and asked for a scythe. He let me have one; in two days I returned it, and the employé got mad at me. Since then I never asked for any tools. I feel happy and glad, and thank you for the advice you gave us, and I will act on it.

NAPOLEON, the chief, came forward with much dignity and laid before Mr. Brunot a bunch of split sticks, saying with great earnestness: These represent the number of my people killed by the whites during the past year, all Indian chiefs, fifteen of them, and yet nothing has been done by the Government to punish these wicked white men who killed my people. These fifteen men were not white men, but were Indians, whom the whites have killed. They killed them by selling them whisky. We always receive and keep good advice. I do not speak of these fifteen men killed because of a bad heart, but I want you to know what kind of people live about us. Governor Stevens, at the treaty, gave me a head chief's paper. I have always kept it. Governor Stevens has done what he promised. The agents and superintendent, after they came, did not do right. Stevens and Simmons did what they promised. The whites now scare all the Indians, and we look now wondering when all the Indians will be killed. We are glad to see you, and our hearts will be up. The poor Indians are scared now by the bad whites, and your coming has made our hearts strong. We never saw any man as agent on the reservation who had pity on the Indians; they all frightened them. As soon as the new agent comes on the reservation the Indians go away; they wander all over the country, get whisky, and are killed. When some of our agents who are gone were here there were many Indians on the reservation. The agents brought whisky on the reservation, and drank it; the Indians thought it must be good, and now they drink it. That is what killed the Indians, and we feel sad; that is what I want to tell you; that is what makes the Indians leave the reservation. There is no farm, because there are no Indians to make it. You come here and don't see any farming. The Indians are scared and feel afraid. The whites say, "You will all be killed soon," and the Indians don't care to work the land. I think you will give us advice that is good. Mr. Garfielde, before he went to Washington, gave us good advice. I keep it in my heart.

PETER. I will tell you the truth, and you will hear me. Twelve years ago the treaty was made. I know how the Indians have grown, and what the agents have done. All the young Indians wait, for they have been promising many things to us. We wait till the agent does as he promises; till he fixes our houses and lands. Some of the boys talk English and have sense. When we got a new agent he never did right; they always did wrong. They never help the Indians, and never do what the President wants them to do.

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The President sent agents to help the Indians. Some of the young men hear the good whites say good words, and they wait for the agents to keep that. The agents say, "In twenty years your money will all be paid," and we wait for that. Every agent has done wrong. I know all of them. I hear what you say; but I never say anything to the superintendent. They all say, "No money comes from Washington." I am glad to see you: you are a good man and will hear me. If I am well, I will take some money and go to Washington, and tell the President how things are done. McKinney (the superintendent) has gone to the woods. He knows something is bad. When he came before all the Indians were glad to see him; he came from Washington; the Indians heard what he said. McKinney was talking in the wrong way. When he talked it seemed as if a big wind blew all the Indians away. There were many Indians on this reservation; all looked at McKinney and thought he would do right; he don't do anything. Since he came almost all the Indians have been killed. The Indians have been scared by the agent; they leave their houses; the agents see the empty houses and break them down, and take them. The Indians built the houses themselves. The carpenter was here, but he did not build them; all is true that I tell you. We hope the President will help us. All the young Indians want to live as white people; they are not lazy. They see the Indian agent; he works for himself and never helps the Indian. If you got time I will take you about the bay, and I will show you what the Government has given the Indian. I cannot tell you many stories from the beginning; the sun would go down before I finished. My head is flat, but I know what has been done here. O, sir, you will be my messenger to the President. Tell him there are many old Indians with white hair; they cannot see you; some are blind. They lay on the reservation; they lay on the ground; they have nothing to cover themselves. We feel sorry for them. We heard, when the treaty was made, that when an old man or woman got poor the Government would keep them. When we know this we ought not to have to keep them; it is the agent's place to do so. These old men and women cannot work; let the Government help them. All these old people ought to be kept by the Government. God gave them the land and they sold it to the Government. I tell you this for them. You must hear me, good sir; it is good. I would say the same to McKinney. All thought he would help us; but he did nothing for us. He helps the school, that is all: that is all Father Chirouse does; he is only the schoolmaster. He sent Peter to Olympia to see McKinney. McKinney built the big church on the mission. Another agent, Mr. Howe, sawed us lumber for our houses. We built the houses ourselves; we spent all our money to build them. There is an Indian there who did not know how to work; he was trying to build a house with his own money; the whites took it for an ox-house at the log-camp. We want the Government to give us cows or pigs, or something that is of use, and to give blankets to the old men. I am not asking money of the President for the agent, but for the Indian. I will be glad to see the Government help the old people. My father was Napoleon's brother; that is why I say take pity on them.

Mr. BRUNOT. It would take four months to go to Washington in a canoe; if I go by boats and railroads it would take two weeks, and I have much to do and little time in which to do it. I must go to two more reservations before I start home, so I have little time to spend here. I am going to stay here just half an hour longer, then I must go. Whoever talks must know I can only give half an hour here.

CLUM SHELTON. I will talk and you must listen. I will tell you how our agents have done. We are almost all gone. Our agents always do wrong when they come to Tulalip. The President promises much and the Indians agree to the treaty. They agree to help us; we never have seen any money come for our land; you commissioners from Washington, look at that blanket; [throwing a blanket contemptuously on the ground;] I got it from the Government. Is that what bought our land? Is that money? We got these. The agent keeps the best. The Government promises good goods, such as white men get. This blanket is new, but it looks old. Is that the money for our land? When the goods come, there are none to give the old Indians. We had some cattle. The agent said they belonged to the Indians; when we want to use the oxen, they never let the Indians have them. We are poor and miserable on this reservation. Tell the Great Father what we are; tell him to give us what we want. I am old; I want to see something before I die to make the young people happy. We are very poor and miserable on this reservation.

WILLIAM. God is my Heavenly Father, you are my father from Washington. If you look at our houses you will see they are very poor. I tell you we are very poor; see the tools we work with; [exhibiting a stone hammer, and other Indian tools;] it is with these we have to build our houses; we use a stone for a hammer. We are almost all dead, but we are glad to see you. One of our employers treats us like dogs; he uses us like slaves. I tell you the truth, he struck an Indian on the face, and the blood gushed out. You tell us to talk freely, and I do so. The whites cheat us, and some of our agents cheat us. I speak to you; I talk in the presence of the God who made us. I talk to you as my father. I am glad to see you; I came from one of these tribes. I have no land now. I am a poor old man. God made me; the whites took our land. Here is my country below this reservation; near it is Tulalip. I want a paper to keep any white men away when they come. They scare the old men and want to kill us.

HALLUM. Did you come from Washington? I don't believe you, for many said they

came from there before. They promise to tell the President our wants, but soon they forget it. In a little while they forget and take their words and throw them away; so these men who came before said. They say we will take the Indians' words to Washington. They wrote what the Indian said, and said the words would go to Washington; maybe when half way to Washington they throw the paper away. O sir! we are cheated here, and maybe they cheat the Government too. When the President sends men, the Indians listen, but they do not bring the President's words to them. We will try it again. We think you are a good man. We see you write our words down, and we think you will take them to Washington. You must not take the words of the whites when they talk about the Indians. When a man comes from Washington, the whites advise him before the Indians talk to him. We will try again. We feel sorry Father Chirouse and McKenney are gone and do not hear what we say. They seem mad and do not want to see the Indians. Here we are talking, and we tell the truth. When they come back they will say the Indians are liars; [he here produced an old hoe, saw, and drawing-knife;] I received these tools from Lincoln; I keep them and use them when I want to work. Now see these, and you will see what the white men tell the President when they say the Indians live like the whites and get plenty of tools. Agents say to the Indians no money comes from Washington; they always say, "If the money comes we will help you." We ask something from Washington because we sold our land, and were promised these things for it. When the white people come as agents or superintendents they get rich. When the President sends a poor white man as agent, he says you must go to the Indians and work with them. The President sends the money, but the Indians never get a cent of it. We do not know where the money goes; perhaps it is drowned on the way. All these tribes receive no money from the President. We can not say anything else; this is true. Listen to what we say, and take it to the President, and write back to us from Washington. You see these old Indians; they cannot go to school—they are too old. I was sorry when Father Chirouse went to the woods. I am not a priest; I am an Indian, not a white man. There are some Catholics belong to the mission. There is another kind of Indians who don't pray to God; McKenney and father Chirouse talk to these Indians and tell them to believe in God, and say we must live like white men. Father Chirouse talks to the Indians who are not Catholics; they don't know what to do, and it scares them away; some of the Indians think they must not do what they have been accustomed to do in their Indian ways, so they go away. There are only a few Indian homes here, they are scattered everywhere. If you will do what is right all the Indians will settle on this reservation. We would like to talk with you, but we cannot; it would take two or three days.

Mr. BRUNOT. I am sorry I cannot wait to hear all you have to say. I am glad some have talked, and what you have said I will take to Washington. But the President has many people to think about, and there are many Indians, too; there are more than fifty reservations. The President has to leave the care of many things to other people. I know he wants you to do well, and he wants to send people here who will do right. He has been told by many people that Father Chirouse is a good man, and will do what is right, and he has appointed him to the agency. He has not been agent long, and some of you may think you do not like him, but it is best to wait awhile and see. He is your agent now, and you must try him. We think he will do what is right as far as he can. You must follow his advice, and do what is best for yourselves. If the President finds there is any one who don't do right, he will send him away; but because one man don't like the agent, it does not prove he is bad. Another thinks him good; which shall the President believe? He cannot tell; but if the large majority are satisfied, the others ought to be. You spoke of one man who some of the Indians think does not use them right. I hope the Indians will find that man is going to do right by them hereafter. I hope there will not be any more trouble, but I tell the Indians and the white men the President will not have men on the reservation who will not do right, if he knows it. He intends to have good men. I told you I would give you half an hour. I gave you that time. The steam is up on the boat, and I must go away, but if you want this man (Johnny English) to talk, hold up your hands, and I will hear him for five minutes.

JOHNNY ENGLISH. All these Indians say one of these men is very bad. We like Father Chirouse very well, because he tries to do what is right; when he begins to work he does one thing at a time. The President wants to get a man for farmer for the Indians, to show them how to plant vegetables. He never did anything about farming; he does something else; he is logging. He did not come for this; he came here to teach the Indians how to farm. We get a blacksmith and a carpenter—they do very well for us. There is a man named Peter—he does very well; he staid a few days and did a great deal. The farmer never does anything on the farm. If an Indian goes slow he takes a club and strikes him. If he wants to stay here and work for us he must do right. The Indians don't want to see their people hurt by the whites. We want a carpenter here to build houses, so that these Indian boys who want to can live like white people. We want cattle and a good piece of land. We want our houses fixed. The agents always say the employés have no time to work for the Indians. The houses are built for the employés, not for the Indians. We never had a carpenter to help us.

Mr. BRUNOT. I want all who say as he does about the farmer to stand up. [All stood up

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except a few of the older men.] I must go. What you have said I have in my heart. You say the Indians have been waiting for many things. Suppose instead of waiting you had been working? It would have been better. I want all to go ahead and do what is right, and not to wait; that you will find will be for the best. Good-by.

Before leaving, an appeal was made to Commissioner Brunot in behalf of two Indians confined with ball and chain, and sentenced to twelve months' hard labor each, for committing a murder, of which they acknowledged their guilt.

Mr. Brunot said that God's law and the white man's law was, that when one killed another the murderer must be hung; that no money would buy his release, and that he hoped the same would soon be the Indian law, but that now it was permitted to punish an Indian with from one to five years' imprisonment; that instead of trying to get them away from punishment they should be anxious to have them punished, and thus prevent the Indians killing each other. Some of the Indians having expressed a fear that Spithill, the farmer, would injure them for what they had said in council, Father Chirouse assured them that he would protect them. At 1 o'clock we left the reservation, the Indians all gathering at the landing to say good-by.

THOS. K. CREE, *Clerk*.

APPENDIX A *d*, No. 4.

LUMMI RESERVATION.

MINUTES OF A COUNCIL HELD AT LUMMI RESERVATION, WASHINGTON TERRITORY, BY COMMISSIONER FELIX R. BRUNOT.

LUMMI RESERVATION, WASHINGTON TERRITORY,
August 29, 1871.

Lummi is one of three reservations under the treaty of Tulalip. It is situated just above Bellingham Bay. The Indians all live in houses, are industrious, and most of them are engaged in farming. They have a church, but no school-house, and no employé except the farmer. Visited the house of the farmer and inspected the farm, cattle, &c., and attended a service in the chapel, conducted by the chief, David Crockett.

Held a council with the Indians in front of the chapel; Mr. Brunot, Mr. Cree, General McKenney, Mr. Finkbonер, the farmer, the chief, and most of the Indians on the reservation being present.

Before opening the council General McKenney said: Mr. Brunot comes from Washington, at the request of the President, to talk with all the Indians of Washington Territory, and he wishes to have the minds of the Indians as to what they want. He will carry their words to the President.

Mr. BRUNOT. When I come here, and find Indians praying to God, it makes my heart glad. I wish all the Indians would pray. It is well to pray morning and evening as you do, and the President and all your friends will be glad to hear that you pray twice a day. All good men pray to God, and He hears all who pray to Him. Some have a priest pray to God, as Father Chirouse does; others pray to God every man for himself. God hears us all. It is not two kinds of religion, but it is as two roads that both go the same way; and if we love God, all will come to Heaven. I will ask God to bless us, and cause all that is said and done here to be good. Mr. Brunot then led in prayer, after which he said:

The President hears many things from this reservation about the Indians, and about the white men. He hears some things that are bad, some that are good. Sometimes that the Indians do badly, and sometimes that white men on all the reservations do badly, and he don't know what to think. The President asked some men to visit all the reservations, talk to the Indians, and hear what they have to say, and put it down on paper, and take it to Washington; it will be the same as if he heard it with his own ears. The President sends advice to the Indians, he knows what is good for them, and what he wants them to do, and when I see them I am to tell them what to do. I have seen the Warm Spring, Umatilla, and many other Indians; and now I have come to see you. I am glad to see that some of you are trying to do well, but I find that many others are not doing as well as they ought to. I heard only a few days ago that some Indians near here were drunk. I heard there was an Indian who belongs to your tribe who gave them the whisky. That is one of the things I will be sorry to take to the President. I find instead of the Indians all being on the reservation and owning houses and farms, many are wandering around; that is bad. I find some do well for a little while, and then for awhile wander about and spend their money. If there is a little child among the white people, and you give it anything that is nice, it will waste it; in a little while it learns better, it grows up and begins to work, and takes care of everything. When it grows to be a man he gets a piece of land and works on it; builds a house, plows one field, after awhile another field; buys a cow and pigs, and they grow while he sleeps; after awhile he becomes a great chief. Some Indians are children all

the time—never grow big; everything goes away from them; that is bad. Indians will never do well until they quit that; they must act like good white men. You see some bad white men who lie and steal, and cheat the Indians, drink whisky, and are always bad. It is the same way with the Indian; if he does so, he is always bad. You have been told this before, and you know it yourselves; I hope you will do right. There are men who would like to have your lands; they will always want them; they will say, "The Indians do no good with them." You don't want to lose your lands. I want you and your children to have them. I say that the Indians can be just as good as white men if they will. You can have houses and work like the whites, but unless you do it the bad white men will have the advantage. You help them instead of aiding your friends who want you to keep your reservation. When Governor Stevens made the treaty, and gave you this reservation, there were a large number of Indians, but many of them are dead and gone; there are but few left; it is because you have remained wild Indians so long. You don't want to decrease in number; you want to increase. I think you are beginning now, and if you do right you will become as numerous as you were when the treaty was made; but if you do as many are doing—wander about, drink whisky, and spend your money—when the treaty runs out the reservation will be here with but few Indians on it. I want to see you do right. There are two or three things some Indians do that are very bad. You should have but one wife, and must quit gambling. Nobody makes any money gambling. I never know a man get rich gambling; it is all bad.

The CHIEF said: So I have always told them, have almost talked myself into my grave, but they won't hear me.

Mr. BRUNOT. You know it is good when I tell you some of the tribes have a foolish habit of flattening the head. I hope there will be no more of it. God made man in His own image, He did not intend us to spoil our heads. There is another thing called "tomamanus" or sorcery; it is foolish and bad. I might talk more, but I want to hear what you have to say. If you have anything you wish to say, you can speak it.

DAVID CROCKETT (*the chief*) said he had nothing to ask for himself; that all he wanted was to live here so that when he died he would go to Heaven; but his men wanted to talk, and he hoped they could meet to-morrow morning.

It was decided to meet at 10 a. m. to-morrow.

SECOND DAY

Council met at 10 a. m.

The opening prayer was made by Mr. Cree, followed by David Crockett, all the Indians responding.

Mr. BRUNOT. I talked to you yesterday evening. I think all the Indians who are here know that what I said was good. The same things they have heard before, and I think they are trying to do right. I regret that the rest of your people are not here. I wanted to see all of you, and I wanted to hear what all had to say. It will be put on paper, so that it may be taken to Washington. I want you to talk sense—no foolish talk. I don't know what the President will say about it, but we will know that after awhile.

DAVID CROCKETT. I want to talk to my chief to-day. Some time ago I intended not to say much when the chief from Washington came, but I have changed my mind, and am now ready to talk. I have talked to my people till my voice is gone. I want to talk to you fully to-day. I do not see things now as I used to. My eyes were as it were blinded. All I wish is to talk to God, and when I die go to Heaven. I know what Governor Stevens said when the treaty was made; half the Indians put a wrong construction on it, and it fooled them. Governor Stevens gave us to understand that we were to have the half of all this country, and the whites the other half. We thought the reservation took in both sides of the river, but the surveyor changed the boundary from what we thought it was. I want you to assist us in defining the boundary line of the reservation, so that the whites and others will know just where it is, and there may never be any trouble about it. My people are increasing in number, and we want much land for them, and we want the line so fixed that the whites will not encroach on us, and our children may inherit the land. I don't want bad Indians on the reservation among my people. I want all my people to be good, and set their children a good example, that they may be good after us, and their children after them. I want my people to be like white men, have cattle and horses, and imitate the good whites. This is my wish, and I wish you to receive what I say into good hearts. I would like all the Indians influenced to become good, and I would like you to help make them so. I want now to talk on another subject; about what we have received on the reservation. When Governor Stevens came here and issued the first annuities to the Indians, he told them there was not much this time, but next time they might expect more. When Mr. Howe was agent he gave us a good many things. Mr. Shaw also gave us our annuities when he was agent. I feel sorry that Mr. Waterman, the former superintendent, died; he was kind to the Indians; he furnished lumber for the buildings on the reservation, of which we are proud; also the cattle that the Government gave us, and two horses and a wagon; also plows, oxen, and yokes. We feel thankful for what Mr. Waterman gave us. It seemed that we got all that belonged to us. Since that time we have received but little, and we thought we were to receive no

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more. A great many of the things we received are becoming old and worn out; the wagon is old and not fit for much service; it is the same with the plows and tools, all of which we received several years ago, and they are all we have received from Washington. Through Mr. Finkboner we have received all of it. Mr. McKenney is far off from this place, and I have never had an opportunity to tell him, and I want him now to know it. I am not a beggar for things from Washington; all I want is this land secured to my children, and the implements necessary to cultivate it, that my children may cultivate it when I am dead. This is all that is on my mind; that my children may have a home after I am dead. I am proud that the great chief from Washington is here, and that I can hear you talk. It is not the case with all the Indians. We are proud to see you and hear you. My patience is almost worn out as well as the farmer's patience; so many will not hear what is said to them. It is my desire that all the Indians should become good. If all the Indians become good, they will not die off from drinking whisky, and disease. That is all I have to say now; if you have anything more to say we will be glad to hear you.

HENRY, (QUI-E-NA.) I want to talk to the chief from Washington. I am proud to see you here. It looks as if you would help us to become better children. I have been a Christian many years. God gave us this land to cultivate and live on it. I am proud to see you here. It is like as if the President had sent you to help us be good, and to keep the white men from taking our land, as many say they will do. The white people say when the railroad comes the land will be taken from us, and it makess us feel bad. For that reason we are glad to see you. You are the first one who came from the President to see us and help us keep our lands. We have some children at school with Father Chirouse; we want lands for them to live on. Our lands are not very large, and we want them secured. I know what you told the Indians yesterday. When the agents or chiefs talk to me, I always tell the Indians what they say. I heard what you said yesterday, and I hope to retain your counsel. I know that when I work for the whites I do not get high wages, but occasionally I have to go off to get food for myself and my children. If you will help us we are willing to work. I want to tell you my mind freely, because you have just come from the President.

[A map of the reservation was produced, and explained to the commission.]

Mr. BRUNOT. I am glad to hear the Indian men talk as you do. I hope you will act as you talk. The white men believe that God gave all the land for the use of all the people, and that He intends they shall cultivate it, and whenever the white people see that the lands are lying unused, they think God intends them to be cultivated. You see they are coming away from the other ocean, five moons' journey from this one, and they cannot come fast enough in wagons and canoes. They must make the iron road to come on, and, after a while, all along the sound, they will have their farms and towns. Some of the people will say, when the other land is full, "Here is good ground which the Indians do not cultivate; if we had it we would build houses and cultivate it." It is not right for them to want to take the Indian lands. The President and the friends of the Indians say it is not right; yet, when the whites see the land vacant, they say "We want it." Now the President wants you to help him keep the land for you; he wants you to work on it, open farms, and make it like white people's land. If that is done, the white people will know they can never get it. They will see the Indians doing as well as they could themselves, and they will give up the hope of ever getting it. You say, "We would do this, but we must have something to eat." It is a mistake; working gives food. The whites go somewhere and work till they get money with which they buy their land; they then begin to work on it, and the food they need soon grows on it. But the Indian goes to the coal mines, or somewhere, and works for the whites. When he gets his pay he wastes it, or he sits down and eats it up. When it is gone, he goes and works more, and when he gets old he has no more than he had at first. Good white men do not do that; they take care of all they get; it increases until they get rich and have comfortable homes, and can send their children to school. Thus they all become chiefs. I would like to see these young men do the same way. They get good wages for their work, but if they work awhile and then quit just when the man wants them, soon the white man will not have them. I heard a man say, "I like to have the Indians work for me, and pay them, but soon they want to quit and go away off. If they do that way, I must quit hiring them. I must have Chinamen; they will stay." That is bad. We want the Indians to have work. The President intends the Indians to keep this reservation; you need not mind what white men say about it; they cannot take it; but your people must do what the President wants you to do. Sometimes there are disputes about the land; sometimes white men have lands lying together, and they differ about the lines. They have the surveyor run the lines with his instrument, and what he says they agree to, and that settles it. It is the same way about this reservation. The Indians are not certain about the lines; nor are the white men. General McKenney and Mr. Finkboner have been trying to have it surveyed, and I will tell the Commissioner at Washington, and we will try and have the surveyor come and survey it. I think it will be done, and then the Indians and whites must agree to the line. I am going to ask the President to make out lines on the reservation like the township lines. It may be some time before it is done, but then each man, when he builds a house, may build it on his own land, and no one can ever take it from him. After that is done, every man will have his own place, and it will be always his. The rest would belong to all of you, and when a boy grows up and gets married, and goes to work, you could give him a farm.

The CHIEF. That is what we would like.

Mr. BRUNOT. That is what we think is good, and I am going to ask to have that done. General McKenney has asked that it might be done elsewhere, and I am glad you wish to have it done here.

CHIEF, (to General McKenney.) That is my mind; it seems from your talk you are closing the mouth of the bad Indians. There are many Indians outside to lie about what is said and done.

Mr. McKENNEY. We are proud to see you. You don't say anything against our religion. You encourage us. That is our mind about General McKenney. I am not able to go to Olympia to see you. Those bad Indians and bad white men talk bad about General McKenney. It is not right, for General McKenney is the friend of good Indians; for that reason I am glad you are here that we may tell you our minds.

General McKENNEY. I am glad to see the chief and his people. I have not seen you for a long time. I always thought good of the Indians on the Lummi reservation. I spoke good of them in my Washington papers. I said they talked daily with God. When I was here a long time ago you had slaves among you. I told you you must give them up, and I learn you have done so, and that there are no slaves. I said you must give up gambling, and I learn the Lummi Indians don't gamble. I told you you must have but one wife, and be married to her, and must take care of your wife and children, and must work as white people do. I saw a few still flatten their heads; I told them that was bad. I am glad to see the children grow up with their heads not flat. I have done all I could to help Father Chirouse. I intend to do all I can to help him. He is building a mill; soon the Lummi Indians can get lumber at it. You have heard these things from me a great many times. Some Indians give up gambling and take to it again. I am sorry to hear this. I am glad to meet you with Mr. Brunot, who comes right from Washington. He wants to take the Indians' words to Washington.

The CHIEF. Our farms are off two or three miles. You must not think this is our only town, and that we have no farms; the land about here overflows, and we cannot cultivate it; if we had tools we would ditch it, and have much good land.

Mr. BRUNOT. Some of the Indians I have been to see are wild; they don't live on the sound; they live on the plains; they wear leggins and blankets. I want to see them civilized also; I have seen and talked with them, and I think after a while they will do right. If I see them do wrong, and I say, "Go away, I will not have anything to do with you," can I do them any good? So of these bad Indians about you; you don't like them, but if you are kind and say they are not right, you can persuade them, but you cannot drive them to church. If you are kind, after a while they will come. You must coax them to send their children to school, and persuade them one by one to take a farm. Except the bad ones who drink whisky and go to bad places one by one you will get them to come, all to be like brothers; after a while there will be a great many of you. Try that way. It is time now for us to go, still we will wait if you wish to say anything more.

DAVID CROCKETT. For that reason we want the reservation surveyed, that we may bring the Indians from the outside, and that all may have lands, and know what is theirs. I hope you will not be weary with our long talk. We don't see a great chief often, and want to express our minds. There is a white man lives on what we think is our land, and it is the best piece of garden land on this reservation. It is on one corner of it. Governor Stevens and Mr. Simmons told us that this reservation was half a mile below the river. My father and all the old men and I were there and heard it.

Mr. BRUNOT. The treaty will be taken and the right line run, and whatever the surveyor makes it we must agree to.

CHIEF. We don't want, like a pack of dogs, to be always quarreling about a piece of land, but we want it fixed, and then have it settled.

Mr. BRUNOT. I was at the Simcoe reservation and Warm Spring reservation, and I found one Indian who, when a small boy, was sent to where a man made harness; he learned to make harness, and he has a shop. The Indians come to him now for harness. Also at the blacksmith-shop, and wagon-makers shop, was an Indian who could make horseshoes and wagons. Some of your boys could go where they could learn to make these things, and you would have some one to do your work. As soon as you get farms like white men, you will need many wagons and plows and harness, and you ought to learn how to make them yourselves.

CHIEF. When the work is done at Tulalip, can we have a carpenter come and help us?

General McKENNEY. Yes; the carpenter from Tulalip can come and help you.

CHIEF. I ought to have a better house to receive my friends when they come; and we want an altar built in the church, and a belfry on it; this work we cannot do ourselves. But two of us have spoken, but we are all of one mind.

During their council they brought their harness and tools to show the kind of material they had to work with, and which were very imperfect.

After the council, in company with the Indians we made a trip up the Nook-Sack River, and then went around to the other side of the reservation and saw some very good farms

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APPENDIX A *d*, No. 5.

COUNCIL AT SKOKOMISH.

MINUTES OF A COUNCIL WITH SKOKOMISH INDIANS AT THEIR RESERVATION IN WASHINGTON TERRITORY, BY COMMISSIONER FELIX R BRUNOT.

SKOKOMISH RESERVATION,
Washington Territory, Monday, September 4, 1871.

This reservation is situated at the head of Hood's Canal. The Indians on it have made considerable progress in the ways of civilization; many of them are engaged in logging.

Mr. Eels, the new agent, has been in charge but a short time.

Spent Sunday—Mr. Brunot conducting a morning service with the employés, and holding an afternoon service with the Indians in the open air.

At 10 o'clock a council was held with the Indians. There were present Commissioner Brunot, T. K. Cree, his secretary, General McKenney, Mr. Eels, the agent, all the employés, and of the Indians, the young chief, Duke of York, General Gaines, and all the Indians on the reservation, old and young. In opening the council Mr. Brunot said: When the white men have a great talk, and all their great men are gathered, they ask God, who made all things, to bless their talk. I am now going to ask God to look upon us and bless us and have pity on us all. Mr. Brunot then led in prayer, after which he said:

You have had commissioners and chiefs from Washington come and talk to you before this. Some of them have told you good things that it would be well for you to remember. About eleven years ago your chiefs made a treaty with Governor Stevens. At the time of the treaty there were more of you than there are now; many of the Indians who were living at the time of that treaty are dead and gone. There were not so many white men then as there are now, but there were a great many more Indians. The white men are increasing in number, and will get to be more and more numerous every day. The Indians are becoming few. What is the reason of this? Some good white men are sorry to see the Indians are getting fewer. The President at Washington knows this; and he knows the reason of it. He has heard that some of the white men he sent here did not do right with the Indians, and he has heard that the Indians did not do what they agreed to do when they made the treaty with Governor Stevens. He wanted to know exactly the condition of the Indians; and he sent men to see you, that they might tell you his mind, and might hear you and tell him what you say. It is just the same as if he was looking with his own eyes at you, and whatever you say is to be put down on paper, and it will be the same as if he had heard it with his own ears. I have been to other reservations—to the Indians away beyond the Cascade Mountains. I have heard their talk, and I have talked to them; and now I have come to talk to you and hear what you have to say. I am glad to see you. I have seen some Indians who are different from you; who are very much like white people. They have everything in their houses like white people. Among them I have seen some who stand up like white preachers and tell their people about God; and they are chiefs among white people. How did those Indians get to be so much better off than others? How did some of them have five hundred cattle and hundreds of horses? They did not do it by having "cultus potlaches," nor by practicing "temanamus." They don't gamble nor drink whisky, nor wander all about the country. They have a home—a place to go to. If a man gets away off he always wants to come back to his home where his own family stays. The Indians I am talking about send their children to school. They learn to read and write, and they learn what is in the Bible. The Bible has the words in it that made the white man what he is; and the Indians know that the same words will make the Indians like good white men; and that is why they are sending their children to school where they may learn the same words. They learn there that God made the white man and the Indian like Himself. He made them all out of the same ground. They learned there that it is not right for man who was made like God to make himself different. When God made us this way it is not right for us to change our heads and make them a different shape. You ought not to take the little children who can't help themselves and flatten their heads. We men would not have our heads flattened, so we should not take the children and flatten theirs. God does not mean for us to do so. Some of you men have flat heads. You can't help it. I am sorry; and I tell you so that you will not do it to your children. That is one of the things I want you to quit. There are many things Indians do that white people don't do. There is one thing the treaty said, and it was signed by the "Duke of York" and others that are here. I see in it they did not want these people to drink whisky. They put in that treaty the words, that whoever would drink whisky should not get their annuities or have the benefits of the reservation. Although that was in the treaty, I fear many of the Indians do drink whisky; and I know bad white men give it and sell it to you. Suppose I come here and I want to get your money and blankets, and I hand you something, and say take this. Suppose you give me your money, and you open your hand and you have nothing. Do you think you would let me do that again? You would not let me deceive you that way twice. Suppose I come and say I will give you this; I put it in your mouth; it is poison and makes you sick. You would not let me fool you that way again. Suppose a man gives you whisky

for your money; it makes you sick and crazy; your money is gone; you have nothing in your pocket, nothing on your back; you get no cattle or horses—nothing for it. Will you let the man fool you so again? Here is the Duke of York; he signed the treaty. Did he keep it? I fear not. He is a chief. He can look back and see and know when he did wrong. So all of you know when you do wrong. I want you all to do right. I want you to see that whisky does you harm. I want you to quit drinking it. That is one of the things the President wanted me to tell you. He has sent a new agent and new men with him. He has sent men who don't drink or gamble or steal from the Indians; who will help the Indians; have them get houses and gardens, and everything about them comfortable; will try and get the children into schools. They will do this because the President wants them to do it. Some men don't want you to reform. They want you to drink whisky, because then, they can get all you have. Which will you help, your friends or your enemies? The President wants you to hear these men who are here now. There is much I want to say; but I want to hear your words. I want you to tell me anything you want to say. It will be put on paper and carried to the President.

General MCKENNEY. I am glad to see the Duke of York and his men here, and those from Port Gamble. I hope they will come to this reservation and stay there. I am glad to come here with Mr. Brunot. He came from the President. He sent him to see all the Indians, and he wants to get your minds. Mr. Cree will put your words on paper, and Mr. Brunot will take it to Washington. I am glad Mr. Brunot has come. He talked as I have always talked. I always told you it was wrong to drink. I have punished the Indians who bought whisky. I told you it was wrong to gamble. I have told you it was right to dress like white people; to work and save your money, and to take care of the old people. I am sorry many Indians leave the old people to starve. The Indian who would do so, is worse than the wild beast. I told you it was wrong to flatten the heads of children. It makes them ugly. It kills many, and even if it don't they don't have as much sense as they would otherwise have. I am glad you have no slaves, and glad very few have more than one wife; it is wrong to have more, and you must be married to the one you have; you must get clothing for her, and she must stay at home and take care of the children. I am glad you have a new agent. He talks to God every day. I hope the Indians will come every Sunday and hear him. I will help him all I can. You are now getting logs and selling them; soon you will get money. I hope you will build good houses like white people. When an Indian wants a piece of land, Mr. Eels will give it to him, and no other Indian can take it. I want to speak of Temanamus and Temanamus doctors. They are like thieves. They take your money, and do you no good. You have a good doctor on this reservation, and he will attend on you without charge.

Mr. BRUNOT. I spoke of what the Indians had done that was wrong. I did not say so much about what the white men had promised to do that they had not done; but that is past. There are many of you whom I know, and have heard all about. Here is the Duke of York, who has come from Port Townsend, and has brought his people. He now thinks drinking whisky is bad; he wants to send his children to school, and wants to do what is right. I like a man who is trying to do right, and I want to shake hands with him. (The Duke then came up, and shook hands with Mr. Brunot.)

FRANK. I am the only one who was at the treaty at Point-no Point. I heard what Governor Stevens said, and I thought it good. I am like a white man, and think as the white man does. Governor Stevens said all the Indians would grow up, and the President would make them good. He told them all the Indians would become as white men; that all their children would learn to read and write. I was glad to hear it. Governor Stevens told them, I will go out and have the land surveyed, and it will be yours and your children's forever. I thought that very good. He said a doctor, and carpenter, and farmer would come. The chiefs thought that was all good; they thought the President was doing a kindness. I never spoke my mind to any one; I talk to you because you come from Washington. All the agents talk differently. You talk as Governor Stevens did. I hear what you say. Every agent who comes here, I don't know them. I thought all Governor Stevens said was very good. Perhaps the President thinks all the Indians are good, as they were to be under the treaty. But they are not; they are Indians still. I think there was plenty of money sent by the President, but I think much did not come here. Perhaps it gets scattered; really think it does not come. When it comes, it is in calico, but I know there is more sent than gets here. Every agent gets rich that comes here. Mr. Hale, the superintendent, got rich off of our money. He bought a steamboat with it. If all your white men knew how poor the Indian is, your hearts would ache, but they feel better when they see you. They tell their complaints, and they will go to the President. All the Indians are glad that you came. These old Indians never came before, but they come to hear you.

SPAR, (the young chief.) When I came here I was young, and did not know much. I was here when the reservation was opened, and know what was done. When the agents came they never taught us anything; never said, go and fix your places. All they think of is to steal, to sell the reservation cattle and the reservation hay; to sell the fruit, and get all they can; to go and log, and sell them. That is all every agent has done. They never advised us what to do, never helped us. After I had seen all this I was sorry. Did the President send men for this; to come and get what money they could out of the reservation and their

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pay? I know the Indians lose all their cattle; when they get the money, where does it go? When I ask about it they say they will punish me. I thought the President did not send them for that. I got very poor and wanted to borrow the reservation team. You know what I have done. They refused me the use of the cattle. Then Billy said, "Let us get cattle of our own." We bought them with our money. We got two yoke of oxen. One of my friends got me one yoke. I worked all summer and paid for the cattle. Our agent had all the benefit of the reservation. He drove us from our places, took the barn and all our hay, and we all lost our horses for want of feed. Captain Kelly was the agent. Mr. King sold our cattle, and he logged first. Captain Kelly logged; he sold all the things we had bought with our own money. Mr. King was the only one who helped us; since that we have not had one to help us. I do not know where the reservation is. I want to know, and I want you to mark out a place for me. Every agent tells us different things, and it has always been so. My place is changed by every one. We want to know how far the reservation extends; we want you to tell us.

JOHN, (the interpreter.) Mr. King and Captain Kelly both had cattle of their own. They kept them with the reservation cattle, and drove them away and the reservation cattle with them.

BIG JOHN, (chief.) My heart is sorry all the time; it cries every day. All the Indian country feels sad. When we heard what Governor Stevens said we were ignorant; at the time we thought all he said was good for the Indians. Governor Stevens asked, "Where do you want a reservation?" and we selected this. He told us when we came on the reservation all would be well. Every new agent talked different from Governor Stevens, and each new one different from those before him. We all thought the white men were doing wrong to us, and seeing that, all went wrong. I felt sad. Now, that you have come, you talk as Governor Stevens did. I heard it, and the Indians felt glad when they heard it; they thought our money would come straight, and we hope we won't be cheated any more, because you give us the President's words. We are on the reservation, and wish to do as the President says. We heard the President would punish us. We think the President is good to the Indians. We want to know now where the reservation is. I want to know where my place is; I want to be like a white man; I know God sees us, and knows what poor creatures we are. It is all the fault of the agents. If the President had sent you before, we would have been like white men long ago. The agents do wrong to us and keep us Indians. If we had heard your words sooner, we would have been like white men, and I am glad to hear your words now. We want to know about the orchard, and the cattle, and hay and timber; and we hope the agent will do right, and that hereafter we can take what timber we want. Really all Governor Stevens said was good. We do not know much about Mr. Eels; he has only been here a short time. I don't know how he will do; perhaps he will be as you said. Perhaps all I want I will get through Mr. Eels. I will feel much better because I have heard your words. You can have all our children; still I don't want them all, as the boys are in the school; their feet get cracked; they are like the slaves we used to have. We want them to study every day, and don't want them to do wrong. If they study they will learn.

DUKE WILLIAM. I am glad to see you. All our folks are very poor. Our planting grounds and logs and apples and hay are taken from us, and I felt sad, and I wanted to go and see the President. I know I will not live long. I asked the Indians to give me the money and I would go and see the President. I would have gone if you had not come here. Did the President send men here as agents to log and get all the benefits? That is what I wanted to go and ask the President.

SPAR, (the young chief.) You say you are from Washington. If you had come later you would have missed me. I don't know much; none of us do. We are ignorant. I am glad to see you. You come to make the Indians all good. There are many bad whites who say this reservation is not ours; but I think the President does not think so. The whites like to look at our place. I think now I will be buried here. We want to find out the boundaries of our reservation. We are not content until we know where it is. The Duke of York has many people. Where will he put them? We want to know.

DUKE OF YORK, (a friend of the white man; saved many lives in the Indian war.) I don't think of anything but you. I am very glad to see you here to-day. You came here from Washington. I have come here to be a new man, different from what I have been. To-day I change and become a new man. I get the President's words to-day. I want the President to have these words and be glad. From this time I think you have made me and my people good. There are no bad white men here. There are no bad white men to abuse us and give us whisky, so we will change. I want a good white man's house, like the school-house. I have left Port Townsend, my home, and ought to have a good house. I want to be good. After my tribe sees we are taken good care of the rest of them will come. Even the lowest Iddians, when they hear me and my children are white men, will come. I believe in God and have a good heart. And I have a good heart to the white men. Half the white men are bad; they give the Indians whisky. I want a place where there are plenty of clams. I want a place for all my tribe. General McKenney knows where I want my place. I want from Atkins Creek up. I know all Governor Stevens said. I put what I hear in my heart, like a white man. Governor Stevens made this reservation for us. That

is why I never refused to come. Mr. King made three houses for me. Governor Stevens said this reservation was for us. I want my house on it. I want the agent to help me. I want trees and everything to plant. I want all I can work with in winter. Why should I buy my own tools when the President sends them out? I have received no benefit from what the President sent; have gotten none of the things promised in the treaty. All that I have the officers give me. If it was not for them I would have no good clothes. These are presents from them. I have nothing good given me, as Governor Stevens said. Governor Stevens promised different things every year for twenty years. Every year we would get more and more. All this I don't see. I have not got much from the treaty—a blanket or two at a time. My people don't like this; they know the President sends more than we get. Governor Stevens said at the close of the treaty we would get rifles and shot-guns. Perhaps what Governor Stevens said was not true. Governor Stevens promised us a schooner. From this day I have heard some of the words Governor Stevens said. Hereafter, I want you white men to find me work, so that I can earn something. I will work on my place. This reservation belongs to me as much as to any other Indian, so I will work. I want you to remember what I say. I want tools to work with. What will become of us if we have nothing to work with? My people work where they have been. All these young men, if they don't get work will become poor. If they work they will be contented, and all will be well. We look upon you as the President, and don't want you to refuse the things we need. My heart is right to-day. When I want to log I want you to lend me cattle and what I need. I take my turn, and want to get the benefit of the reservation as the other Indians have done. I have not earned anything where I have been.

Mr. BRUNOT. I am sorry I have not time to hear more of you talk. I think those who have talked have talked for all. If they have, I want you to stand up. (Almost all stood up.)

CHARLEY, (Port Gamble Indian.) I grew up on this place. My father lived here. All the land my father owned I got nothing for. If I had good sense as other men have I would rule over this place. I would not listen to the Duke of York. He did not like this place. To-day I am glad to see you. I want to know about the reservation. There are many S'Klallams. It will take a large place for them. I am satisfied with Atkins Creek, where the Duke of York said the Indians all are.

BILLY. When we became poor, I asked Spar (the chief) to let us work. We were working at Steilacoom and made money. Mr. King (the agent) advised me to come here and bring my father and mother. I came here, and spent all my money for food. We became very poor. Mr. King took the timber from us. Captain Kelly came and did the same. We asked if the President wanted us to log with Spar. We think the Government sends money we don't get. When the money comes it does not all get here. We know the money comes to buy all the Indian country on the sound. What little goods we get are not worth the country we sold. When I see a white man's claim I asked the price; he says $3,000 or $4,000. Why does the Government send so little to buy our big country? Plenty of money is sent, but it does not get here. My father, a gray-haired old man, told me that Governor Stevens said we would be like white men; but I don't see it. The Indians are very poor. The reservation is like ourselves; we don't know just where it is. When we find where the reservation is we will take our axes and make it good. You are from Washington; tell us where the lines of this reservation are.

BIG JOHN, (sub-chief.) You come to get the Indians' hearts. You ought to take time. You are the great chief, and we want you to hear us. When we talked before, it was put down, and they said it would go to Washington. We do not know what became of it. We don't think the President saw it; we think it don't go far from here. I am a poor man; you are making all these young men and women happy. I thought, when a boy, that we would get all the money that was promised. White men don't give things away; they sell them. They don't take a shirt or blanket for lands; they get gold and silver. The Indians don't get money for their country. If blankets and clothes are sent the Indians want good ones sent. I want to know where these worthless things we get come from. Do they come from Washington? I think they come from a little way off. The blankets and shoes and shirts last only a week. We want to know about these things. How many years will the treaty last? We want you to tell us.

Mr. BRUNOT. The bounds of the reservation you ask for. If a white man has a claim he has a surveyor come and survey it, and mark the boundaries. He does not know until the surveyor comes. I will tell at Washington what you say about marking out your reservation. I hope a man will be engaged to mark it out. The President and Indian Commissioner have much to do, and many people to think about. He can't do everything at once. I do not know how soon he will have this done, but I think he will have it done as soon as he can. I think he will mark it out in pieces, so that every Indian who will work can have a piece for himself, and no Indian or white man can take it from him, and his children can have it after he dies.

The difference between the Indian and the white man is this: Did you ever see anybody give a white man a horse and cattle? How does he get them? He goes to work. There is something comes to the Indian every year; but there is not enough to do everything for them. They must help themselves. If an Indian won't work there is no use to give him a piece of land. If he sits down and does nothing, and won't become like a white man, we

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cannot help him much. About the logs, there is one thing I want to explain: These logs belong to all the Indians on the reservation. It is wrong for the agent to take the logs, unless he spends the money received for them for you. Some of you are logging, some are not. Those who work get their share. I hope all will work and get the good of it. About the treaty: It was made twelve years ago. It was to remain twenty years. It has eight years to run. The first five years the Indians were to get $6,000 in annuities. Every five years to get less. Now it is $2,400. That was to be given as the President thought best for the Indians. The President sent all the $6,000—all that belongs to the Indians—and you say "it was lost by the way." If I was to get certain things each year I would keep them. Some Indians traded them off. You got many things you forget about, but I hope you will keep what you get after this. The President is sorry you did not get what you ought to have gotten. I hope what is coming you will get. In eight years the treaty will be done. In the last five years all the Indians will get will be what $1,600 will buy. It is not much for so many, but when that is done you will not get any more. There will be no more agents, farmers, and teachers. You must get those things yourselves. You must work while the treaty lasts, so that you will be like white men when it is done. About the school: You must send your children, and they must stay at school. They must learn to work, as well as to read and write and spell. They must work in the garden, and help to raise something to eat. John said that the goods that were sent were not good. The goods did not come from Washington. The money came from there and the superintendent had to buy the goods. They got cheated, and the Indians got bad goods. I hope when goods come again they will be better, and that the Indians will take care of them. I want you to work and buy what you want. I will take what you say to Washington. I do not know what the President will say about it, but I hope he will send a man to mark out your reservation. I know he will hear what the Duke of York said, and what the others said. Many white men say it is not worth while to listen to what you say; some Indians are so. If I thought all Indians were that way, would I come and talk to you? When the President hears what you promise to do, I want him to believe it; I am going to believe it. But when I find afterward that some are no better, I will be sorry. I will hear about you, and I hope I will hear that you have farms and houses, and are helping Mr. Eels to keep you. My heart is glad to see so many dressed like white men, and the friends of Indians will be glad when I tell them at Washington. About wives: I hope you will remember it is only good to have one wife, and I hope Mr. Eels will get a clergyman, and you will come and be married in the white man's way. The Duke of York was promised a house if he came. There are three buildings up for him at Enati. I will find out more about it. General McKenney has asked at Washington that you have that land. I will ask the same.

DUKE OF YORK. General McKenney knows about those houses; they are small. I want a big house, like theirs. I ought to have a house with a fireplace in it like a white man's.

The council here adjourned.

THOS. K. CREE, *Clerk.*

APPENDIX A *d*, No. 27.

MINUTES OF A COUNCIL WITH GRANDE RONDE INDIANS AT THEIR RESERVATION, OREGON, BY COMMISSIONER FELIX R. BRUNOT.

GRANDE RONDE RESERVATION, OREGON, *September* 14, *1871.*

This reservation is situated near the celebrated Willamette Valley, is a fair piece of land, and in a good state of cultivation. There is not a wigwam on the reservation. Every Indian lives in a comfortable house. All, men and women, dress as the whites, and are generally dressed with neatness and care. Many speak English, and almost all are engaged in farming. They are just about completing a mill-race, all the labor on which was done by the Indians, without any pay, and all the expense incurred was with their consent deducted from their annuity money. The funds for the employment of most of the employés had been exhausted, and the Indians evinced a great anxiety that an opportunity should be given them to acquire a knowledge of the trades.

A council was held at the agency buildings with the Indians of this reservation at 2 p. m. to-day. There were in attendance Hon. Felix R. Brunot and his clerk, T. K. Cree; Hon. A. B. Meacham, superintendent of Indian affairs for Oregon; Rev. Mr. Parrish, of Salem, and most of the Indians on the reservation.

Mr. Meacham opened the council by saying: We begin a new kind of talking to Indians to-day. Mr. Brunot comes from Washington. He is a good man and believes God sees and hears him, and he always asks God to bless him when he talks.

Mr. BRUNOT. When the white men have a council they always pray before beginning it. The Indians must be taught the same, or they will not know that it is right. He then asked Rev. Mr. Parrish to lead in prayer.

Mr. BRUNOT. Mr. Meacham has told you I came from Washington. I will tell you why I came. The President is interested in all classes of all his people, and wants to know how all of them are getting along. He hears many things about you, and he sent me to hear what you have to say, and to carry your words back to him. I am glad to find here, not Indians with paint and blankets, but men like white men, living in houses, with fields of grain about them, and working like white men. If I had not heard to the contrary from others I would think that in everything you were like white men. Some things I hear make me sorry. Among some of the Indians there is much whisky-drinking. When I see that I know they are poor and miserable, and their children must either starve or beg. Some places the Indians are gamblers. Where whites or Indians are gamblers they can never amount to anything. There is one thing I want you to take into your hearts. The white man thinks unless land is cultivated it is a waste of the soil. They think if the Indians don't cultivate it the whites ought to have the land. The way to get rid of them is to cultivate it yourselves. Mr. Meacham is arranging to give each man his own place. You are getting the saw-mill so that you will have plenty of lumber to build houses, and I hope every one of you will get a good house before the treaty runs out. When I go to Washington I will tell the white people what kind of Indians I saw. I will tell them of your fields and houses, and of your roads, that are better than the white man's roads. I will tell that I saw Indians running a threshing-machine, and I will tell them that in three years from now the Indians will have given up the habits that are keeping them back. They will send their children to school. That you have learned that temanimus is bad, and that you are going to quit it. That you are going to do steady work as the white man does. That you will quit gambling and drinking. That you will take the white man's laws instead of the Indian laws, and then you can vote, and some day some of your children will be sent to Washington to make laws. You have had many agents here. I don't know any of them. Some may have been bad, but it is not the President's fault. He means to send good men, and I think you will have a good man. I do not know who it will be, but whoever it is I want you to try him and do your part. You must listen to his advice. I might talk till the sun goes down and tell you something good, but I want to hear your words and carry them to Washington.

Mr. MEACHAM. You have heard me often. You know my heart. I told Mr. Brunot you were not Indians, but men. I want you to talk like men.

PETER CONNOYER. I have not much to say. For four or five years I have wanted my lands surveyed. It is now being done, and I want to settle down on it and live and die on it. Our saw-mill is almost done. Now we want a grist-mill. We need it, and we ought to have perhaps $10,000 to build it. I want Mr. Brunot to know when he sees us dressed up that we bought the clothes ourselves. We get no blankets. We ought to have some, for the Indians who are poor. We need harness and we need teams. It takes money to buy them. I hope my people will all take lands. They get from forty to one hundred acres each family. The treaty was to give each man twenty-five acres. We need cradles, scythes, and forks, and it will take money to buy all these. It will take $30,000 to buy all of them. Gambling—I don't know what the Indians will say about it. I don't gamble myself, and don't believe in it. About religion—I am a Catholic; so are all my family. All the children are Catholics. We want the sisters to come and teach the girls. The boys, I don't care whether the Catholics or Protestants have them. The priest lives here. He does not get any pay. He teaches us to pray night and morning. We must teach the little girls. I am getting old, but I am easily led astray; I may go to a race, bet a little, but I don't want my children to learn it. It is bad. I ought not to do it myself. We get off the side of the road, where no good men see us, and we gamble, but when a good man comes along we are ashamed of it. So it is with the white man when he does what he knows is wrong. We go to a temanimus doctor, and do many things that we ought not, but we do not teach our children these things. Our lands we want to get as soon as possible. We need a carpenter, blacksmith, and miller, so that our children can learn.

(Peter spoke in English, though a full-blooded Indian.)

JOE HUTCHINGS.—(Speaks English fluently, but talked in Chinook.) I am glad to see Mr. Brunot. We are not wild Indians; we are like white people. We cultivate our own farms; we work like white people. The treaty is gone. I think I am a good man. Meacham is a good man. He told us Mr. Brunot would come. I have my land. In a short time I will be like a white man. My children will be like white men. The Indians made a treaty before they came here. Then there were no half-breeds among us. When I was wild like an Indian they said they would make a good white man of me, and I made up my mind to be like a white man. Five years ago many were Indians; now they are white men. They promised to show me how to plow, but the agents came and did not teach me. When Meacham came we looked for him to do right. Mr. Meacham promised a school-house for our children to go to school. I have seen the agents here for sixteen years; they have taught us nothing. You see our houses; we worked outside and made money and bought them. When the treaty was made many things were promised us. We never got any of them. That is wrong. The superintendent here now knows what is needed. I won't ask for a horse or cow, or anything; he knows what is needed. Suppose one town had only one set of harness, how would they get along? Our people go outside and get horses, and they get harness, and plow with them. There were oxen and cows here,

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but I don't know what has become of them. You see these chiefs, (Indians;) they know all about these things. If we did not work we would be very poor. Mr. Meacham said there was no money for a saw-mill or a flour-mill, so we agreed to help the work, and have done so. I think I am a good Indian. I am a chief. Mr. Brunot said good words to us. We ought to work. We need the grist-mill now. When we first made the treaty it was not said whether a priest would teach us or somebody else. I know what was promised us. I was promised eighty acres of land, others less. If we had had a good agent we would have been better off. The agents wanted only the money; they did not want to help the Indian. The blankets and shoes and goods for Indians—the house was full of them. I did not know who got them; perhaps a rat tyee (rat chief) got them; but I am an Indian, and think it all right. Outside belongs to the whites. Indians sold it, but I never saw the money. If I had it I would buy plows and wagons. Some of my people are in the penitentiary. I don't know why they were put in. I want to know what they did to put them there.

BILLY WILLIAMSON. I think it is good for Mr. Brunot to come. This summer we see things as we never did before. Since Mr. Meecham came this summer our eyes have been opened. Our saw-mill is almost done, and we expect to have a grist-mill soon. Mr. Brunot comes from Washington, and I want to know whether what I said before, and that now, was put on paper—did my words go to Washington? Then the Indians were all separated; now they are all here. If you go to see their homes you will find many things they made themselves. They learned it from the whites outside. The men on the reservation did not learn us. When the treaty was made we were very poor. For fifteen years we have been talking about what was needed. Do they know it at Washington? Some white men say we will only get twenty acres. Where I came from I had not only twenty acres, but a hundred. Everybody knows we are poor. I had a cow and a yoke of oxen long ago; that is all I have now. I don't want to lie to God. I don't think I am a very good man. I may tell a lie; I am an Indian. I speak the truth. I don't drink. I don't do as Indians did in old times. I have quit that. We can't do everything in a day. If we get our land we need cows and horses and plows and wagons. Then we won't go outside; we will stay here. There are a few half-breeds here. I think nothing about that; they have families here. I want to know if money was sent here for us. Now we are like white men. You know about God; so do these Indians. I speak no bad words. White men and Indians are all alike. Some Indians here have been shot and whipped by white men for nothing. Two of our people are in Salem penitentiary. We want to get them out; they did nothing. White men gave them whisky and got them drunk, and now they get them into the penitentiary.

SOLOMON RIGGS. I am glad to see Mr. Brunot here. I want him to take my words to the President. I am going to speak true. It has been promised that our land should be surveyed; I am glad to see it is done. We are promised a saw-mill; I see it too; I am glad of it; I want lumber. When I get my land it is mine, and while I live I will stay on it. Three or four years ago I was like as if I had been asleep; now I am awake. Agents five or six years ago never said to raise anything. When Mr. Meacham came he said we must raise grain as the whites do, and all of the Indians have done so. Now we want a grist-mill. There are plenty of old people about me; they are poor; I am young and can take my wheat outside. Many old people ask me to talk about the mill for them. Some agents here have made us poor. We can't help the old people. We need plows and harness, and when we have them we will be like white people, and will make our living the same way. You have promised to take care of the Indians as a man does of his children. Now we can take care of ourselves. I will be very glad to have a school. We want our children to go to it; that is where they learn sense. Mr. Brunot's father sent him to school, and now he is a man; so we want to send our children to school, and they will learn.

JOE HUTCHINGS, (a fine-looking, well-dressed man, wore a white shirt, buck gauntlets, and spoke English well; a very intelligent, sensible man). The people have hid in their hearts the truth about the half-breeds. They have been employed about the mills and shops. We want our children to learn and be employed instead of the half-breeds and whites. We don't want the half-breeds here to interfere with us. They are getting the good things instead of the Indian; they are getting cows and horses. I don't know where they came from or who gave them to them. We want a white man in the mill, and we want our Indian boys taken there, and kept there until they learn, and they will be able after a while to run it themselves. As at the mills, so at the blacksmith-shop. A white man works at the wagon-shop, and a young Indian works with him. They will learn, and soon they can make wagons themselves. The Indians will soon learn themselves and can do without the white men.

SAMSON, (an old Indian who spoke in English.) How long will it be before the Indians learn it? They are jealous of the half-breeds. The boys will go and stay a while and then run away. It is too late now; the half-breeds stay and learn the trades, and are now employed.

JOE HUTCHINGS. If a white man and an Indian were put in the mill, the Indian will soon learn and the white man can be done away with, and the Indian will run the mill. If the Indians work in the mill like white men, they ought to be paid like white men. Mr. Meacham says by and by the Indian will learn; they will never learn; we want them employed now. The white man said long ago the Indians ought to learn. I know the Indians have not learned. But now we have waked up and want to begin. If Mr. Meacham says these things will be done to-morrow, always to-morrow, they will never be done. I want it done to-day. Mr. Meacham says we have no money, but a blacksmith ought to be put in the shop, and the Indian taught, and so in all of the shops. If the old men had been taught in the schools, they would have known these things. Now we want our boys taught. You employ the doctor; I am glad of it; if you did not, and we got sick, we would die; but the doctor comes and we get strong and able to work.

JACOB-ADAM-CHOIT. I am glad to see Mr. Brunot. Our mills got bad and we said so to Meacham, and he told us we would have a mill, but we must work. We did work and soon it will be done, and we will get lumber; and we will have a flour-mill, he said, and now we need it. We need a blacksmith; a white man to teach the Indian, and the white man can quit helping us. Our boys will get like white men. And we want a school-house. We are to-day as if we knew nothing. I am like my father, I cant read and write. Men say I am a white man, but I am only a little like a white man. Some time ago we said we were poor; we want to know if the President sent money here. I never saw any. Did the President send these culter (bad) blankets, worth about three dollars? And this culter (bad) calico? I don't want such poor things. I see how many acres a white man has. I don't want to sell my land to the whites. I want money for my land. I want a good coat and pants, a good house. In a year I want to have money in my hands. I don't want these worthless things. White men would say they were cheated out of their lands, if you did so by them. If you send good blankets, plows, wagons, I would take that. We all want wagons and horses. The Government never gave us any of them. We went out and worked for them. Agents have never done right by us. They took our money away from us. The past year I saw nothing. Now I want to get something. You owe it to us. Long ago we did not wear pants. You want to see us like whites, so you must give us these things.

JOHN COUCHEY. What did the chief come for? I now know he came to see the people. I now want to talk to the chief. We want the things given to us that were promised long ago. We are no more in want of a saw-mill, we have it. Long ago we were promised things, they did not come; but now we are set upon a grist-mill. We want the mill so that our people can get bread. The chief said long ago we should have lands, and now we will get them. And we want word carried to the President that our hearts are glad for this. Besides the land, we need horses, plows, and harness. Long ago we gave our land to the whites, and now they own the land. All that we received for the land in the past is gone. Now we will receive our land. Your talk is good, and what we say is from our hearts. I have never received a wagon, or plow, or harness. Some of the others have; that is why I tell of them. Our land outside we never received anything for. So all the old people talk. All the land which has been bought has been bought with a small amount; my land was as large as all the lands about here; it is as if I had given them away for nothing. In the past I have asked for the things that were promised, but they never came. You talk different to-day from what the white chief talked before.

TOM SHASTA. Some time ago (Mlepay) you came and talked to us, and told us good things. Now, Mr. Brunot has come a long way; it is good. The Indian wants to be good, and he likes the whites. Long ago I had no coat, pants, or hat. Papers came from the States and said we will be like the whites. Now I am getting old. I understand what you say. You are getting tired talking to the Indians. We want them all to be good. On most of the reservations the Indians are not like the whites. The whites are all over the country. They make money, and plenty of it, everywhere. The Indian gets poorer every day. If you want us to be like whites, give us what we need. We have received many things, but not what we need. All we got is gone, and we don't know anything. We have learned a little. All are good, and we know what we need. We understand better what you want of us. You see all have hats. Our women are dressed like the whites, and they all want things like whites. In the shops there are no Indians who understand how to make wagons. No Indian can run the mill. We want a white blacksmith and a miller. We can't be like white men without somebody to learn us. After a while we want a school; but these things we must have now. The Indians never asked for them before; the whites said for them to have them, and now we want them. Our lands are surveyed. You must take care of us like you would of children. When you get a school the children will learn to read. You must tell the Indian what is true. You would be ashamed if the Indians could write the truth to Washington themselves. When the money and things arrive here they go into the storehouse and the Indian never sees them. So with all the agents. They never give us what is sent for us. If the agent tells us what is good we will keep it in our hearts. Plenty of money has come here; we don't know how much.

TOM CURL. All these chiefs have not fathers. If a man is good or bad, so he will talk. A long time ago I understood what was told me. When the treaty was made we understood it. Then I was young; now I am old. It would take ten days to tell all I know. If you would get these Indians all right you must stay and see to them. Some of the Indians are good; some are bad. I have not seen what was promised us. At one time we got shoes, hats, tobacco, and everything, and we expected they would always come. We

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were promised food for the poor, and we thought it would be so. All that was told us then I throw away. You see us here. It looks all right; but you should go to the poor men's houses, and see what they need. All do not work. Some are poor, sick, and old. I am glad you came. You ought to stay always. All that was promised us in the papers you might as well destroy. Some new folks ought to come and get new papers, and we would believe them. The first thing ought to have been the grist-mill; the saw-mill last. We need the mills to keep the poor from getting hungry and sick. Everybody has not money to buy food. When the mill is done we ought to have wheat put into it and ground, and given to the poor until they die, and then they quit wanting it. The old folks don't care about the school; only the children need it. The old folks need only food to keep them from dying. We need a blacksmith, carpenter, and miller, and then we will be like the whites. There is too much work for one blacksmith. We ought to have three or four in different places. It is nothing to me. I may die to-day or to-morrow. I am talking for others. Every man ought to have a plow and harness like the whites. If a wagon comes to the shop here it has to wait two or three days before it is fixed. If a white man has a wagon broken he takes it and has it fixed at once. One mill and one saw-mill is enough. Those that don't know how to plow should go to work and learn. Some get a bushel and a half to sow; some get two bushels; others three bushels. That is why the Indians go away. When they want oxen to plow they can't get them. When they want potatoes to plant they can't get them. The chiefs get them. They are not the only ones who sold their lands. The bad men have fathers, and all like to get something as well as the chiefs. We ought all to be treated alike. If a bad man comes, let him have things. If a good man sees a bad man packing off things he thinks that bad. I never got anything for my lands. The whites get rich on our lands that we sold. When the whites came to this country they had no shoes. They ate cammas just as we did; and now these same men treat the Indians like dogs and rats. If we had not whites in this country we would live as we did then. Their hogs and cattle eat the Indians' food. We want to get good blankets, not paper blankets. I do not know what our boots are made of. If we hit anything they break in pieces. We did not want sugar and coffee and such things. When I got big I saw whisky. They told me to smell it. It made me sick. They told me to drink it; that it was good. I drank it. I know whites and Indians both drink it; it kills them. I think you ought to quit making whisky, and wine, and beer. The whites say, "Why do you drink whisky?" We don't make it; the whites make it, and give it to us, and they say they will put us in jail for drinking it. Whenever they have war, whisky is sent, and they drink it, and it makes them brave. When they are cold the white man says it makes them warm. When I have a bottle of whisky, and a man says he is cold, I give him a drink. Everybody knows the Indian don't make it. If I had a handfull of money, and went outside, the white man would take the whole of it, and go and get a bottle of whisky for four bits and give it to me. White men taught me to drink.

HENRY KILKE, (Molally.) Long ago the chief said we would buy your lands. The calico and other things, they said, we give you. We want to know about our lands. I have a wagon; I bought it. My house I got the same way. My clothes I bought; the Government never gave me any of them. I got harness, and oxen, and a plow, some time ago. I guess that was all I got for my lands. Now we want to know what we will get for our lands. We need a grist-mill, harness and horses, and plows and wagons, and that is all we want.

LOUIS NIP-PE-SUCK. We are glad to see you here from Washington. If we had a superintendent like Meacham we would have done much better. We are always glad to see him come. We know his heart. We wish Mr. Brunot could go around and see the houses; I don't say to stay a couple of months, but to stop a day or two. You see all these Indians are not wild. They have clothes like whites. Some time ago some of the Indians had flat heads. The whites said it was bad, and they quit. The superintendent before got here at night and left in the morning; never said anything to us. We understand what Mr. Meacham tells us. You hear what has been said. You may take these words, or may be not. We sent our words east before, but they never went. Mr Meacham promised us a mill. We have it. He said our lands should be surveyed, and it has been done. We need a grist-mill. Everybody has not a team to go away off to mill. You say we do not plow deep. We have not enough horses to plow deep. Some men have good horses, plow deep, and get good crops. You may think what we say is not true, but I think it is true. If we had had a good superintendent we would be all right. Some of our people are poor. That is why we talk about plows and wagons. Strong men can work and get them, but all cannot. Since I have been here I think I have not done anything wrong. Everybody knows I am a chief. I think I am a good man and speak the truth. I have helped the Indians. I have asked the agent to help them. What have I done wrong? They have just gotten their eyes open. Long ago I told them to put a boy in the blacksmith-shop, and carpenter and tin-shop. None of them wanted to learn. One went into the tin-shop and learned; then he learned blacksmithing; then to be a carpenter. Joe also learned to be a blacksmith; now he is a carpenter. Now they cannot afford to have so much work done. Now the land is surveyed, who had it done? I talked to the agent and had it done. Some of the Indians say it was bad. I wanted to give each a home to stay on. If it was not surveyed outside

somebody would jump the claim. So they would here. I think I helped the Government and helped the Indians. The horse Crawford gave me; it is nothing; it was lame; I don't care for it. Palmer, who was superintendent, was a good man. I had a good farm outside, at Umpqua. I had sixty head of cattle. I lost them all helping the Indians. I did not want to come here.

Mr. BRUNOT. Some of you men want six blacksmith-shops and three wagon-maker shops; some want a great many plows, clothes, and other things. If I had all the plows in the country, and all the blacksmith-shops in the country, I do not think I would give you so many, and this is the reason: If I wanted an Indian to be as the best white man in the country, would I set him on the fence, and bring him food, and clothes, and a bed? If I did that, he would never be able to do anything for himself. I want you to get things as white men do. You must work and get them yourselves. I do not promise you anything. My heart is for you to get everything you ought to have from Washington, but I don't promise you anything, for I am not the President. I will carry your words to him, and tell him you are trying to do right. The treaty is almost over. I hope you will get all that is coming to you, but you must make the most of it. It is not yet too late to learn something. If you have no place here to teach them, Mr. Meacham can fix it so that your boys can go to town and learn. Some one said they only got a little wheat to sow. How does the white man do? He saves as much of his crop as he needs for seed. I will take your words to the President, and he will be glad to hear that you are men.

Mr. MEACHAM. I am proud of you; you are not savages, but men. Sometimes the Government is slow, but it will do right in the end. The land is surveyed; every man shall get his land. All will be right. The saw-mill is almost done. You have made it yourselves. No white man owns any of it; it is yours. I asked you if you wanted a mill; you said yes; and so the money sent for blankets and calicoes goes to pay for your mill. Mr. Rhinehart says in ten days the saw-mill will be done. Now, if you take the stones of the flour-mill, build a little house beside the saw-mill, and move the grist-mill stones into it, use the same wheel, it will take but little money and little time. But it will take more money from your blankets and calico. I want to know what you want.

Mr. Brunot then spoke to them on polygamy, care for the old people, and other subjects tending to their welfare; after which Rev. Mr. Parrish talked to them in Chinook, contrasting their present social condition and appearance with the time when he first came among them; when they were no clothes and ate grasshoppers, and pounded sunflower seeds.

All the Indians then shook hands with and bade good-bye to Mr. Brunot and the gentlemen who accompanied him.

THOMAS R. CREE,
Clerk.

APPENDIX A *c*.

REPORT OF INVESTIGATION OF ALLEGED CLAIMS AGAINST THE UNITED STATES IN CALIFORNIA, AND VISITS TO HOOPA AND ROUND VALLEY RESERVATIONS, CALIFORNIA, BY COMMISSIONER J. V. FARWELL.

Hon. FELIX R. BRUNOT:

SIR: I have the honor to report herewith the results of my recent visit to California in the interests of the Indian service. Before leaving home under your directions to report at San Francisco, I received a request from the Commissioner of Indian Affairs to investigate a large number of old claims against the Department, under several different superintendents, (see appendix,) amounting in the aggregate to $373,133 02.

Immediately upon my arrival in San Francisco I caused the following notice to be inserted in the principal newspapers of that city:

"NOTICE.

"SAN FRANCISCO, *July* 20, 1871.

"All persons having claims against the Government arising out of contracts made with duly authorized agents of the Indian Department, in the State of California, are hereby notified to present all evidences of such indebtedness, by mail or otherwise, to the undersigned, at the office of the Superintendent of Indian Affairs, 224 Kearney street, San Francisco, on or before the 5th day of August next.

"FELIX R. BRUNOT,
"JOHN V. FARWELL,
"*Special Indian Commissioners.*"

This was published daily until August 5, 1871.

As the result of this notice only two letters were received, representing two of the two hundred and sixty-seven claims included in the schedules, and these simply stating that the claims had been in Washington for a long time.

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While at Round Valley and Hoopa Valley reservations, where a large number of the claims were made, diligent inquiry was made concerning them, of the oldest settlers upon said reservations, the result of which was that less than fifty of the number making claims were known to said settlers. A Mr. Rufus Herrick was the only claimant that presented himself, and, from information derived from reliable sources, I am satisfied that his claim and that of his wife are just and should be paid. The reason he has no vouchers, as stated by himself, arose from a difficulty with the superintendent, which was the cause of his dismissal without any evidences of the service performed by him on the reservation.

From the information I could gather, my convictions were very strong that nearly all of these claims are either fraudulent or have been paid. At all events, none of the owners seemed anxious to establish their validity through the channels of your committee. The largest of these claims date back to 1852, and are notorious, in the section where they originated, as gross frauds. Some of the small ones, mostly made from 1855 to 1865, may be just, and payment has been delayed because of their insignificance.

Under your instructions, received on my arrival in San Francisco, I proceeded to visit the Hoopa and Round Valley reservations, in company with Superintendent B. C. Whiting, (who rendered me valuable assistance in obtaining information,) and an escort of Army officers who were visiting those reservations in the discharge of their military duties. Through the courtesy of General Ord, I was provided with every facility for gaining information through the officers in command at those two reservations.

At Hoopa Valley I found the remnants of several tribes, numbering, in all, about 600. In September, 1870, there were 649. They were actively engaged in harvesting wheat, with two of McCormick's reapers—some fifty men and women in one field.

There are, on this reservation, 1,100 acres under fence, 450 of which are cultivated. This year the product has been 6,000 bushels of wheat, 160 tons of hay, 1,000 bushels of apples, and 250 bushels of peaches.

There is a saw-mill on the reservation capable of sawing 1,200 feet of boards per day, and a flouring-mill of the capacity of ten barrels per day. The saw-mill should be moved to a different site, and an appropriation made for that purpose of at least $1,000.

I found the agent, D. H. Lowry, to be a firm friend of the Indians, having nine employés under him, most of whom had their families with them.

The school here has made very little progress, in fact had only just been organized, and much difficulty was experienced in getting the children to attend.

The condition of these Indians indicates that while they have become accustomed to work and dress like white people, (with the exceptions of a few very old men who were entirely naked,) they have become fearfully demoralized by their contact with the white race. (See report of the physician to the reservation, Appendix A *b*, No. 28.) I am satisfied that the immediate presence of the soldiers is a curse to the Indians, and no less so to the soldiers. The Government provides a physician for the Indians and one for the soldiers, and, upon inquiry, I found that the principal business of each was treating venereal diseases. The officer in command avers that it is an impossibility to prevent this state of things. Whisky is allowed to be sold freely to the soldiers by the post traders. I scarcely knew which to pity most, the soldiers or the Indians under such regulations.

The small number of Indians gathered here and their peaceable disposition seems to me to warrant a recommendation that the soldiers should be removed so far away that no intercourse could be had, except by order and invitation of the agent to quell disturbances that he cannot manage, should any arise; and that no trader should be allowed on the reservation, except by consent of the agent in charge.

There has never been a survey of this reservation, and the consequence is that some squatters have taken claims in the valley, and more will be likely to do so, much to the injury of the service, unless lines are drawn and made public, making the reservation a reality instead of being one only in name. The valley proper is about five miles long, and a half to one and a half miles wide, with, say, 1,500 acres of tillable land in it.

There are several hundred cattle belonging to the reservation, which are herded in the mountains adjoining. If this reservation was extended to the mouth of the Klamath River, taking in the Klamath Indians, and was made permanent by a law of Congress, it would have a very beneficial effect upon the Indians in the efforts of the Government to civilize them. They seem to think that they have no permanent home, and the incentives to make farms and other improvements are all taken away by this conviction forced upon their minds by the many changes that have been made in their location.

The Klamath Indians have no agent, though they exceed in number all the Indians in California who are gathered upon reservations.

If the present humane policy is to be continued, one of the first requisites of success in it seems to me to be the speedy settlement of all Indians upon permanent reservations, and to assure those already upon reservations that they will not be removed under any circumstances. (See Appendix A *b*, No. 29, for statements of Mr. Knight, an old settler in California, who was introduced to me by Superintendent Whiting, at Eureka, on our way to Hoopa Valley.)

ROUND VALLEY RESERVATION.

After completing my observations at Hoopa Valley, a six days' ride over grand mountain ranges, camping out at night, brought us to Round Valley reservation.

I found the agent, Rev. Hugh Gibson, an earnest Christian, and apparently the right man in the right place. There are about seven hundred Indians on this reservation, and their moral condition is but the counterpart of the Hoopa Valley Indians. Harvesting was completed, and they were engaged in threshing wheat.

This is a beautiful valley, surrounded by high mountains, most of which are fine grazing lands.

This reservation, like Hoopa, has never been surveyed. The land is fertile, and, all things considered, it is one of the most desirable locations for an Indian reservation for Northern California that could have been chosen. But here, as elsewhere, the want of a fixed policy in dealing with Indians, and the presence of a sufficient number of soldiers to make a foothold for a few traders, settlers, and camp-followers, has inevitably fixed the status of these Indians as doomed to perpetual trials and persecutions unless the strong arm of the Government shall interpose to define the boundaries of the reservation and protect it from invasion.

There are at present about one hundred settlers in the valley, all of them squatters, knowing when they came that it was set aside for Indian occupancy, but the fact that no survey has been made has emboldened some of them to take up claims inside the reservation fences under the swamp-land act. I rode over these swamp lands, and should consider them as valuable for cultivation as any in the valley. One large farm of 2,600 acres is claimed by a former superintendent, and I was informed that the work of fencing, &c., was all done by Indians. Timber-claims and cattle-ranges have been taken by these settlers, upon the mountains, until the reservation cattle have been driven from their accustomed places for feeding, and are shot at sight when found upon a range taken up by a white settler. On some of the timber-claims thus made the claimants threaten to shoot any Indians sent there by the agent to get timber for fencing or houses.

About ten years ago there was an Indian massacre on this reservation, in which the settlers played the role of Indians. From the best information I could get it seemed to me as though the design was to frighten the Indians to leave the reservation permanently. A story was started among them that they would be murdered if they did not leave.

Some twenty or thirty of the settlers took all arms and ammunition from the Indians, even to their bows and arrows, and soon after that fell upon them in the night, in their wigwams, and killed over twenty of them in cold blood.

From these facts it can be very easily seen that the incentives to work and make homes for themselves are all taken away.

The coming of our party was the occasion of great uneasiness among the Indians. One of the chiefs said to me that the "Great Father sent so many captains to them, and moved them so often that he had no heart left."

The school here is in a flourishing condition under the charge of the agent's wife, who is very successful in interesting not only the children but a large number of adults.

The school is held under some trees. The money expended for a school-house by a former agent exemplifies the Scriptures, "They love darkness rather than light, because their deeds are evil." The school-house was built without a window in it, and was used for a warehouse.

A school-house and a hospital are necessary to enable the agent to make progress in improving the condition of these Indians.

My attention was called to some fine blooded stock, put upon the reservation at great expense. I was informed that former superintendents had placed thirteen hundred head of cattle upon the reservation, and ten blooded bulls. In four years the cattle numbered only two hundred.

Nothing but the most inexcusable negligence can account for the necessity of the Government appropriating of one dollar for the subsistence of the Indians and soldiers upon this reservation.

MISSION INDIANS.

The superintendent called my attention to the Mission Indians of Southern California, and the difficulties that had arisen there between them and the settlers, and desired me to make a tour of inspection among them. Not having sufficient time at my command to do this and visit Northern California, I sent Mr. James N. Eby, a clerk detailed by the Indian Department, to assist in investigating the old claims referred to in another part of this report. His report is attached herewith, and marked A *b*, No. 30.

It will be seen from his report that lands were ceded to these Indians by the Mexican government before the United States had acquired title to Lower California.

From the character and habits of the Mission Indians my opinion is that they should be made citizens, and have a right to a homestead of eighty acres each, under some regulation that will give them protection against being dispoiled of their homes again.

In closing this report I desire to say that the superintendent of California Indians, B. C. Whiting, esq., agrees with me that the Government is at fault for the bad condition of In-

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dian affairs in that State. Citizens of the United States on the Pacific coast, as well as east of the Rocky Mountains, entertain the idea, and practice it most fearfully, that Indians have no rights that they are bound to respect. The Government must, in some way, work a radical change in this theory, and compel white men to respect the rights of red men as well as black ones. One step in this direction can be made by subjecting them to United States laws when it is practicable, and provide some way for civilized Indians to become citizens when they desire to, without isolating themselves from their tribes, where their influence could be utilized to induce others to follow them.

Some mark of honor should be given to all such individual cases as an inducement to all to adopt the habits of white men. As touching this, I append herewith a letter from the Rev. Thos. S. Williamson, an old missionary among the Indians, marked A *b*, No. 31.

In this Christian nation there should be moral strength enough to compel, at least, the exercise of strict justice as between these heathen wards of the Government and her own citizens.

The relations of agents to superintendents in their duties, as the work is now organized, have suggested to my mind that much good would result to the service if the agent was made responsible directly to the Commissioner of Indian Affairs, and the superintendent's duties were so changed as to make him an *inspector*, acting under special directions from the Commissioner, by and with the advice of the board of special Indian commissioners. In that case no one of these inspectors or superintendents should be permanently employed in any one locality.

In the making of purchases for the Indian Department in California, the superintendent advertises for bids for all articles required. I was there at the opening of the bids. In dry-goods only two firms sent in samples. The qualities and prices were, in the main, quite as favorable as eastern purchases. The qualities of goods at Hoopa and Round Valleys were very far from that standard. The prices paid were not known to the agent. Some of the articles were so poor that the poorest Indian would not take them. It is essential that everything the Government furnishes should be the most *serviceable* of its kind, as a matter of economy, and therefore I would recommend, where it is practicable, that purchases be made of well-known manufacturers, and that superintendents be relieved entirely from this duty. I cannot see why the Government should not make a contract by the year with the manufacturer of any kind of goods needed, to be delivered at the lowest cash price on date of the order.

An inspector would then *know* the quality of goods he *should find* at any agency he should visit.

Very respectfully, your obedient servant,

JOHN V. FARWELL.

APPENDIX A *c*, No. 28.

HOOPA VALLEY INDIAN RESERVATION, CALIFORNIA, *July* 20, 1871.

SIR: Pursuant to your instructions, I have the honor to submit the following report on the physical and sanitary condition of the Indians on this reservation.

Hoopa Valley is situated in the northern part of this State, and is one of the most healthful localities on the Pacific coast. It is seven miles in length by an average of two miles in breadth. The Indians live in rancherias or villages scattered along the banks of the Trinity River the entire length of the valley. Each of these rancherias is designated by a particular name, and they are entirely separate and distinct from each other, and, in some instances, hold no intercourse. Feuds that have existed for generations between them still prevail; but within the last few years there has been a manifest disposition on the part of the more intelligent ones to effect a more amicable adjustment of their difficulties. The custom of killing each other for some trivial offense has become obsolete with the Hoopa Indians, but is still practiced by the Klamaths, a powerful tribe outside of the reservation, about forty miles distant.

A large number of those on the reservation are becoming aroused to a realizing sense of their degradation, and frequently express desires for an improvement in their condition. To use their own expression, they want to live "all same's white man." In their efforts in this direction, they receive the hearty support of the superintendent and the agent, who encourage and assist them to the full extent of their authority.

The sanitary condition of the Indians is miserable, though gradually improving. At least seventy-five per cent. are afflicted with some sort of malady. If we could have better facilities for treating them, I am confident that this percentage would be greatly reduced—nearly to the standard of the whites. Many of the older ones still adhere to their ancient customs, and persist in employing their own doctors to treat their disorders. Their method of treatment is quite too disgusting to describe here. They are afflicted with one disease in particular that baffles the skill of their most experienced medicine-men, and as this is a modern innovation, and introduced by their more civilized white brother, they very naturally expect the "white man's doctor" has the requisite means and knowledge to cure them, and unanimously concede to him the privilege.

The prevailing diseases are venereal, scrofula, and rheumatism. About fifty per cent. of the whole number have venereal in some form. This terrible disorder was introduced by the early settlers, and owes its perpetuation, in a large degree, to the presence of the military. One of the rancherias is very contiguous to the post, and, until recently, the soldiers have been allowed to mingle freely with the squaws, and practice their venery to their own gratification. This state of things not being countenanced by the present agent, their visits are made in the night or by stealth. It is impossible to break it up completely without the co-operation of the commanding officer at the post.

Scrofula prevails extensively, consequently many die of consumption. This, in my opinion, is caused by their manner of living, and their imperfect mode of preparing their food, which is primitive in the extreme.

Rheumatism, third in importance, ought and would be very rare in this climate, were it not for a barbarous custom that still prevails among them. I refer to their "tarco," or sweat-house, from which they emerge dripping with perspiration, and instantly plunge into the cold river, at all seasons of the year.

Their main dependence for food, exclusive of that furnished by Government, is salmon, acorns, berries, deer, grouse, and other game. Though not so plentiful as in former times, yet, with the flour, beef, potatoes, &c., issued from time to time, they manage to have plenty, and, if they could be instructed in cookery, would live as well as their white neighbors.

On the whole, they are comparatively happy and contented, though they are conscious that their race is about run, and in a few years more there will be no more Indians.

Very respectfully, yours,

L. FORCE,
Physician on Reservation.

Hon. J. V. FARWELL.

APPENDIX A *c*, No. 29.

EUREKA, HUMBOLDT COUNTY, CALIFORNIA, *August* 1, 1871.

MY DEAR SIR: In accordance with your expressed desire, this communication is addressed to you, and through you, as I hope, to the board of commissioners of which you are a member. It may be that I shall seem tedious. It is very probable that much of what I may say has occurred to yourself, or been suggested by others. I do not flatter myself that I am the only one who takes this view of Indian affairs, but my attention has been so feelingly directed to this subject, and I am so powerfully impressed with the necessity of a radical change in the policy pursued, that I am constrained to enlarge, at the risk of some impatience.

Many times my neighbors, in disgust at the reports from the reservation, have desired me to assail the agents in the public prints, but I have forborne to do so thus far, feeling that my acquaintance with the subject would not justify an attack on any person, and did not enable me to suggest any remedy for the evils complained of.

Within the past twelve months, however, circumstances have introduced me to the agent, employés, and Indians on the Hoopa Valley reservation, and afforded me such facilities for observation that I feel competent to offer my views even to your honorable board.

About April or May, 1870, I visited the valley at the request of a New York correspondent of mine, on a tour of inspection. On being informed of my mission, the agent, Captain ——, received me very courteously, and gave me every facility for acquiring information. My stay, however, was but for a few days. About August, 1870, the agent sent for me to assist him with his returns, and to see the property turned over to the new agent, daily expected. I remained on the reservation nearly six months, mingling with all parties, more especially with the Indians, and studying the state of affairs.

I found the Indians thoughtful, docile, and apparently eager to enter into any project for their good, if they could only believe that it would be carried out in good faith, but utterly wanting in confidence in the agent, the Government, the reservation, or the white man. They said every promise to them had been broken; they had been cooped up in this valley, away from their natural resources, with just a little flour to eat, enough to stay the stomach, but not enough to give energy or enterprise; had been treated like children by the agent; had no control over their own affairs, and knew not, from day to day, what new humor the agent might take. They said they had no assurance of anything; they were made to work, they knew not why; their allowance was made or cut off, they could not tell what for; their women prostituted themselves to the soldiers and officers from sheer necessity; and that lethargy, starvation, and disease were thinning their numbers, and leading them down to the grave.

I found, in fact, that the reservation was a rehash of a negro plantation. The agent, an absolute dictator, restrained by no law and no compact known to the Indians. His em-

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ployés were the overseers. They were treated with contempt by the military agent, indeed scarcely more respected than the Indians themselves; and, in turn, they spurned the Indians and crushed them into the earth. I found no *man* on the reservation but the agent and the doctor. The rest were abject slaves of an absolutism. They were held at the same distance as the rank and file of the Army are by the commissioned officers. This had been the policy from the start, and the agent was not the man to change it. I must say of him, however, that he was temperate, and, so far as I could see, closely attentive to the interests of the reservation. For some reason or other, he had so close a grip on the public stores, so far as the Indians and employés were concerned, that he very well earned the cant name of "Old Stingy." He lived at ease, maintained the unbending dignity of an autocrat, was pretty well satisfied that nothing more could be done for the Indian but to ease his way to the grave, and, after being notified of his removal, he seemed to take no further thought but to get through his time.

During my stay the superintendent visited the valley. He staid but a few days. We had drinking and feasting during this time, but no grave attention to Indian affairs; no extended investigation of what had been done or should be done. The *statu quo* was accepted as the *ne plus ultra* of Indian policy. He, too, appears to think that annihilation is the consummation of Indian management. I do not think such men can do the Indians any good. He who does not think the Indian a human being, having rights, and entitled to treatment above that of a child or slave, and capable of civilization, has no business in the Indian Department. His presence is an obstruction; his manners are repulsive to Indians, and inspire them with no love or respect for the white man, his Government, his religion, or his civilization.

If the reservation was a plantation, the Indians were the most degraded of slaves. I found them poor, miserable, vicious, degraded, dirty, naked, diseased, and ill-fed. They had no motive to action. Man, woman, and child, without reference to age, sex, or condition, received the same five pounds of flour per week, and almost nothing more. They attended every Monday to get this, making a day's work of it for most of them. The oldest men, or stout, middle-aged fathers of families, were spoken to just as children or slaves. They know no law but the will of the agent; no effort has been made to teach them any, and, where it does not conflict with this dictation, they follow the old forms of life—polygamy, buying and selling of women, and compounding crime with money *ad libitum*. The tribal system, with all its absurd domination and duty, is still retained. The Indian woman has no charge of her own person or virtue, but her father, brother, chief, or nearest male relative may sell her for a moment or for life.

I was impressed that really nothing had been done by any agent, or even attempted, to wean these people from savage life to civilization, but only to subject them to plantation slavery. I was informed by many that stores had been sold away from the reservation, by the agents, to enrich themselves, and that in large quantities. I am well satisfied that the Government bounty has not been fairly bestowed on the Indians. But as to any default coming to my own knowledge, I can only make the following statement:

During the last two quarters of 1870 the Government is charged with over a thousand pounds of beef weekly, besides the consumption of two or three hundred pounds of pork weekly. I saw the beef received from Chapman & Co., the contractors, and frequently saw it weighed, but what became of it I never could divine. The Indians were allowed no beef, only the employés, those at work, a few sick, and now and then a stranger, or as a special favor by the agent. The employés were seven to ten; the working Indians never over forty, often less than twenty, sometimes none; sick, three or four; strangers and specialties, very rare. And all complained continually of being pinched. What became of the beef and pork? I asked the man who kept the meat-house, a private soldier from Camp Gaston, a creature of the agent captain, and he did not like to tell; it might hurt the agent.

At the flouring-mill a book was kept in which was entered the flour made daily. I saw this book frequently, and noticed entries of Indian flour and superfine flour made each day. The superfine was mostly as much as the Indian. I do not know what became of it; I never saw it given to the Indians. I never saw any account of sales.

During my stay nearly everything was so done by the agent, I mean as to distributing flour, beef, clothing, and stores of all kinds, that no one but himself could know just how it was done, or what quantity was given. The men who sign the abstracts in the returns do so by command merely, knowing really nothing about the quantities expressed. But, as I said before, they are mere underlings, and any refusal on their part to sign would be met with indignation and incur discharge. There are some few items which must be excepted, and of which they have knowledge.

During my sojourn at the reservation the Indians received, generally, five pounds of flour weekly, if they came for it, but a few times it was reduced to three; why, I know not. Nothing further was given except to those who worked, and as to those, only food. I suggested payment as the inducement to labor, and the captain adopted the plan, and fixed the wages to be fifty cents per diem in Indian goods. I think this works well. I suggested many other devices for Indian improvement, but he said his time was nearly up and he would run his time on the old plan. I visited many of their poor, miserable homes, in

which they lay in the warm sand by a little fire, and the agent sometimes gave blankets and clothing at my suggestion. But beyond what is here enumerated, I know of no further benefit to the Indian from the Government's bounty. I do not think the whole worth $150 weekly, at Hoopa prices.

This is a small item compared to the wages of prostitution received by the women. There have been in the valley all the time from one to two hundred soldiers, and I think at least half of their pay goes in that way. There have been about ten employés, averaging $60 per month each, and I believe half of this went the same way. The commissioned officers made large outlays in the same direction. This, taken altogether, more than doubled the Government bounty. Its effect on the Indians has been terrible. Half-breed children, disease, loss of self-respect, are only a part of the evils. It has dethroned the chief, set aside the influence of the father, husband, and head of family, and brought to the front, in all things, the good-looking and profligate young women. They flaunt round in gaudy finery, while their elders are naked or clothed in rags.

My deduction from these facts presents itself to my mind about thus: If it be true that the Indian cannot be civilized, if it is our object merely to ease his way to the grave, and hasten it a little, too, Hoopa has been a success. It needs no remodeling. It is almost perfection. The huddling together in one place; the sameness of the meager diet; the abject submission to the agent; the entire want of mental effort or purpose: the heretofore enforced labor; the prostitution of the women; the utter stand-still, morally and socially, are conditions most favorable to such a result. Open massacre, however, would be cheaper to the Government, more humane to the Indians, and less demoralizing to the whites.

But I do not look upon this as the object of the Government. On the contrary, recent events have changed our attitude and disposition toward the colored races. The negro has become a man and a brother; why not the Indian? Slavery, with its harsh theory of a white man's government, promised nothing but annihilation or abject obedience to the dark races in our land. But this has passed away. The negro will enter into our population of the future, and mingle with the proudest blood in the country. Why not the Indians of this section make one of the elements of our people?

Can it be done, and how? I most assuredly believe that it can. The reason of our want of success lies in our treatment and not in their nature. In their uncultured state, to subject them at once to the snares and pitfalls of civilization, and contact with its worst characters, is to doom them to destruction. To attempt to educate them to literature and religion, and habits of refinement, is to induce imbecility and uselessness. They must do as all other people have done, learn first to subsist by their own labor. The first lesson is how to produce abundance of food, their clothing and shelter. And when they have full stomachs and comfortable firesides, you may give them books. Make abundance, and civilization follows. Reduce our poor whites to starvation, and they want no book-learning. Hungry Indian children will rather catch grasshoppers than learn A B C.

The agent at Hoopa must believe that the Indian is a man and a brother; can be made a worthy member of society; has rights which should be respected, and act upon this thought daily. The plantation system should be given up; enforced labor should be forbidden. Let the big farms be carried on, however, until gradually superseded. The old tribal arrangement, with its common property, domination of chiefs, and duties of inferiors, should be gradually rooted out by the kind interposition of better plans. All marriages should be legalized, and thus sanctity recognized and aided by a simple code of laws. Prostitution should be discouraged, as also polygamy. Every husband and father should be instructed in his rights and duties, and aided in maintaining them, and providing for his family. A cottage home should be provided for each family as soon as possible, with garden, &c., and encouragement and aid given to those who readily accept such life. They should be made to know that under certain conditions these homes will be theirs forever, not subject to the will of the agent, but to a law which they understand, and he must obey. As these homes were built up, the big farms would disappear, and whenever the homes are made self-supporting, the work of the reservation is done. While the present system reaches no end, either it must go on forever, or the Indians must all die, for there is no effort to make them self-supporting.

While this cottage system is being inaugurated, efforts should be made to induce the Indian to think and act like a white man; in short, to make him an independent and not a dependent being. A simple code of laws might be framed, and Indian judges and jurors sit on their own affairs. Every occasion of strife among them would thus be made a means of informing their minds, and lead them gradually to accept our laws and ideas. The agent might still control everything under these laws. But absolutism must cease. It teaches servility and meanness, while manly energy and intelligence are what is wanted. As the plantation never would have fitted the negro for a freeman, so the reservation can never prepare the Indian for self-support in a civilized community. Many of their old customs should be gradually done away. Wife-buying and selling, and polygamy, and the practice of compounding crime, even murder, with money, have never been touched, but should be swept away. Every female should be taught that her chastity is in her own keeping—that she belongs to herself. Even this simple lesson has not been taught. I should not be arbitrary in these matters, but temper the wind to the shorn lamb, yet making the lamb know

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which way it blew for its future guidance. Every cottage should be visited at least once a month, and the inmates instructed, encouraged, and aided. Just so quick as an Indian had a place worth taxing, the assessor should be called upon to enroll his name as a citizen and a voter, and the reservation leave him to his fate, to shift for himself as other poor people do. There are many that would speedily take care of themselves.

The reservation has, in fact, degraded the Hoopa Indians, and they know it, and their Indian neighbors know it. The Klamath River Indians, who have had no help from the Government, are better fed and clothed, and more cleanly and manly to-day than the Hoopas on the reservation, and would more easily be made good, self-supporting citizens. They despise the Hoopas, and do not want a reservation. They say that they would rather work out their own salvation than have an agent to dictate to them. His dictation would do them more harm than the Government bounty would do them good.

But their condition is precarious, on account of their utter want of rights, and the recognition of them by the white settlers. They are very numerous, perhaps three thousand. They have some good fishing-places, garden-spots, and grazing-lands, which furnish their main subsistence, but white men are gradually settling on these favorite spots, and in a few years will leave the native nothing but the barren mountain-tops, with the usual concomitant of war and massacre.

On my explaining this to some of the Klamath chiefs, they replied, "Yes; we understand you; you talk right. Suppose we don't make house, and fence, and home. By-and-by white man come and take all, and then Indian must steal, and white man will kill him. But suppose I do make house, and field, and white man come and take it all, what can I do?" I tried to explain that they had rights, and white men could not do that. But they replied, "Well, that may be, if you would come and live among us, and tell us how to do all these things, and talk to the white men for us; but they do not mind us." It is but too true.

There should be an agent at once for the Klamath Indians. He should be a philanthropist of ability and experience. His chief duty should be to advise and instruct them, and intervene in their behalf in all disputes with the whites. There should be no plantation, as at Hoopa. Let them rely on themselves for food, &c., always, but whenever they will build a house and make fields and gardens, help them to tools, seeds, stock, &c. They should also be entitled to a certain portion of land in their own country under certain conditions. A school might be set up in time, but to produce food is the first desideratum.

My plan, then, is the self-supporting family cottage, with instruction in white man's laws and usages, instead of the plantation with its dictation and slavery, and old Indian traditions.

I have the honor to be, yours, respectfully,

H. L. KNIGHT,
Attorney-at-Law.

J. V. FARWELL, Esq.,
San Francisco.

APPENDIX A *c*, No. 30.

Report of James N. Eby esq., on the Mission Indians of Lower California.

SAN FRANCISCO, *August* 5, 1871.

SIR: In compliance with your verbal directions, I have the honor to report that I visited Los Angeles, and made inquiry into the matter of Indian titles to lands in the southern part of California, the past and present condition and treatment of the Mission Indians, and noted the results of my investigation, as follows:

The Indians had title to their lands. I am assured by Don Juan Foster, a resident of thirty-five years' standing in California, that he saw and read documents, issued under authority of the Mexican government prior to American occupation, reserving lands about various missions for Indian uses and purposes. Colonel Kewen, a reliable and intelligent lawyer, sustains Mr. Foster's statement, so far as he can know from traditional sources. Others equally responsible confirm these impressions and statements, and it is suggested that a search of Spanish records in San Francisco would reveal indisputable testimony on this point.

Formerly, the Indians referred to were cared for and controlled by the San Franciscan Fathers, a Roman Catholic association, and under them reduced to a system of peonage. They worked on farms and vineyards, had plenty to eat, but little to cover their nakedness, the climate being even and mild. Afterward, various changes in the Mexican government, and the final occupation of the country by the United States, scattered the Fathers, and the Indians were left to their own resources, being employed as much as the comparatively small demand for labor would allow.

At this date they are without an agent, and dispersed over the country, many laboring for stock-raisers, farmers, and viniculturists. Without any one to watch over them, they are fast becoming drunkards and nuisances. They seem to be easily persuaded to any industrial pursuit by an efficient and intelligent manager. I observed in my wandering, in the vicinity

of the town of Los Angeles, that around vineyards in the suburbs the Indians were frequently to be observed lying dead drunk by the wayside, or stupidly and stolidly recovering from the effects of strong liquors.

Throughout the extent of country lately under the management of Agent Tansey, the Indians are fast becoming worthless, and the influence of bad white men among them is tending to their speedy ruin, morally and physically. Disease is becoming too prevalent among them, and delay in procuring reservations and responsible men to care for them will end in extinction.

On the whole, I am of the opinion that all the Mission Indians, including the San Diego, San Luis, and Coahuilla Indians, may, in two or three years, be made self-supporting, at a cost of not more than $50,000 per annum, which amount would include cost of fencing, breaking land, agricultural implements, seed, &c.

The Coahuillas number about 3,000, the San Luis 600, and the San Diegos 1,500. At San Pasqual there are 3,000 acres of arable land, besides mountain land; timber only sufficient for fire-wood. Houses might be built of adobe and roofed with shingles at small cost. The mountain land would serve for grazing.

As but little land is needed for grape-growing and other tropical fruits, this reservation might answer for the San Diegos; water plenty.

At La Pala there are 1,200 acres arable land; timber, large and plenty; water, plenty. On both San Pasqual and La Pala are some settlers. These would have to be bought out. As they have had two dry years, it could, I think, be done at little expense to the Government.

The San Diegos and San Luis are industrious, if properly managed, and accustomed to labor on vineyards, and in raising grain, for which services they receive slight compensation, and this generally expended for liquors.

For the Coahuillas a reservation is proposed, situated twenty-five miles northeast of Temecula; abundant land in mountain valleys, with water and timber sufficient for all purposes.

All these localities are off the main routes of travel, and within reach of an agent to be stationed at San Pasqual as a central point.

Don Juan Foster states that the Coahuillas will not affiliate with the other Indians referred to; otherwise, it would, in my opinion, be best to locate all of these Indians on one reservation, if sufficient arable land could be found in one locality. He is positive that the Coahuillas will work and become independent, if they, as well as the others, are protected from the encroachments and evil practices of depraved whites; and this opinion as to their habits of industry is sustained by nearly all whom I consulted in regard to Indian matters. There is a general conclusion that the reservation system is the best, and that no whites, except those authorized by the Government, should be allowed to locate near the Indians. The latter have acquired strong appetites for stimulants, and nothing but exclusive separation from whisky-sellers will restore them to self-respect and economy.

General Banning proposes a reservation on some sea island, from which the Indians could not escape, and where they might be prevented from the purchase of strong drink. It is doubtful, however, if this could be done, except at a great cost, even if such islands could be found where water and timber would be plenty. I mention it simply to give every view that may be offered concerning the settlement of Indians on reservations.

Others, again, desire that the Indians be "let alone," declaring that they get along well enough as at present situated. This is a truthful remark, if "well enough" be simply a state of existence which brings about very cheap labor, for which the wages are bad wines and fire-water.

I beg leave to add that I have been strongly impressed with the necessity of caring for and assisting these Indians to a nearer approach to manhood; and I am more willingly persuaded because I think these Indians are quiet and peaceable, and may readily be induced to better their condition, at small cost to the Government, and, in course of time, become good men and citizens, owning property of all kinds—stock cattle, vineyards, orange groves, &c. The old influence of the Catholic fathers is still observable among them, and I have no doubt that, without subjecting them to the degradation of their old lives, they may be made to settle down and live like any other occupants of the soil.

In the brief time for preparing this report, it has been impossible for me to treat the subject in detail. I have, therefore, stated concisely as possible what facts were presented before me, with the inferences and suggestions naturally following. In arriving at facts and opinions, I sought for the responsible and intelligent men of the community, without regard to politics or religion. On one point there was a general conclusion—as to the proper person to carry out any plans that might be suggested by your commission; he should be a man well acquainted with these Indians, capable, moral, judicious, and honest.

In regard to claims which originated under O. M. Wozencraft, while I was unable to discover any possible and tangible evidence, there was but one opinion, and that denounced as frauds any attempts to obtain money for supplies alleged to have been furnished the Indian Department during his term of office, and which have never been paid for.

Very respectfully, your obedient servant,

JAMES N. EBY,
Commissioner.

Hon. JOHN V. FARWELL,

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APPENDIX A *e*, No. 31.

ST. PETER, MINNESOTA, *June* 2, 1871.

DEAR SIR: I hasten to comply with your request to reduce to writing and send you my views as to civilizing the aborigines of our country. From a residence of thirty-six years among them and careful consideration, I know that this subject is not understood by Congress, nor by the officers of our Government having the power and inclination to improve their condition.

The views and actions of our Government in reference to the Indians have, from the first, been guided by men who are strongly interested pecuniarily to keep them savages; and hence, the large sums of money annually appropriated to improve their condition are expended with little benefit to them or ourselves.

There are two grand impediments to the civilization of the Indians of our country.

The first arises from their religion. Heathen Indians say, "We were not made to work as civilized men do, but for warriors and hunters, and if we should engage in agricultural or mechanical labors we would soon die. The gods we worship would speedily destroy us." Many of our people will say this is mere pretense, only an excuse for laziness. I have seen abundant evidence that very many (I suppose a large majority of the heathen aborigines of our country) sincerely believe it. This false idea cannot be removed by argument. It can and ought to be by instruction in Christianity, and affords a powerful argument for Christian missions among them. Our Government has no right to interfere in religious belief, and so cannot legislate against this directly, but it may in this case, as in others, indirectly weaken or destroy such erroneous belief as are sapping the foundations of civil society.

The other impediment to the civilization of the red men is in security of both person and property among them. The wisest of men says, "he that laboreth, laboreth for himself, craveth it of him." You and your fellow commissioners, being working men, need not be told that the hope of enjoying the fruit of their labors is the grand incentive to industry among white men and black men; but perhaps you are not aware that there is absolutely nothing on which a red man may hang such a hope. His gun or bow may be broken, his horse killed or violently taken away, or his tent cut to pieces, or cabin burned over his head, or himself, wife and children murdered in broad daylight, in the presence of hundreds of competent witnesses, and he can have no redress whatever. It is not, and never was thought to be, any part of the business of Indian chiefs or braves to punish thieves, robbers, or murderers. Judges of the United States courts, when such cases have been brought before them, have decided they have no right to interfere where one Indian has injured another.

The chairman of the Judiciary Committee of the United States Senate, (Patterson,) in a long and very able report, printed by authority of the last Congress, shows very clearly that the Indians never have been subjected to our laws, and endeavors to show that they ought not to be. To prove the latter, he uses the arguments always used by men who are interested in keeping them savages, and doubtless sincerely believes it an unjust interference with their rights and injurious to them. But in this he is mistaken, as might be clearly proven. The Indians have suffered much from injuries inflicted by white men, but more than ten times as much from injuries inflicted by each other. Our Government has wronged them when, through fraud or terror, they have got them to assent to treaties which they justly believed to be injurious to their own people, and then, by the appointment of incompetent and unprincipled agents, defrauding them of a large part of what was promised them for their hunting-grounds; but the greatest injury of our Government to them is keeping them in circumstances in which it is impossible for them to provide for themselves. This is the condition of all heathen Indians who have sold their hunting-grounds, and it must continue to be so till they are subjected to our laws. It is also, to a great extent, the case with those who have embraced Christianity. Such labor in cultivating the earth to some extent, but not with that steady industry which they would evince if they had the same assurance of getting the fruit of their labors which white men have.

Many will tell you that the Indians are unwilling to be subjected to our laws, and that any attempt to so subject them would bring on war with them. This is false. The Dakotas, when they sold their hunting-grounds in Minnesota, sold the best part of the State, stipulated expressly that they should have protection of persons and property like civilized men, and if our Government had, in accordance with this provision of the treaty, punished the heathen Dakotas who robbed and murdered their own people for working like civilized men, those heathen Sioux would not have, in 1862, massacred several hundred whites, and brought untold miseries on themselves and people, and caused our Government to expend many millions of dollars in fighting them.

In the British possessions to the north of us the Indians are all held subject to the common law of England, and there has not been an Indian war for nearly a century. The hostility between the white and red men of our country is chiefly owing to the fact that the latter are, in our country, everywhere outlaws. If we would strike from our statutes the words "*except Indians not taxed*," and punish them for their crimes against each other, just as we do with Irishmen and Germans, they would very rarely molest us—would soon be able to provide for themselves, as other men do. I do not believe that they or any other heathen people can be properly civilized, so as to become good citizens of a republic like ours, without being instructed in Christianity; for the Gospel is the great instrument of civilization. But subjecting them to our laws would greatly facilitate bringing them under the influence of the Gospel, and, at the same time, by restraining thieves and robbers, make it possible for heathen Indians to live as herdsmen or farmers, which it is not now possible for them to do, because, as they violate the religion of their people, it is considered honorable and right to rob or murder them.

Two years ago I visited most of the camps, and five of the United States agencies for the Dakotas or Sioux, on the Missouri River. The Santees are chiefly Christians, trying to get a living by agriculture, to aid them in which our Government has furnished them one or two hundred horses, and they have also purchased a number. Shortly before my visit, heathen Indians had come to the neighborhood and stolen nearly all those horses. At each of the agencies some land had been plowed and seed-corn furnished, and some efforts made by the agent or employés to induce them to cultivate it.

Among the Yanktons the women have been in the habit of raising some corn for many years, and some of them had a prospect of a good crop. The men evinced little interest in the matter. Some of them said it was worse than useless, for if they raised corn, in winter they would have to eat corn and nothing else; but if they raised no corn, their grandfather (the President of the United States) would feed them on bread and meat.

I might write much more on this subject, but suppose I have written enough to convince you and your fellow-commissioners that subjecting the aborigines of our country to our laws will be advantageous both to them and ourselves. But, though the legislation required to accomplish this is simple, it is not easy to obtain it.

May God, our Saviour, guide and bless every one of you, so that you may be instruments of great good to the poor Indians, is the prayer of your servant,

THOS. S. WILLIAMSON.

HON. J. V. FARWELL.

APPENDIX A *g*.

REPORT OF THE EXECUTIVE COMMITTEE OF THE BOARD OF INDIAN COMMISSIONERS.

To the board of Indian commissioners:

GENTLEMEN: Your executive committee, appointed March 16, 1871, respectfully report that the act of Congress approved March 3, 1871, requires the board to audit all the accounts of the Indian Bureau in the following words: "That hereafter no payments shall be made by any officer of the United States to contractors for goods or supplies of any sort furnished to the Indians, or for the transportation thereof, or for any buildings or machinery erected or placed on their reservations under or by virtue of any contract entered into with the Interior Department or any branch thereof, on the receipts or certificates of the Indian agents or superintendents for such supplies, goods, transportation, buildings, or machinery, beyond 50 per cent. of the amount due, until the accounts and vouchers shall have been submitted to the executive committee of the board of commissioners appointed by the President of the United States, and organized under the provision of the fourth section of the act of April 10, 1869, and the third section of the act of July 15, 1870, for examination, revisal, and approval; and it shall be the duty of said board of commissioners, without unnecessary delay, to forward said accounts and vouchers so submitted to them, to the Secretary of the Interior, with the reasons for their approval or disapproval of the same in whole or in part attached thereto; and said Secretary shall have power to sustain, set aside, or modify the action of said board, and cause payment to be made or withheld as he may determine." This act was supplementary to the act approved July 15, 1870, which says: "And it shall be the duty of said commissioners to supervise all expenditures of money appropriated for the benefit of Indians of the United States."

Soon after our appointment, the question arose in the office of the Second Auditor of the United States Treasury as to what "class or classes of claims should have the approval of your executive committee," to which we replied that, "in our opinion, all bills of any and every class for moneys paid for the benefit of the Indians should have the approval of the executive committee;" which opinion, having been referred to the honorable Secretary of the Interior by the Auditor, was affirmed by him, and is now the rule of the Department.

From March 23, 1871, to December 6, 1871, your committee have examined 1,136 vouchers, including cash accounts of superintendents and agents, representing a cash disbursement of

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$5,240,729 60, being vouchers for Indian goods, annuities, services, &c., amounting to $3,410,759 34, and cash accounts of superintendents and agents amounting to $1,829,170 26.

Of these there were rejected as follows:

10 for exorbitant prices, amounting to	$32,786 20
2 for being purchased without consulting the board, amounting to	2,232 82
7 Erie and Pacific Dispatch, amounting to	15,917 09
21 Northwest Transportation Company, amounting to	52,170 80
Total rejected	153,166 20

These two last were rejected, first, in the case of the Erie and Pacific Dispatch, because the accounts had been incurred contrary to the award of the board of Indian commissioners, in the presence of the Indian commissioner, which award was made to the lowest bidder after receiving written proposals from three of the principal competing companies, and afterward given to the Erie Railroad without consulting the board of Indian commissioners, or allowing competition from the other companies; and, second, in that of the Northwest Transportation Company, because said contract was let contrary to the recommendation of the board of Indian commissioners, that the United States Army Quartermaster's contract should be used wherever available, and for other places contracts should be made after sufficient advertisement.

Your committee often find it very difficult to locate the agency for which goods are purchased, on the place where the purchase is made, owing to a want of completeness in the form of voucher used in payment, and they would respectfully suggest that the rule of the Department which requires that the "object and necessity, date and place of purchase, shall be stated in every case," should be more rigidly enforced.

During the absence of Commissioner Bishop in Europe, and Commissioner Colyer in Arizona, Commissioners Tobey and Lang were appointed and acted on the executive committee.

Very respectfully, &c.,

GEORGE. H. STUART, *Chairman.*
NATHAN BISHOP.
VINCENT COLYER.

APPENDIX A *e*.

REPORT OF COMMISSIONER JOHN D. LANG.

Removal of the Cherokees from North Carolina and East Tennessee to the Indian Territory.

VASSABBOROUGH, *Twelfthmonth 6th*, 1871.

ESTEEMED FRIEND: Permit me to report that during thy absence in Oregon I was requested to take special charge of the removal of a band of Eastern Cherokees, then in readiness and awaiting transportation at Loudon, Tennessee, to join, by invitation, their brethren, the Western Cherokees; an efficient assistant was assigned me in the person of D. C. Cox, clerk in the Department of the Interior. This band, about one hundred and thirty in number, came in from the mountains of North Carolina and Tennessee, having been dispossessed of all their lands and property fraudulently, which will appear more fully hereafter by their plea and written statement addressed to our board. We left Washington about the 28th of Ninthmonth, (September,) and found this company located in a valley near Loudon Railroad Station in a destitute and suffering condition. We held a council with them all—men, women, and children; we read to them a kind letter from the President, which cheered and encouraged them; we gave them such advice as appeared necessary. The day of departure was agreed on, and they accordingly got ready, and we set off on the day specified. Provisions for their subsistence on the journey were furnished by the War Department, as had been the case for their support of several months previous. Secretary Delano furnished funds, and we expended about $1,000 economically for clothing, shoes, &c., for men, women, and children. He also furnished "rations for subsistence," enough to support them for a short time after their arrival at their new homes. We continued our journey, in good passenger cars, day and night, until we arrived at Chouteau Station, about the center of the Cherokee nation. Here they camped on a very fertile prairie, adjoining a fine belt of timber abounding with small game, deer, wild turkeys, &c., and near the Neosho River, which contains fish in abundance, all of which was pleasing to the Indians. A much larger number were left behind in Tennessee and North Carolina, not being prepared to remove; but a delegation of fifteen came from them on foot, some sixty and others one hundred and fifty miles, to inform us of their intention to follow their brethren as soon as they could get ready. An arrangement was made with the railroad managers to take them as they came, and to convey them in the same manner, in good passenger cars, and to the same station as those we accompanied personally. I may say, respecting the above journey, that all went on quietly and peaceably—no trouble and no disorder, and with no guards but my friend Cox and myself. Upon our arrival we sent a messenger and letter also to the governor, agent, and head men of the nation, inviting them to come and take charge of our company. Some few came before we left, and others were expected, who would give such information and advice as they needed.

Duties requiring our return to Washington early, we parted with the Indians in good feeling, and they expressed gratitude for their comfortable journey and for our kind attention.

This remnant of the Cherokee tribe, by reliable accounts, rendered valuable assistance in the infancy of our Government, and have occupied lands in North Carolina and Tennessee upward of a century, and have received little or no care (by way of education or otherwise) from any body of white people, and now to be deprived of and forced off from their lands, and deprived of money due them, appears hard to them. They allege that their lands were sold by Government agents, who used the money to pay their private debts, their bondsmen and others connected with them as pretended claim agents, without the consent of the Indians, and against their protest, which they will show on a fair investigation of this fraudulent transaction. It appears to be the Quapaw payment (witnessed last year) over again; the same parties concerned in that are alleged by the Indians to be concerned in this case of theirs now pending in a suit brought by the Attorney General for restitution.

The Cherokee name has long been familiar to our nation, their grievances and wrongs have claimed the sympathy of all the good and virtuous, and I hope this poor remnant will share largely in the good fruits of the present policy and peace and good will. I wish to curtail this report as much as possible, expecting reports from other members of the board will require much space; continued ill-health in my family, and being very much worn from constant engagement by day, and much night-travel, has prevented my reporting earlier.

With esteem and kind regard, thy friend, respectfully,

F. R. BRUNOT. J. D. LANG.

APPENDIX A *h*.

REPORT OF COMMITTEE ON PURCHASES.

Hon. FELIX R. BRUNOT,
Chairman Board of Indian Commissioners.

SIR: Your committee, who were charged with the important duty of aiding the Government in the purchase of goods and supplies, respectfully report that during the year they have given their advice and assistance whenever they were asked by the Indian Bureau.

On the 27th April your committee superintended the opening of bids for annuity goods. These had been advertised for in accordance with the plan recommended by us, and fully explained in our last report. A suitable warehouse had been secured in New York for the delivery, inspection, and shipment of the goods, under Government lock and key, and had been kept open for several days previous for the reception of the samples which accompanied each bid.

At the hour named for opening the bids there was a large attendance of the representative merchants of New York and other cities. The proposals were opened by the honorable Commissioner of Indian Affairs, who proceeded to read the same in the presence of the bidders, two representatives of the honorable Secretary of the Interior, your committee, and some other members of our board.

For several successive days we were closely occupied in examining the samples and aiding the Commissioner in making the awards to the lowest bidder according to quality. The total number of bidders was ninety-two, and the awards were as follows:

Blankets and cloths	$157,588 70
Dry goods	183,793 31
Clothing	34,675 90
Hats and shoes	9,701 65
Hardware	25,368 96
Tobacco	33,434 50
Total	444,563 02

The feeling that there was to be fair and open competition, led merchants and manufacturers to offer their goods at, and even below, the lowest market price, which enabled the Government to secure goods of excellent quality at extremely low prices.

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On the 3d of May, at the same place, and in the same manner, sealed proposals for subsistence supplies were opened in the presence of one hundred and forty bidders, coming from many of the leading cities and towns both east and west.

After spending considerable time in examining the bids and samples furnished, the awards were made strictly with a view to the real wants of the Indians and the interests of the Government, and were as follows:

Beef, on the hoof	$125,630 35
Bacon	142,248 60
Sugar	89,476 25
Flour	258,177 95
Coffee	69,855 00
Soap	5,721 37
Salt	1,040 25
Tobacco	28,600 00
Total	720,749 77

Your committee again met on the 15th of June, at the office of the Indian Bureau in Washington, where bids for beef and flour were opened in the same manner. The number of bidders was ninety, and the awards were as follows:

Beef on the hoof	$589,366 50
Flour	29,050 00
Total	618,416 50

All these purchases, aggregating the sum of $1,783,729 29, were at prices averaging much below what had been paid before our board began to exercise its supervision, and enabling the Indian Bureau to furnish a larger and better supply to the several tribes. The price paid for beef on the hoof was 1.99¼ to 2.97 cents per pound, while previous to the supervision of your committee the price paid was from 3 to 6¼ cents per pound, or an average of 4.39 cents per pound against 2.60 cents per pound.

The following is a comparison of the result, as compared with the previous year:

1870:	
12,669,790 pounds beef, average cost 4.39 cents	$556,250 70
1871:	
27,441,750 pounds beef, average cost 2.60 cents	714,996 85
27,441,750 pounds beef, at 4.39 cents, would be	$1,204,692 82
27,441,750 pounds beef, at 2.60 cents, would be	714,996 85
Saving in favor of 1871	489,695 97

While it is true that a portion of this difference may be due to a decline of prices the present year, yet it is believed that it is chiefly due to the confidence which the board were able to inspire in the minds of contractors that the business would receive their personal attention, and the awards be honestly made to the lowest responsible bidders. A number of the bids were made at prices ranging even higher than the preceding year.

Besides supervising these public awards, your committee have aided, from time to time, as called upon, in making purchases in the open market to meet emergencies. The last and the largest of these purchases were made last month, and amounted to $24,098 64.

It is due to the late honorable Commissioner of Indian Affairs to say that he generally manifested, as regards the matters intrusted to your committee, a desire to carry out our recommendations. Our surprise was, therefore, the greater to find him entirely ignoring our action in the important matter of transportation, which forms one of the most serious causes of outlay in connection with the question of Indian goods and supplies, and has been the source of great abuses when controlled by unworthy parties.

On the 4th day of May last, in order to determine the relative cost of several heavy articles, such as flour, coffee, sugar, &c., for which bids were tendered by both eastern and western merchants, we asked the New York Central, the Erie, and the Pennsylvania railroad companies to specify the lowest rates at which they would carry any or all of the articles named in the advertisements. As the terms offered by the Pennsylvania Railroad Company were found to be much the lowest, your committee put on record

their recommendation giving the freight to this line. We learned, some three weeks later, that the goods and supplies were being forwarded by the Erie Railroad Company, and ascertained, on inquiry from the Department, that the managers of that line had, subsequently and privately, put in a lower bid than that upon which the award had been made, and much lower than their own first bid. We found the Commissioner had accepted this without giving any of the other companies any opportunity of further competition, and without the knowledge or advice of your committee.

The abuses incident to transportation of Indian goods led the board in their first report to recommend that the supplies and goods should, if possible, be transported by the Army Quartermaster's Department, so far as it relates to western transportation. Subsequent experience confirmed the board in this opinion. At a meeting of the board in New York in April last, the Commissioner submitted to the board for advice a proposition of Durfee and Peck to transport the Indian goods on the Missouri River. The proposal was found on examination to be two cents lower than the Quartermaster's contract, which had been already made after a lawful advertisement for proposals. If this contract, allotted lawfully to the lowest responsible bidder, was understood by the bidders, as it was expressed in the contract, to cover the transportation for the Indian Department, then it was manifestly improper to receive and consider any proposition of a disappointed bidder after the allotment had been made and the terms known. Such was the proposal of Durfee and Peck, following a shade lower all the prices of the contract.

If, on the other hand, the Indian goods and supplies were not definitely understood to be covered by the contract, then the only proper course for the Commissioner of Indian Affairs was to advertise for proposals according to law, and give the contract to the lowest responsible bidder.

In this view of the case, submitted for their advice, the board unanimously recommended that the Indian goods and supplies should be carried on the Missouri River under the Quartermaster's contract, or if not, that proposals should be invited by advertisement, and the transportation awarded to the lowest bidder.

Taking our stand on the recognized principle of morality, we entered our protest against that method of obtaining and awarding contracts—a method which clearly implies that, after a fair opportunity to bid has been offered to several competing parties, and the prices made known, one of them may be permitted subsequently and privately to underbid all other competitors. Such a course evidently must be destructive of all fair and honorable competition.

With further modifications in the form of advertising, as suggested by our experience, and which may yet be made, your committee are more than ever convinced that all "Indian rings" can be broken up, and that the wards of the nation, who have been so long the victims of greedy and designing men, ought and must be treated in a manner worthy of the highest moral obligations of a Christian government.

That it has been and still is the sincere purpose of our Government to fulfill such obligations we trust has been evident in the history of the past year.

Respectfully submitted by the committee.

GEO. H. STUART, *Chairman.*
JOHN V. FARWELL.
ROBERT CAMPBELL.
WILLIAM E. DODGE.

PHILADELPHIA, *December* 6, 1871.

CONFERENCE WITH MISSIONARY SOCIETIES.

The board of Indian commissioners met at the Arlington House, Washington, D. C., on Thursday, January 11, 1872, at 11 o'clock a. m.

Present: Commissioners Felix R. Brunot, Pittsburgh; Robert Campbell, St. Louis; Nathan Bishop, New York; William E. Dodge, New York; John V. Farwell, Chicago; George H. Stuart, Edward S. Tobey, John D. Lang, N. J. Turney, and Vincent Colyer.

The meeting was called to order by Mr. Brunot, president of the board. The following-named gentlemen were present: Hon. Columbus Delano, Secretary of the Interior; B. R. Cowan, Assistant Secretary of the Interior; Hon. F. A. Walker, Commissioner of Indian Affairs; Revs. S. B. Treat, D. D., secretary A. B. C. F. M.; John C. Lowrie, D. D., secretary Presbyterian board; W. L. Harris, D. D., Methodist board; Jay L. Backus, D. D., Baptist Home Missions; George Whipple, D. D., American Missionary Society; J. M. Ferris, D. D., Reformed Church; H. Dyer, D. D., Hon. William Welsh, Senator Stevenson, of Kentucky, Benjamin Stark, Ohio, John A. Kink, New York, Rev. T. U. Dudley, Colonel E. C. Kemble, secretary Episcopal Indian commission, Dr. William Nicholson, Kansas, Francis T. King, Baltimore, Benjamin Tatham, New York, Orthodox Friends; Samuel Townsend, Samuel M. Janney, Thomas Y. Canby,

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B. Rush Roberts, Richard T. Bently, Hicksite Friends; Anson M. Powell, New York; William P. Ross, C. N. Vann, W. P. Adair, W. A. Phillips, Cherokee delegation; Samuel Chicote, chief, and S. W. Perryman, Pleasant Porter, John K. Moore, D. N. McIntosh, F. S. Lyon, agent, Creek nation; P. P. Pitchlyn, S. B. Jackson, Choctaws; A. G. Long, Chickasaw; Hon. Amasa J. Walker, Massachusetts.

Invitations were sent to Rev. Father De Smet, Roman Catholic, St. Louis, Missouri, and to the Secretary of the Unitarian Society, Boston, Massachusetts, but their absence in Europe prevented their attendance.

Mr. BRUNOT. We propose to ask Dr. Treat to open our meeting with prayer.

Prayer was offered by Dr. Treat.

Mr. BRUNOT. The board of Indian commissioners, in looking over the extensive field, which is coextensive with the limits of our country—the field in which the Indians are found—find that they have been unable to visit all portions of the field or to get information direct by personal observation from many parts of it, and have felt a desire to know what was being done by the Christian societies who were asked to co-operate with us and with the Government in the work of endeavoring to civilize and christianize the Indians. We felt, too, that if the officials of these societies could, from time to time, come together and meet with us and give us their experience in their efforts in the Indian country, and each receive each other's suggestions, informing us in reference to the difficulties they encounter, &c., much could be done for the advancement of the object which is so dear to all of us. I presume, who are here; that is, doing justice, as becomes a Christian nation, to the people for whose care God has placed upon us the entire responsibility. With that view we have invited you to come here to-day, and, as the most practical mode of accomplishing something by the meeting, it is proposed to ask the representatives of the Christian societies who are here to inform us of their views, their experience, and their success, and also to give us their opinions as to what is necessary for the more efficient carrying on of the work in which we are all engaged. I will, therefore, ask Mr. King, who is the representative of one of the societies of Friends, to make such a statement to the meeting in reference to the doings of that society, as he may deem proper.

Mr. KING. In view of this meeting, our executive committee requested the attendance of Dr. Nicholson, who is the agent of our committee, and whose whole time is given to the supervision of the work. He is here, and can state the facts so much better and more correctly and interestingly to the meeting than I, that I beg leave to ask him to represent us.

Mr. BRUNOT. We will be glad to hear from Dr. Nicholson. I would suggest—the gentleman will pardon me—that a statement as to the location of the reservations and agencies under the charge of your body, the progress they have made, the number of Indians, &c., would be gratifying information to many who are present, and probably would be desirable information to all. Our board has these facts, but perhaps not all who are now present are in possession of them.

ORTHODOX FRIENDS.

Mr. NICHOLSON. The field in which our society is engaged is the central superintendency, embracing the Indian tribes within the State of Kansas and the Indian Territory. The entire number of Indians in this superintendency is about twenty thousand, not including the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, who are mostly self-supporting and manage their own business; their agents report to the Commissioner of Indian Affairs, and not through the superintendent, although the last-named officer presides at the meetings of the general council in the Indian Territory. The Indians under the charge of the superintendent are divided into different tribes and bands, and their condition is various. Some of them are, to a very large extent, civilized, and some are wild, roving Indians, that come into their agencies only for the purpose of securing their rations, and remain a very short time. The Kiowas, Apaches, Cheyennes, and Arapahoes are, to some extent, civilized, though but slightly so. There are in Kansas three distinct agencies, and the Indians embraced therein are looking forward to a movement into the Indian Territory as soon as some arrangement can be made for the disposition of their lands in Kansas and the purchase of new homes in the Territory. Schools are in operation among the Indians in Kansas and the Indian Territory, varying in the number and progress of pupils, depending upon the varying circumstances of the tribes. When a school is opened it is for the purpose of imparting to the pupils a knowledge of Christianity, as well as of the ordinary rudiments of education, it being considered that simply instructing them in the ordinary elements of learning would avail but little unless they are led to a higher life than that to which they have been accustomed in their wild condition. Success has attended the efforts of the society in this direction. It cannot be expected, taking into consideration their past condition, the length of time they have been in a state of barbarism and subject to the animal passions, that they will at once show that complete reformation in habits which is expected but not always found among the whites. The encouragement, however, is

very great to persevere in a work of this sort, and it is believed that the efforts will be blessed if continued. The society is endeavoring to encourage a tendency, which is being manifested among the leading men in these tribes, to settle down on homes of their own, its endeavors being materially aided by means of funds placed in the hands of the Secretary of the Interior by Congress. Some of the leading chiefs of wild tribes have settled down, and are now engaged in following the ways of the white man, planting corn, &c., and express themselves much gratified with the experiment. As an instance, the case of Big Mouth, one of the most noted warriors of the Arapahoes, may be taken. He avoids any reference to his former life, and looks forward to the time when he can settle down and live as a Christian man should live. The Cheyennes and Arapahoes, tribes that some years ago gave the Government considerable trouble, frequently murdering and robbing white settlers, have, for the last two years, been exceedingly quiet, with the exception of some of their young men who have gone off and joined the Kiowas in raiding into Texas. They remain quietly on their reservation, their children attend school, and the leading men of the tribe manifest a disposition to remain peaceable. Despite the predictions of the military, and others who were supposed to know, that there would certainly be a war with these Indians, through the blessings of an overruling Providence, and through the efforts made by the President of the United States, the board of Indian commissioners, and the religious denominations co-operating with them, the tribes have been peaceable and quiet, and in a condition of transition toward a better life.

Among the Kiowas the old habit of raiding into Texas prevails to some extent, occasioned by causes entirely beyond the control of the society at present. These Indians were driven out of Texas and away from their homes (where they were engaged in stock-raising and doing well) by illibusters who wanted their lands, and they now raid into Texas, stealing horses and mules, as they say they have a right to some rent for their land. They are greatly demoralized by Mexican traders, who come to them with contraband goods—ammunition, fire-arms, and whisky, and sell to the Indians in exchange for the mules, horses, and cattle they have stolen. The Mexicans have a hatred for the Texans, and they encourage the Indians in their depredations. For the past few months, however, the tribe has been peaceable. Three of their chiefs, who confessed to the agent that they had been engaged in a murderous raid into Texas, were arrested and sent to Texas for trial. One of them was killed on the way, while attempting to take the life of his guard. The others were tried and sentenced to be executed, but upon the recommendation of prominent citizens of Texas, together with the indorsement of General Sherman, the sentence was commuted to imprisonment for life. The men who now have control of the Kiowas are disposed to be quiet, and say they have no disposition to give the Government any further trouble; and it is thought by Superintendent Hoag, who has charge of these Indians, that it would be a wise measure for some of the chiefs of this tribe, be, as the Cheyenne and Arapaho were, invited to Washington, to confer with the President and Secretary of the Interior and board of Indian commissioners, in relation to their affairs. It is probable that some of the members of these tribes do now go out on these raids, but they are those who never subject themselves to the control of the Government, who never come in for any rations, and who are perfectly independent of the Government. If there have been any depredations by the Kiowas since the arrest of their chiefs, it has been only by individuals who have gone out and joined these wandering bands of Comanches.

The conjunction of the military post at Fort Sill with the agency at the same place is a very unfortunate combination. The Indians come into the agency—sometimes single bands, frequently more—to obtain their rations, and are thus brought in contact with the troops. All who are familiar with intercourse of soldiers and Indians know something of the terribly demoralizing influence which the former exerts over the latter. It is a subject for serious consideration as to how the two can be supported. The Government has gone to great expense in establishing fortifications there, and it is not likely that the War Department would be willing to remove them. And yet, to a man who is not a military man, it seems to be a very unsuitable point for a military post. The object of the presence of soldiers is to prevent the Indians from raiding into Texas, and yet the fort is thirty miles from the boundary line, north of it. The soldiers are without power to interfere with Indians on their reservations, and, consequently, the military are of no use if they remain where they are. The removal of the agency to some other point would be attended with heavy expense, the Government having already erected agency buildings, school-houses, &c. But it is believed that if the Indians could be moved further north, and thus not only be separated from the military but taken away from the Texas border, great good would result.

The question of securing the Indian Territory to the Indians exclusively is one of great importance. White men have gone into that Territory during the last twelve months. The military have been ordered to remove them, but have not yet done so. If the Territory is opened to settlement by the whites, the policy of congregating the Indians there with a view to their civilization will prove futile. The class of white men that precede true civilization are worse than Indians, being land-grabbers, who

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desire to gain possession of the land to sell it to those who will become the early settlers of the country. They will corrupt and demoralize the Indians in every way, and their fate is certainly sealed whenever this class of white men are turned loose upon them. It is expected that there will be an effort made this winter to induce Congress to make the Indian Territory one of the Territories of the United States, thus throwing the land open to settlement by whites. Whatever is done should be carefully watched by the friends of the Indian, and it should be their endeavor to have this territory reserved exclusively as the home of the red man, and thus enable him to be removed from contact with whites. This branch of the society has an executive committee of two members from each of its yearly meetings. These yearly meetings are distributed all over the country, the members meeting at least twice in the year for conference. One of these meetings was held at the office of the superintendent of Indian affairs at Lawrence, Kansas, to enable the members to become thoroughly familiar with the workings of the system. There are various committees that have charge of special missions connected with the Indian work. There is also a general agent who gives his whole time for the purpose of keeping the society thoroughly posted in regard to the condition of affairs at all the agencies, and who makes inquiry into the fitness of those who fill any station in the Indian service; so that, as far as possible, good men may be secured.

Mr. BRUNOT. In speaking of the Arapahoes and Cheyennes, did I understand you to say that some of the grown-up Indians were cultivating the soil?

Dr. NICHOLSON. Yes, sir; I so stated. Big Mouth, the Cheyenne chief, who led the charge when Colonel Elliott was killed, and who now owns the horse that Colonel Elliott once owned—of course he was fighting in defense of his home—has settled down, and preparing to have a crop the next season.

Mr. BRUNOT. They work themselves, some of them?

Mr. NICHOLSON. Yes, sir. And one of their leading men planted corn last season.

Mr. BRUNOT. That is a very important point, for it has been the general impression that it was impossible to do anything with the grown-up Indians. My experience during the past summer has satisfied me that that was a mistake, and that they would work under proper influences. We will be glad to hear from the other branch of the Society of Friends.

HICKSITE FRIENDS.

Mr. JANNEY. I returned about three months ago from Nebraska, where I was superintendent of Indian affairs, having held that office two years and four months. The northern superintendency, of which I had charge, is composed of seven tribes: the Santee Sioux, the Winnebagoes, the Omahas, the Pawnees, the Ottoes and Missourias, the Iowas, and the Sacs and Foxes of Missouri. The Santee Sioux number about a thousand and are the most advanced in civilization, they having been for a considerable time under the care of the missionaries of the Episcopal Church and the American Board of Missions, the Presbyterian and Congregationalist. They have schools, and a large number of the children attend them, being taught both English and their own language. A very small portion of the tribe, so far as I could discover, speak or write the English language, but a large number speak and write their own, and are able to hold correspondence with those who are in Minnesota and Wisconsin. They dress like white people. Our society has an agent there, appointed by the Government, and since we have had charge there, we have built a saw-mill and flouring-mill, and the lands have been allotted in severalty to the Indians by the Government. A very large proportion of the men will work, especially for wages, and many of them are beginning to cultivate their own land. During the last year they built, with the assistance of the agent, eighty log-cabins for themselves on their allotments. They were furnished by the agent with doors, windows, nails, &c., &c., and will probably move into these cabins in the spring. The Winnebagoes number 1,100. They, like the Santees, have renounced hunting, but the Government issues rations to them—beef and flour. Their lands have been divided into severalty, but they have not yet received their patents. Many of them are industrious and very willing to work; the men now doing the work that was formerly done by the women. Most of them dress like white people. They have three schools, which are well attended. They have a Sabbath-school, and meetings for Divine worship are held there occasionally. An industrial school is much needed, and we have applied to the Government for it. The Omahas live on the adjoining reservation to the Winnebagoes, and number about one thousand. When I took charge there was only one school, but we now have three, all well attended. During the winter before last these Winnebagoes hauled two thousand saw-logs to the mill, managed by themselves, without any wages, in order to build cabins and houses for their use, and last winter they cut a good many more. These saw-logs have been converted into lumber. The work of building houses has been arrested on account of want of funds, but we hope that will be remedied. Some of these Indians dress like white people, but a large portion still wear the blanket from want of funds to provide themselves with other garments. They have gone on the hunt this winter, and suffered greatly from cold. The Pawnees live upward of one hundred miles from the city of Omaha, their reservation being near the Northern Pacific Railroad. They number about twenty-four hundred. A large proportion of them are still blanket-Indians, living in mud lodges. Some of them are advancing in civilization through the agency of an industrial school; this, however, accommodates only about seventy scholars, and is, therefore, limited. A day-school is in operation, and has about fifty scholars. Their lands have not been allotted yet, and they do not seem to be prepared for that by reason of the encroachments of the Sioux, with whom they have been at war for years. An effort was made to negotiate a treaty between these tribes, but failed. White settlements are, however, being made around their reservation, and I hope that will keep out the Sioux and enable the Pawnees to pursue their intention of farming. Many of them are willing to work, and request that a small portion of land may be given them. Heretofore they have cut down trees for their ponies to feed upon the boughs, but now, for the first time, they have provided hay. The manual-labor school is a great blessing to the tribe, but is capable of accommodating only a small number of pupils.

The Ottoes and Missourias number about 450. When I went out there first they had no schools; they did not work, and depended for their support upon the small annuity allowed them by the Government. Now they have a flourishing school. They are taking up farms on the prairie, cutting and hauling logs, and converting them into lumber; doing it all themselves. I consider them in an improving state.

The Iowas number about 250. They are much improved since we went there. They were very much addicted to intemperance, but have now a temperance society in operation among themselves, and keep the pledge remarkably well. The most of them dress like white people. They have a good school and orphan asylum.

The Sacs and Foxes are in a more unsatisfactory condition than any of the others. They have dwindled down to about 80, and many of them are intemperate. They receive the largest annuity (per capita) of any Indians in the superintendency, and yet they have the fewest comforts. I suppose they will be removed to the Indian Territory, to which they are not averse. I consider it essential to the progress and civilization of the Indians that they retain their reservation, be protected in their rights, and properly cared for by the Government. If this is done, they will become civilized, I have no doubt, in less than a generation, which is as fast as could be expected.

The whole number of Indians in the superintendency is between six and seven thousand. During the last year they have increased two thousand. I wish to say a few words relative to the civilization of the Indians. In the first place, secure them a permanent home; give them land of their own; assist them in building houses; deal fairly, kindly, and decidedly with them; and I would recommend that as many intelligent, virtuous women as can be induced to go among them should be sent there. I have always thought that if our agents and employés were married men, the influence of their wives and daughters would be beneficial to the Indians. The Indian women are less advanced in civilization than the men. They are shy and timid, and will have but little to say to any except women, and consequently the presence of white women among them will be of immense advantage. If you can commence the work of civilization among the women, the civilization of the whole tribe will rapidly follow. A sufficient number of schools should be established to accommodate all the children of each tribe between the years of six and twelve. When they have made some progress in the English, (I should teach them nothing but English,) then transfer them to an industrial boarding-school. The boys should be put to work, as they are in the industrial school in the Pawnee agency, where they will be able to learn farming, &c. The girls should be instructed in house-keeping, sewing, &c. Sabbath-schools should be provided, and religious meetings should be held among them as often as possible. I will remark that during the past two years nearly all the children going to school, with the exception of the Santee Sioux, have been clothed with material sent by friends of our denomination. They have also sent supplies to the sick and infirm, amounting in all to about $21,000. I believe if this policy is pursued, in a few years there will be no more trouble with these Indians, and that others, seeing that they are progressing in civilization, will follow their example.

Mr. TATHAM. You speak of the allotments in severalty; is there any permanent title; how long are they guaranteed the use of the farm?

Mr. JANNEY. The Omahas, for instance, receive 160 acres for each head of a family, and 40 acres to each individual, and they have received certificates—a kind of possessory title—which secures the land to them and their heirs, but does not allow them to alienate or transfer their title to any white person. They can sell only to members of their own tribe, and to the Government.

Mr. BRUNOT. We have the honorable Secretary of the Interior, and General Walker, the new Commissioner of Indian Affairs, present. If the Secretary has something to say to the meeting we shall be glad to hear him.

[The Secretary declined to make any remarks.]

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MISSIONS OF THE "AMERICAN BOARD."

Mr. BRUNOT. Mr. Treat, who is the secretary of the American Board of Commissioners for Foreign Missions, is present, and we shall be pleased to hear from him.

Mr. TREAT. We have now but one agency under our control, and have had that but a short time. I have nothing to say in regard to it. Our work among the Choctaws commenced in 1835 and 1830, and we have kept it up until the present time. We fully believe that the Indians can be reached by Christian civilization, and have the most abundant proofs of it in the history of our mission. We have been in this work for fifty-five years among the Choctaws and Cherokees, and tribes farther north, and the evidence is conclusive that the Indians can be reached and made civilized men. I cannot fully agree with the gentleman who has just spoken (Mr. Janney) in regard to the Indian language. I would not exclude the English, for it has been found to be of advantage in teaching the Indian his own language, but we must reach the adults through their own tongue; and, above all, it is necessary in reading the scriptures and Christian books. Our experience, extending not only through many tribes of Indians, but in many parts of the world, has induced us to attach very great importance to this vernacular teaching. We began our work among the Santee Sioux when they were in Minnesota. We have six native preachers and teachers connected with our commission; we have four licensed preachers, and these we find to be useful and efficient laborers in the work; we have in our service between five and six thousand laborers, and we have expended about a million and a quarter of dollars in addition to what we have received from the Government, exclusive of what we have expended for boarding-schools. Mr. Chairman, there is one fact I would like briefly to mention. About two years ago an experiment was made by a portion of the Santee Sioux, who separated from their own people and went out to become white men, as they termed it. They gave up all their tribal advantages, their annuities, and everything, and went out to the Big Sioux to plant themselves there as a colony. They were very poor, and found it difficult to get money enough to secure their titles, and yet they have worked on faithfully and diligently. One of the first things they did was to form a church of one hundred members. They have now a native pastor. This shows very clearly what the Indian can do.

Mr. BRUNOT. I understand you that they have left their own land and gone elsewhere and purchased and paid for land which they now occupy?

Mr. TREAT. I do not know how much they have paid for the land.

Mr. BRUNOT. They have settled as white settlers?

Mr. TREAT. Yes, sir.

Mr. BACHUS. I understood the gentleman (Mr. Treat) to say that during fifty years his organization had expended over a million of dollars?

Mr. TREAT. Yes, sir.

Mr. BACHUS. I would be glad to know in what particular direction that amount has been expended. That is at the rate of $20,000 per annum, a large sum.

Mr. TREAT. I can answer the gentleman if time is allowed me.

Mr. BRUNOT. I presume there will be no objection.

Mr. TREAT. We commenced our work among the Cherokees in January, 1817, who were at that time in Tennessee, in the vicinity of Missionary Ridge. On account of troubles that arose the tribe was transferred across the river, with great loss to themselves, and also retarding, very materially, our work among them. In 1818 we commenced among the Choctaws and established a flourishing mission among them. We have been among various other tribes. These were the large missions, the expenses being at times quite large. We have been among the Senecas a long time. We have been among the Choctaws since 1835-'36. I took pains to ascertain the amount, and I am not mistaken. It was over a million of dollars.

Mr. BRUNOT. It has been suggested to me several times that the Presbyterian Church had been at work for many years among the Indians and had not succeeded in civilizing them. One remark of the secretary (Mr. Treat) shows why they have not succeeded. Whenever a mission had secured a foothold among the Indians, somebody wanted their land, and they had to go, and the work had to be done over again. And it has always been this way until the present state of affairs. It illustrates one great point which we ought to make, and which our board ought to make—that it is the duty of our Government to protect the Indians on the land which it has given them, and to which they had the prior right, and which right was acknowledged by the Government and confirmed by the treaties. We should insist on the Government maintaining for them this right. The fact that a million of dollars has been expended, and the object for which it was expended has been defeated by the very means which the Government has undertaken for the purpose of civilization, is a very important one. We will now hear from Dr. Ferris, of the Reformed Church.

REFORMED CHURCH MISSIONS.

Mr. FERRIS. I have come here more to listen than to talk. This is an entirely new work for us. We have two agencies, and as it has only been four or five months since our agents reached the field of their labors, we have done, as yet, very little. The first trouble we met with was to secure the services of suitable men as agents, for the pay which is allowed them by the Government. We made application to men that we thought would be the right men for the positions, but they declined on the ground of inadequate compensation. We have had a feeling among us that I might as well express, and that is that these agencies have paid heretofore by cheating, and we trust now to carry them on without cheating. We have an agency among the Pimas and Maricopas, upon the Gila River. Schools have been established, and the agent reports that the Indians are cultivating the land, manufacturing to some extent, and are disposed to accept civilization. They wish instruction, and we hope to send out a missionary and teachers to assist the agent in the work. He is quite well contented, and is able to live on his salary from the fact that the teacher employed there is his wife, and that helps him out. We have sent out supplies of all kinds, from a melodeon down to a primer, and articles of different kinds for the Indians. Besides that, we have an agency among the Apaches. The agent reports from six to seven hundred Indians; and others that have come in will make the number eight or nine hundred. There are some other Indians, about four hundred, on the other side of the Colorado River, who wish to unite with the Indians of this agency. The agent is a man of rare ability and character. I judge, from one of his letters, that he is the only white man there. He says, "Send out some one to join me to keep me from barbarism."

Mr. BRUNOT. You are going to send somebody out?

Mr. FERRIS. Yes, sir; we hope to send some one out in the spring. The agent reached his post in September last. We understand that others of the Apaches have been settled upon reservations, and there has been some intimation to us that we might, perhaps, be requested to take charge of them. We are disposed to do what we can. The Indians are represented to us as cultivating the land and disposed to settle down and accept civilization. The Pimas and Maricopas are civilized to some extent, and are cultivating the land and manufacturing to some extent.

Mr. BRUNOT. It is proper to say to the gentleman who has just spoken, that the new reservations of the Apaches in Arizona are proposed by the Secretary of the Interior to be placed under the care of the Reformed Church, and no doubt there will be considerable preparation necessary, and a demand made upon the efforts of your society to carry on that work.

Mr. FERRIS. Well, sir, we are a little church, and have a pretty large mission in heathen lands, but we will try to do all we can.

BAPTIST MISSIONS.

Mr. BRUNOT. We will be glad to hear from Dr. Bachus, of the Baptist denomination.

Mr. BACHUS. In 1817 our people commenced with the Pottawatomie Indians, in Michigan. Afterward, we went to Kansas and continued the work there until 1868, I believe. In 1818 we commenced with the Cherokees, then in North Carolina. When the Government moved them from that State the same missionary went with them. The mission is very prosperous. Our communicants are numbered by thousands. Our laborers by scores. Several places of worship were burned during the war. We now have about fifty schools. Our society commenced with the Creeks, in 1823. They were then in Alabama. I think it was in 1832 that they went to the Indian Territory, our representative going with them and continuing the work. We have twenty-four ardent missionaries working there now as helpers. In 1826 we commenced our work with the Choctaws, then in Kentucky. They passed into the Indian Territory, and our missionary went with them. In 1828 we commenced with the Chippewas, of Lake Superior, erected a building at an expense of two or three thousand dollars, and continued the work until it was broken up by the removal of the Indians. In 1830-'31 we commenced with the Shawnees. In 1833 with the Delawares. We continued with them more or less until they were removed south. In 1833 we commenced our mission with the Ottawas. We continued it down through a long period. The Ottawa mission was remarkably blessed, a large per cent. of the population becoming communicants in the church. In 1833 we commenced with the Omahas instead of the Ottawas. I confound the one with the other. In 1834 we commenced with the Kickapoos. I could speak of schools and missions, &c. I will say I believe what Dr. Treat has said. I think I can show that our people have spent more than a million dollars in these Indian missions. We have now five agencies; the Cherokee, the Creek, in the Indian Territory, the Pi-Utes, in the eastern and northern part of Nevada, the Walker River, in the southern and western part of Nevada, the northwestern Shoshones in Central Utah. Our agent with the Cherokees is J. B. Jones. He is perhaps the best Cherokee scholar that lives. The Creek agent has been with the tribe for a long time, and is present here, and I hope he may be heard from. Our present agent with the Pi-Utes is Charles F. Powell. The first man obtained for the position died soon after arriving on the ground.

At the Walker River agency, C. A. Bateman is the agent. At the Central Utah agency George W. Dodge is the agent. We have been very much embarrassed, as my brother has

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said, in finding a man suitable to fill the position of agent, and I feel the need of a satisfactory man, especially in this Nevada agency. I spared no pains to obtain one, and by personal efforts, and encouragement of additional support from our society, if necessary, I secured George W. Dodge. We have applied to many men in whom we have confidence, but, as my brother has stated, the salary was not sufficient to encourage them to come. They were men who would not steal and speculate, and consequently would not accept the position. We have assistant associates with the agencies; we have nine of them in the Indian Territory to whom we are paying some three thousand dollars per annum, more or less. We have instructed these agents that they were officers of the Government, that their first duty was to the Government, and that they were in every possible way to sustain it, and commend it to the Indians.

METHODIST MISSIONS.

Mr. BRUNOT. Dr. Harris, who represents the Methodist Church here, will be good enough to make a statement to the meeting.

Dr. HARRIS. Mr. Chairman, I represent a society here, to-day, that began its work among the Indians in 1814, commencing among the Wyandotte Indians, at Sandusky, in the State of Ohio. From that day to this there has been no time that the Methodist Church has not had men among the Indians, and we have met with great success in transacting our missionary work. We have always taken a very deep interest in the Christianization of the Indians. We have now some nine or ten missionaries, and we had at the last report about twelve hundred communicants among the Indians. In regard to these agencies, it so turned out in the allotment of agencies that there was no agency allotted to us in which we had a missionary at all, and our society hesitated for a while to enter into this plan, feeling that they were not prepared to take upon themselves any more missionary work, at present, of that class. In our intercourse with the Department of the Interior, and the Indian Bureau, we did not understand that the relation we were to sustain to the Government, in this matter, involved the placing or establishment of schools, &c. We understood that we became responsible to the Government in the nomination of agents for the agencies assigned to us, and we endeavored to nominate good men to take charge of them, who would be true to the Government and true to the Indians, and who would not live by stealing. Whether we have succeeded in this I am not informed. We had two agencies.

We had in the first place four agencies, three of which were in Oregon, but one of them, by mutual arrangement between the Interior Department and our society, has been surrendered and transferred to the Roman Catholic Church for the reason that they had a mission and we had not. I speak of the Grande Ronde agency. We have the Siletz Warm Springs and the Klamath agencies, the latter having been recently assigned to us. The agency at Fort Hall was assigned to us, and we nominated an agent, but from certain representations made to us we surrendered it, with the understanding that it should be transferred to another denomination. It has been ascertained, however, that the parties were mistaken in the representations that they made; that the facts were not as they supposed them to be, and the Department of the Interior has restored the agency to us, and our agent, who was there, will go back. We have an agency at Yakama which, I understood, was visited by the president of this meeting during last year. We have a very earnest and faithful man there, as we believe, who is a good friend to the Indians at heart, and who spends a great deal of his time working for them. He has acquired their language so as to speak it fluently.

In the State of Michigan an agency has been assigned to our church. Mr. ———, who had been for a long time among the Indians, and spoke their language and enjoyed their confidence, was appointed agent, but he died before entering upon the duties of his position. We then nominated Mr. Smith, who had been in the Indian office in Detroit for several administrations, and was very familiar with the Indians in the State. He was lost in a steamboat accident upon Lake Huron. We have recently recommended for appointment a gentleman by the name of George W. Betts, who was at one time a missionary for our church among the Indians in the upper peninsula of Michigan. He is not connected with the ministry. We have five separate missions in the State of Michigan, and three or four of them are served by Indian pastors. I shall be very glad to furnish the commission the information asked for just as soon as I can secure it by correspondence. The information of the details of this school and missionary work in these various agencies is not in our office in New York, because they are directed by the local authorities of the church there.

CONGREGATIONAL MISSIONS.

Mr. BRUNOT. I would be pleased to hear from the Rev. Mr. Whipple, of the American Missionary Association.

Mr. WHIPPLE. There were assigned to the American Missionary Association four agencies in Minnesota, Wisconsin, and Washington Territory. The three agencies

that were assigned to us in Minnesota and Wisconsin have no superintendent, and therefore the American Missionary Association took special pains to secure men of more than ordinary ability and experience to fill the offices of agents. We were not able to secure agents on the salary which the Government gives. In order to do so it was necessary that the association should add to their salaries to the amount of some thousands of dollars; and it seems to me the Government will always find great difficulty in getting men because of the meagerness of the compensation.

In regard to the progress of the work, I think I can say that our agents and laborers there find all the success they can reasonably expect. In the first place, upon their arrival there it was a season of the year when it was most unfavorable to the cultivation of the soil. Then the Government required their services in the investigation of certain frauds which had existed against the Government and against the Indians, in which they were able to render material assistance. In regard to the Indians at the White Earth reservation, where there is an Episcopal mission, under a native minister, nothing can be said except that which is encouraging. Their native minister is a good one. They all dress in citizens' dress, and act as well as citizens generally. They have undertaken the cultivation of the soil, it being but recently that they have had an opportunity of doing anything of the kind; probably one hundred and fifty acres of ground are under cultivation by the different Indian farmers, from three to five acres each. Twenty-five Indian houses have been built; the agent has built a large school-house, which will be conducted on the plan of a boarding-school, and the indications were, when I was there, that the house would be filled. I took with me a letter from Bishop Whipple; it was read to the Indians. They said that they accepted me as their representative in the payment that was about being made to them, and which I went there to attend, as I brought with me a letter from the best friend they knew of; and in relation to the school-house, they said, "We know now that something is being done with the money." In the little experiment made there at White Earth, there is every reason to believe that if ordinary inducements to labor are given to these Indians, they will in a short time become as industrious a community as any you will find in the Northwest. There is one agency among the Chippewas of Superior, and one among the Menomonees. I think there is in Wisconsin a small agency, and a similar band in Washington Territory. Very little has been done there for the education of the Indians, for the reason that the band was a small one, and were so scattered, and their habits have been so roaming that the school has been only a limited one. I would say here something with regard to the need of work on the White Earth reservation. It is necessary that increased expenditures for school purposes should be made, and buildings should be so enlarged and increased in number as to furnish twice the accommodations they now do. There are thirty-six townships of the most excellent land set apart for the Indians. I think the question of Indian civilization fairly settled, and the plan has all the elements of success, if we can have increased facilities in the way of money and labor in assisting the work of the missionaries who are at present among the tribes. I think that the paper sent us by Mr. Colyer makes some inquiry of what the agents most complain. So far as our agents are concerned, they complain mostly of the difficulties that arise from contact with the whites. In the first place, they need more stringent laws to enable them to prevent the introduction of whisky into the Indian country. I do not know that they complain of anything else so far as the Government is concerned. They feel that the Government has responded to all their demands, and they are greatly encouraged; they believe that the effort will prove a success, and we shall be able to civilize the Indians. Mr. Chairman, will you permit me to make one remark? I listened with much interest to the remarks that have been made in relation to teaching the English language to Indian children. It seems to me that there is no substantial difference of opinion between the gentlemen who have spoken on the subject. Where there is an Indian literature I would not hesitate to teach it, and to teach them in their native language; but where we have got to create an Indian literature, and especially where they have no Christian literature, I would, under existing circumstances, teach them the English language. At the formation of the Government an attempt was made to keep the Indians a distinct race; in fact they were really a sort of foreign nation in the midst of our own territory, and then it was essential that they should have a language of their own, but now they have got to be surrounded more or less with an American and English population. I want to introduce them into our Government as citizens, and it is therefore necessary that we should teach them our language, that they may in time speak it.

Mr. BRUNOT. I think the gentleman does not differ from those who have previously spoken in reference to the teaching of the English language; the only difference is that some of them find it, or think they find it, better to teach them through the English language, and their efforts are defeated in the teaching of that language.

EPISCOPAL MISSIONS.

Rev. Dr. Dyer, Senator Stevenson, and Mr. Welsh represent the Episcopal Society. I should be glad to hear from Dr. Dyer such views and statements as he may feel prepared to make.

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Mr. DYER. To save time, I hope Mr. Welsh will undertake to make a report for our society, as he is more familiar with the subject than I.

Mr. WELSH. The work to which my attention has been specially called, is that which was commenced quite a number of years ago among the Indians. Three years since we had the supervision of three agencies; a little more than one year ago we had the supervision of seven. Two years since, the wild Indians of the Sioux or Dakota nation in the region of Devil's Lake and those in the vicinity of Lake Traverse were almost in a starving condition. Many of them were committing acts of the most savage cruelty. Dr. Daniels was the agent at Lake Traverse. The agency at Devil's Lake is now in charge of the Roman Catholic Church. At Devil's Lake the change has been marvelous. Men who a short time ago, comparatively speaking, were committing acts of the most savage cruelty, are now settled on the reservation, and some of them have developed into skillful farmers. The Christian policy pursued toward the Indians by the agents have been eminently judicious. They have shown the Indians how to work, and in no case have they given them help unless the Indians were willing to work, and consequently they are nearly all industrious people. They dress in citizens' clothes. Those who three years ago were engaged in scalping and committing other acts of violence and outrage are now industrious. The agent testified to me that his worst Indians are now as skillful and industrious as any they have on the reservation. I agree with gentlemen here as to the beneficial results of inducing women to go among the Indians. I persuaded the mother of one of our agents to go among them. She has been there but a little while; she has gone into their houses, taught them knitting and sewing, and how to make their own garments, so that they now need only the material. These are the Poncas. Their schools are in a prosperous condition and the Indians are advancing on the road to civilization. The women have commenced a mothers' meeting, and on Sunday they attend religious worship. There is a teacher there, a very excellent man, from Lawrence, and he co-operates with our agent and with the missionary in the work. The other agencies are the Sioux or Dakota, except one given to the church among the Cheyennes. Of that I have no knowledge. Dr. Dyer has a letter on the subject and can have it read. The mission, to which our brother of the Society of Friends referred, among the Santee Sioux, is one we have had for eleven years. They lived in log-houses when I was there last—this time last year. They have been very much embarrassed because implements of agriculture have not been furnished them and lands have not been given to them in severalty, and that caused the breaking up of the band that was referred to by Dr. Treat. One of the chiefs with his whole band determined they would be men. To do this they had to give up all their rights to property in the tribe, their annuities—in fact, they left the tribe without a farthing to commence on. By hard work and perseverance they have succeeded. The rest of the tribe—the Santee Sioux—are to a great extent Christian men and women. They are industrious and respectable people. The head chief was, at one time, the fiercest of the tribe, but now I do not know a more sagacious man among all the tribes that have come under my notice. The tribe next to this that we have the appointment of an agent, is one where the Presbyterians have a man. We have a man with them, and I shall speak only of our operations. The mission has three houses, a church, and a school-house. On each end of the reservation there is a church with a mission-house. The Indians have assisted in the building of houses, doing the rough work. The change for the better among these Indians has been marvelous. Instead of being lazy, and compelling the women to do their work, they are industrious and are opening farms, building houses, and going on with the work of civilization very rapidly. The lands have been surveyed, but have not yet been given to the Indians in severalty. Three of the chiefs have been baptized; they are men I know very well, who are industrious and are leading the entire band to civilization. This tribe of Yankton Sioux are now progressing very rapidly, and with the aid of the Government they will continue to improve beyond all question. There is a difficulty that has existed, and one for which we have not, as yet, found a remedy—that of feeding the Indians indiscriminately, whether they were idle or industrious. The Sioux above this tribe are not thoroughly located yet, but they are progressing toward civilization, and have been behaving in a very proper manner. The next agency on the same side of the river is the Upper Missouri, or Crow Creek. The Indians I have seen there are very quiet, respectable people, engaged in agricultural pursuits, and long for schools.

I was up to the mouth of the Cheyenne River. There the Indians seemed very anxious to have schools also. Beyond this there is a very large band living. They come in to see and watch what advantage there is to be obtained by this civilization, and seem very deeply impressed. If we can give them lands in severalty, and agricultural implements and cattle to stock their farms, I have no doubt they would all come in, for the Indians realize the importance of this matter of civilization. Beyond these is a band of Indians we must treat with before the Northern Pacific Railroad gets there. They have a great abhorrence for a surveyor. I asked some of them to let us go out and survey the land. They said they had seen men doing that kind of business along

the railroad, and they had never done them any good. The other agency is that of Spotted Tail. When it was located at Whetstone we had a very large school there, in which the children learned rapidly. That is characteristic of the Indian children. They are very quick to learn. The other agency is that of Red Cloud's Indians, who are a roving people. Red Cloud said plainly that, so long as the Government supplied him and his people with food, he did not care much about schools or missionaries. A very intelligent man has gone among them. As the Commissioner of Indian Affairs has recently been there, I hope he will say a word or two upon the subject.

I will refer to one point of great interest; that is the use of their own language among the Indians. Some of us had the same idea that they should teach them nothing but English, but those who were its strongest advocates, now think it best to teach them their own language first, and they will afterward acquire the English much easier. Theirs is a phonetic language, and a smart boy will learn it in three or four weeks; and we have found it far better to instruct them in their own language, and also to teach them English as fast as we can. It will be very difficult, if not impossible, to spiritually benefit the Indians, unless you instruct them in their own tongue. We have four Indian teachers. We have a number of ladies of cultivation who have gone out to instruct the Indians at the Yankton agency. We have three with the Santee Indians, two with the Poncas, and another who has just left here during the last few weeks. There is everything to encourage us. The Episcopal Church has raised a committee to co-operate with the Government in the work. We have appointed a special committee, with Senator Stevenson as chairman, to watch over the interests of the Indians committed to our charge, guard their titles to land, &c. The body to which I belong is thoroughly aroused, and during the last two years has spent a large amount of money in the work. They are anxious to do everything they can.

PRESBYTERIAN MISSIONS.

Mr. BRUNOT. The Rev. Dr. John C. Lowrie, of the Presbyterian denomination, will be heard from.

Dr. LOWRIE. I am very glad, Mr. Chairman, to be a listener, and I do not intend to take very much time in the remarks which I will make. I would say at the outset that our present views of the work of this board and of our church have been very much modified by the past experiences of our branch of the church in the missionary field. I am very glad that the honorable Secretary of the Interior is present. We all read with great interest his report this year, in which he recognized the idea of centering all the Indian tribes in the Indian Territory. For years I have thought this should be brought about. It would facilitate the spreading of the Gospel by the different missionaries among the tribes, and they would advance rapidly toward civilization, soon being able to stand side by side with the whites. The object of the missionaries is to give them the Gospel, and civilization will follow as the result. This has been verified in a small mission of ours in Michigan, on Grand Traverse Bay. It was then almost inaccessible. We sent a missionary there; an educated gentleman. He went there, accompanied by his wife, and they have been there from that day to within a few months. The work has been accomplished, and they have now left. The Indians were in as miserable a condition as any tribe you can find, living in wigwams, their wives cultivating little patches of corn, &c. Now they are scattered out on farms, are respected by the white people; they gave up their tribal relations, &c., and are now in a most prosperous condition. There is a very interesting volume, published in 1838, in London, containing evidence taken before a committee of the British Parliament in relation to certain Indians. It is a valuable book, showing that the true way of reaching these people is through the Gospel itself. The Gospel first, then civilization. The order should not be reversed. This doctrine, is ground upon which we should all stand. My observation of this work has convinced me of the truth of it. The church with which I am connected has always taken a lively interest in Indian missions. When some of the Indians who are now living in the Indian Territory were residing in the Carolinas, we had missionaries among them. A large majority of our laborers have been sent among these people, and the amount of money expended for them has run up to many hundred thousands, perhaps millions. The church has two boards of missions—the foreign and home. Thirty years ago this work was placed in the hands of the board of foreign missions, where it remains to this day. We did not ask for any of the agencies. In fact it was considered doubtful if the plan did not involve the uniting the church and State, and some were disposed to remain at arms length. But the more closely we examined the subject the more we became convinced of its feasibility. It was perhaps a little unfortunate at the outset that the agencies were not tendered to the denominations whose representatives were on the ground. It would have been better if the agent had been of the same view as the man already on the ground. The following is a list of the agencies finally assigned to us: (See Appendix, page 180.) Ten in all were tendered to us. Some difficulty was experienced in securing agents, and we finally published a notice calling for agents, stating the amount of salary

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and other information concerning the subject. In response to this we received applications from all parts of the country accompanied by recommendations as to the fitness of the applicants of the very highest order. We considered the salary sufficient. It would be a small compensation, but would enable them to live; and we felt that the agents should be actuated by a higher motive than the mere question of salary. So far as we know, the men we have nominated for appointment are respected in the Department, and are, I believe, highly competent. They are, with one exception, professed Christians. In regard to the agencies, our friends in New Mexico and Arizona write to us that they found it extremely difficult to do anything in the way of education. In some cases the Indians are not on reservations, but are roving about, and it is impossible to carry out any plan among them. The necessity for their being put upon reservations is very great. The Navajoes are now in a position to require buildings, and yet they cannot be furnished for want of funds. I know it is the purpose of the Department to obtain these funds, but it has not as yet succeeded in doing so. Until these buildings are provided it is impossible for the missionary boards to go on and put up those buildings. In the first place they have not the funds; in the next place they have not the land. I, for one, have no desire to see missionary boards owning a foot of land, but the Government should let them have and retain the use as long as they are engaged in the work. We are making some progress in the civilization of the Indians. Cochise, a chief whose name has been associated with many acts of violence and bloodshed, has been induced to come on to a reservation, and will visit Washington in response to the persuasions of one of the agents, who was appointed upon our recommendation. By winning the confidence of Cochise, he has been induced to give up his roving life and become a friend to the whites. Among the Navajoes and other tribes we have started schools—among the Senecas, the Lake Superior Chippewas, the Creeks, (where we have no agent.) In all of these missions there are day and and boarding schools. The condition of the Nez Percés is very remarkable, and the encouragement is marked. The old missionary, Mr. Spaulding, has gone back and been received with open arms. In the education of the Indians I think both the English and Indian tongue should be taught. If possible, teach them in their own tongue, but not exclusively. You have greater access to the mind of a people through their own tongue than through a foreign one. I heartily concur in all that has been said in regard to the beneficial influence exerted by Christian women over the Indians. In regard to this question of compensation of agents, I think if you make these places a temptation, if you give such salaries as will induce men to go out into this Indian country, you may not get as good men as you can on a less support. It gives me great satisfaction to be able to meet my friends of different denominations and talk over these questions, for I am in perfect sympathy with them. I am very much impressed with the idea that the Indians are now in a very critical period of their history. It is clear to my mind that the Indians' cause cannot remain much longer as it is. They must go on reservations and they must be compelled to stay there, or a conflict between them and the white people is inevitable, and then the Indian is sure to go to the wall. They must go on reservations where they will receive the protection of the Government, and where they will receive Christian teaching. If the Government will hold on to this policy for the poor Indians, and if the Christian people will only come forward and furnish the right sort of men, we shall see their men capable citizens. Some of the Indians are present, one in particular, who I invited some years ago to visit me at my house. I was very much pleased with him at the time, as were some friends who were present. I hope we may hear from him now.

Mr. BRUNOT. There are some gentlemen here, representatives of the Cherokees, Creeks, and, I believe, the Choctaws, and Chickasaws, and it is designed to call upon them for some remarks. General Walker, I learn, cannot be present with us this evening, and we would like very much to listen to any remarks he may think proper.

General Walker asked to be excused.

On motion of Mr. Stuart it was resolved that when the meeting adjourn it be to meet at half-past 7 o'clock this evening.

Mr. ANSON M. POWELL. Last October and November I took a trip to the Pacific coast, and what I saw and heard there in relation to this great question enables me to regard every word I have heard here this morning concerning the hopeful condition of this experiment as literally true. Especially do I concur with what has been said in regard to the presence of women among the Indians. The Government should send them there and pay them for their services. The benefit it would be to the Indians would more than equal the expenditure. One single company of soldiers sent out on an excursion costs more than it would to maintain a dozen women among the Indians a year. The presence of the troops among the Indians is, as you all know, very demoralizing. I had no conception of the diseased condition of the Indians until I went among them, and this I regard as the greatest obstacle in the way of their civilization. On the Pawnee reservation there is a school under the charge of a capable Christian woman, and one of the conditions of the children entering the school is that before coming into the house he shall go to the wash-dish and put himself in order; and not only the children do that but also the men who have been attracted to the school.

This shows what the presence of a Christian woman will do. In regard to these certificates of allotment of lands to Indians, I think, if it is possible, the Government should give them some better title and secure them more firmly in the homes that they have been led to believe belonged to them. Especially should this be done in view of the many railroad interests to be found in the West. The Indians do not seem to be aggressive, but their friends are, and there is certainly cause for serious concerns. The whites are antagonistic to the present policy of Indian civilization and to all who have charge of it. I followed Mr. Colyer through some portions of the West this fall, and if I had not known him personally I should have become strongly prejudiced against him from the manner in which he was abused by the people. There is great danger that, if the Indians are not firmly secured in the possession of their homes, but are liable to be moved from time to time, the work which has been done by those at present engaged in the good cause will have to be done over again. The board of Indian commissioners should endeavor to accelerate the civilizing and Christianizing influence among the whites, and thus secure their co-operation with those who go among the Indians. There is a feeling of intense bitterness and hatred felt toward the Indians, such as I had no idea of, and if this board can do anything to improve and modify that feeling among the people they should do so. I can say amen, heartily amen, to what has been said about suppression of the whisky trafic, and if there can be more stringent legislation upon the subject it would be desirable. I forbear, however, to dwell, simply saying that going out to observe somewhat as to the result of the experiment I returned with two distinct impressions. One was that the experiment was a very large undertaking, larger than I had apprehended until I saw something of it; and second, that large as it is, and attended with so many difficulties, it is in an encouraging state of progress.

Mr. HARVEY. It is, perhaps, natural that there should exist a feeling on the part of the whites against the Indians and their friends, such as has been described by the gentleman, and to some extent allowance should be made for it. I do not think it is indulged in so much by the real settlers, but that it is simply the expression of that restless element which has temporarily gathered in the frontier towns and along the Pacific Railroad during its construction. In Wyoming we were told that we would not get home before the Indians would be murdering and robbing the settlers, but there has been no complaint as yet.

The conference then adjourned to meet at the same place at half-past 7 in the evening.

EVENING SESSION.

ARLINGTON HOUSE, *January* 11, 1872.

Commissioner BRUNOT in the chair

By invitation, Hon. William P. Ross, of the Cherokee delegation, addressed the conference. Referring to the early history of the Cherokees, he said there was as much interest in the Indian question during the administration of General Jackson as at the present time. Some of the ablest statesmen and jurists in the country took part in the discussion. The most aggressive measures were resorted to by States interested in the removal of the Indians to accomplish that object. Missionaries were imprisoned as felons without cause, and their lands were parceled out by lottery. The decisions of the Supreme Court were in favor of the Indians but availed nothing, as the President failed to enforce them. The Indians were driven from their country at the point of the bayonet, and removed to their present homes in the Indian Territory with the most solemn guarantees for their protection in the future.

The Cherokees numbered something like 18,000 souls, including, in round numbers, about 400 whites, 900 Delawares, 700 Shawnees, and 1,500 freedmen, adopted citizens and incorporated into the nation with the rights and privileges of native-born citizens, and who are living to-day in peace and harmony and steadily improving in their condition. They have a regularly organized elective government, with executive, legislative, and judicial departments. Their government is supported by the interest derived from investments in United States registered bonds amounting to nearly $2,000,000; one-half of that is applied to defray the ordinary expenses of government; three-fourths of the other half to the support of schools, and the remaining fourth to the support of orphan children. They have now sixty free schools scattered over their country, and have just authorized the establishment of an industrial school for the orphans; appropriating $10,000 and two miles square of land for its support, besides the regular fund. They have a commodious brick capitol of comely proportions and suitable accommodations for the sessions of the two houses of their national councils and their supreme court, including offices for their executive, treasurer, superintendent of public schools, auditor of accounts, &c. The denominations among the Cherokees are Baptists, Methodists, Presbyterians, and Moravians, and a large proportion of the adult population belong to one or another of these churches—the greater proportion to the two first named. Their schools are taught in English, and a newspaper, ably edited

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by a member of the nation, Mr. W. P. Boudinot, is published weekly in the English and Cherokee languages. If let alone, he did not think that their most earnest friends would have cause to complain of their future development. So far, all complaints about their condition came not from them—they were anxious to be protected in their homes and institutions—but from interested parties beyond their country. He fully indorsed the remarks of previous speakers about the allowing of the Indians to remain peaceably upon the present reservations, particularly in the Indian Territory, which should be as sacredly preserved as it had been solemnly pledged by all departments of the Government for the exclusive homes of the Indians as long as "grass grew or water ran." The influences at work to "open" this last home of the race are powerful, representing great and diversified interests. White men all around them want their lands, and railroad companies want it with their contingent land-grants covering from 8,000,000 to 10,000,000 of acres of the choicest portions of the Territory. Politicians want it, to appease their constituents at home and open up a new field for place and preferment. It is said we have too much land. This is a mistake, when the now overrated character of the country shall be duly estimated, and the Indians from Kansas and elsewhere, who must find new homes, shall be brought into the Territory. But even if such were the case, what more right has any man to say that I and my children shall have only so much of that which is our own, than he has to parcel out, upon the same principle, the lands, money, houses, and possessions of the citizens of your cities and States? The constant agitation of the Indian question is most injurious in its effects upon the Indians, and would demoralize any people. How can you expect them to build substantial houses, mills, and farms, plant orchards, and make comfortable homes, when they have no assurance that they will not soon be driven from them without so much as adequate compensation?

The question of a territorial government now deeply interests us. "The Okmulgee Constitution," adopted at a general council of the Territory in 1870, and which was framed for a purely Indian organization, with limited powers and within the purview of their treaties, has failed to be put into operation in consequence of amendments proposed in bills before Congress, and which entirely change its character and made it simply a territorial government of the United States. These amendments placed the appointment of all its executive and judicial officers in the hands of the Executive, and deprived them of any voice in electing those to rule over them; a change to which whites would not consent. With every confidence in President Grant, they could not foresee the character of men who might succeed him in the executive chair and change entirely his policy of justice and humanity, already productive of purifying and happy results. If let alone, the civilized tribes were destined to exert a wide influence over their wild brethren of the plains. They met in council last April, established peace with them, advised peace toward the whites and invited them to visit them at their homes and to adopt their habits of civilization. Since then there have been no serious disturbance and no bloody raids, by any of the Indians then represented, into Texas. The party guilty of the Fort Richardson massacre were not at the council, but were then on the war-path, as alleged, against the Ute Indians. He was most hopeful for the future of even those Indians.

SAMUEL CHECOTE, principal chief of the Creek Nation, was invited to address the conference. The chief spoke, through an interpreter, D. N. McIntosh, in brief as follows:

I am glad to meet with the gentlemen of the peace commission, the honorable Secretary of the Interior, and the officers of the missionary societies present. I believe that you are here to do the work your Heavenly Father has given you to do. I have listened with great gratification to your reports of the progress of Christianizing and civilizing the Indians. Our people once occupied the country east of the Mississippi. While there the missionaries came to us and taught us the law of one common Father to all men from the law of God. They were sowers, sowing the good seed which was afterward to spring up an hundredfold among them in their new homes in the Indian country. It was to them the fountain of all knowledge, and shed light upon their people which has since spread all over their land. They began to learn to cultivate the soil, raise stock, and follow in the path of the white man. For this progress they are indebted to the Methodists, Baptists, Presbyterians, Moravians, and Episcopalians, and they still pray earnestly that these religious bodies will continue their efforts among them, and that the Creeks may still further advance in Christianity and the arts of civilization. If he had planted a field and saw it growing prosperously he should feel that it deserved his careful attention until the grain had ripened and the harvest was gathered. Particularly do they desire that their children shall be educated in the English language. The old people should have translations read to them.

The Creeks have thirty-two neighborhood schools, and two manual-labor schools, filled with pupils. Soon after the late war closed, the Methodist manual-labor school took fire and was destroyed. The Creek council appropriated $10,000 to rebuild it. When completed there were eighty scholars admitted, and over fifty additional applicants rejected for want of room.

We have heard that bills to organize a territorial government for our country are being pressed upon Congress, and it alarms our people. If they are passed and become a law, it will let into our country a large class of bad white men with whom our people, under the present laws, cannot cope. Under the treaty of 1832, their land was divided up into severalty for heads of families. As the Creeks were many of them not sufficiently advanced to retain possession of this land, white men would swindle them out of their land. It would be like placing an uneducated boy in college to place these people in the midst of crafty, designing, and educated white men, with all the law on their side. His people would regard such a territorial government as a great judgment sent to afflict his people. When a child is about to be hurt he runs to his father or mother. So with his people; they fear trouble, so they send him and his colleagues to see the Great Father. We have great confidence in the several religious societies whose officers are present, because they have been our firm friends in times past, and they have confidence in the President when he selects such men as he now sees present to council with him in his care for the Indians. I believe it was God who put it into the heart of the President to select such men, as I understand from the book of God he sometimes selects special instruments for his own great purposes.

Governor PITCHLYN, late chief of the Choctaws. I am unwell, but glad to speak a few words in regard to missions. There are two subjects before us, the religious and the political; the first we love, the second we dread. Mr. Kingsbury, our first missionary, came with the Bible, and said it was the word of life. The Choctaws received him with open arms. He established manual-labor schools. We were in our original Indianism. We organized temperance societies, and had a liquor law. The first liquor law of our country was established among the Choctaws by themselves. We had then a code of written laws, in 1826. In 1827 we had a great revival, amidst great rejoicing. Old warriors, fighting men, joined the church. In 1829 the State of Mississippi passed a law forbidding any Indian to exercise his functions as an officer of the Government. Cruelty and oppression from the whites came upon them in the days of Jackson. Our people wanted to fight. There were no commissioners then. The Secretary of War, General Eaton, came down there. Whisky was poured out by barrels, to corrupt our people. They forced us out of our homes. We went to our new home in the Indian Territory, not to hunt buffalo, but to build churches, schools, &c. The missionaries went with us; we loved them. We prospered, had cattle, sheep, and corn-fields. Then the war came, and down we went. The missionary boards deserted us, and darkness overwhelmed us; but now we are reviving again. I was there last summer. I heard the same old Gospel again. One native Choctaw here, a blacksmith, preached the Gospel and led five hundred converts. He worked at his trade in the day, and preached in the evening; sometimes he preached day and night. He got no pay for preaching. The Bible has saved us with its precious Gospel. It is the politicians who ruin us. I shall always remember with gratitude the "American Board" and the "Presbyterian Board;" they saved me.

Rev. S. B. Treat said the first law passed by the Choctaw nation, after it crossed the Mississippi, was a liquor law similar to that which the State of Maine afterwards received so much credit for.

At the earnest invitation of the chairman, the Hon. Columbus Delano, Secretary of the Interior, occupied the undivided attention of the conference in a careful and deeply interesting statement of his views upon the present condition of Indian affairs. As there was no reporter present to give a phonographic report of the address, the brief taken by the secretary of the board is withheld from publication at the request of Mr. Delano.

The conference then adjourned to 10 o'clock to-morrow morning.

MORNING SESSION.

JANUARY 12, 1872.

Commissioner Brunot in the chair:

Mr. BRUNOT. We shall be glad to hear from Mr. King, of the society of Orthodox Friends.

Mr. KING. The branch of the society which we represent has various committees appointed to take charge of this missionary work among the Indians. One of them has charge of all legislation that is desired in the prosecution and advancement of our work. We have also a committee on finance, and one to take into consideration the applications of teachers, mechanics, and farmers. It being impossible for all the members of the executive committee, that is charged especially with the work among the Indians, to visit the various agencies under our control, and report as to their condition and progress, one of the members was delegated to perform that duty. He spends part of his time in Washington, and part of it in the Indian Territory. Dr. Nicholson, the member designated, who is with us here, has been very careful to study up everything relating to Indian legislation, laws, treaties, and everything connected with the interests of the Indians. It is proposed to establish a yearly meeting within

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the State of Kansas, who will, undoubtedly, render valuable service in our work. This subject has created the liveliest interest among our people throughout the land, and quite a number of our young men are coming forward and offering their services. Our church has not been very active heretofore in this line, but always more or less so. Within the last few years, as I have said, there has been an evident increase of interest, and we believe it has proved to be a blessing to our church in its general religious welfare.

Mr. JANNEY. We find that this Indian work in our religious body has had a very good effect upon the society itself. Indian aid societies have been formed and in various ways we can see the beneficial result of the efforts in this direction upon the vitality of the body.

Mr. BRUNOT. Dr. Dyer, I believe, is not here this morning. The Episcopal society has two missionary organizations; one, I understand, that has charge of this particular work. Will Mr. Welsh favor us with a statement in regard to it?

Mr. WELSH. The work, in connection with the Government, was commenced last October a year. We had the same horror of church and state that Dr. Lowrie has spoken of, but when the President of the United States, through the Secretary of the Interior, pressed upon the body the nomination of agents, and informed us that the politicians had nominated men of very objectionable character and would undertake to get them through, the church was dragged into it. The work was first in charge of the two organizations to which the chairman has referred. They were composed of churchmen and laymen. There was not at first much interest manifested in this work of Indian missions, but the more they became engaged in it the more they realized the importance of it. They had representatives in Washington a great part of the time, procuring legislation, who found great readiness on the part of Congress to listen to them, and to take into consideration their suggestions. In one instance one of the committees of Congress allowed the representative of the Episcopal Church to take part in the discussion, thereby showing the interest felt by the members in the matter. A commission was organized, under the authority of the church, to watch over the interests of the Indians here in Washington. Colonel E. C. Kemble is giving his whole time to it, visiting the Indian reservations during the summer and returning to Washington in the winter. That commission also appointed a committee from among its own members, with Senator Stevenson as chairman, to watch the legislation, and it is hoped that the other societies will organize in the same manner, that there may be a general co-operation in this matter. In view of the already extensive railroad interests in the West, it is impossible to make any headway unless the interests of the Indians are carefully guarded. An Indian peace association has been formed in Philadelphia, that furnish clothing, books, &c. They also induce ladies to go among the Indians. These ladies first receive a course of training in connection with a school for missionary women, and then go out and unite their efforts with those of the agents in the work. There is no difficulty now in getting the very best men to act as agents.

Mr. BRUNOT. I hope we will hear from gentlemen on this subject their views without special invitation.

Mr. HARRIS. I have taken a great interest in this matter, and also in the plans of the different denominations to carry on their work by special organization. It would be very difficult for our church to create a separate board for this purpose, and we think it would be unnecessary. The supervision of this work is in the hands of the board having charge of domestic missions. Soon after the assignment of agencies to us we were asked to nominate several agents within the State of California. These agencies were not first formally placed under our charge, nor in fact that of any other denomination that I know of, but our annual conference in California when they met appointed a committee of their own body to take charge, so far as it could, of the interests of the Indians in that State, and they agreed upon a list of agents for certain agencies in that conference, and agreed also to ask the President to appoint the persons recommended by them. Their report and recommendations were approved by the annual conference, but our board declined to indorse this action on the ground that the agencies had not been assigned to us. Mr. Sargent, who was a Representative in Congress, took that list and went to Commissioner Parker, and he, through the Secretary of the Interior, sent it to us, with the request that if we approved it to say so; and if not, to nominate such persons as we saw proper. That is the way the California agencies came under our control. We can go no further than we have gone, except that I intend to get definite information in relation to the Indian schools, &c. We have not yet established schools at our own expense, nor have we built churches.

Remarks were made by Commissioner Brunot, Dr. Lowrie, Dr. Harris, Mr. Powell, and Mr. Welsh.

At noon the meeting adjourned, to give the use of the hall to the invited guests present to continue the conference, the board to meet again at the call of the chairman.

VINCENT COLYER,
Secretary.

GENERAL MEETING OF FRIENDS OF THE INDIAN.

At a convention of the representatives of various religious denominations, who are engaged in the work of Christian civilization among the Indians of the United States, held in Washington, D. C., January 12, 1872,

On motion of W. Welsh, Dr. Harris was called to the chair.

On motion of J. V. Farwell, Dr. W. Nicholson was chosen secretary.

The chair called on Hon. F. R. Brunot for an account of his observations during his recent tour of inspection among the tribes west of the Rocky Mountains.

Mr. Stuart made explanations of the relation of the board of Indian commissioners both to the Government and to the different religious denominations.

Mr. Powell expressed a belief that there is a powerful and increasing public sentiment in support of the President's Indian policy; and at the same time he knew that there is an increasingly powerful combination of interests, having for its purpose the overthrow of this policy. He spoke by authority, not captiously, but in earnest desire to arouse the friends of the Indians to action, in order both to influence public sentiment and to direct legislation.

Mr. Bentley moved a committee on resolutions, to consist of five members, to be appointed by the chair, which motion was adopted.

Mr. Tatham presented resolutions, which were referred. He prefaced their presentation with remarks upon the influence of organized effort in removing evils, as lately exhibited in New York, for instance. One great difficulty in this Indian work is the ignorance of the people at large upon the real condition of affairs. We must give them light. Set before them the effects of maladministration, and arouse them to the importance of Christian reform, and to produce this result the different religious denominations must unite their efforts.

Ex-Superintendent S. M. Janney offered a resolution, which was referred.

The chair announced Messrs. Tatham, Janney, Lowry, John A. King, and Whipple, as committee on resolutions. Hon. William A. Phillips then addressed the meeting.

REMARKS OF HON. WILLIAM A. PHILLIPS, OF KANSAS.

Mr. CHAIRMAN: I felt under obligation to the board for the kind invitation to be present, and intended to listen rather than to speak. I listened with great pleasure to the reports of the representatives of the religious bodies who have the Indian work in charge, gratified that all the reports indicated marked improvement, the deep interest of the parties in the work, and gave clear indications of a great and good reform in Indian management. I was also pleased to see that on many vital points of the vexed Indian problem the commissioners appear to have been rapidly acquiring what I would call a good Indian education. Among these was the deep interest taken in the education of Indian females. I remember of asking John Ross, the distinguished governor of the Cherokee nation for forty years, what he considered the saltent causes of the superior civilization of the Cherokees. Among other things he said:

"Formerly they used to educate the males only. A few Indian men would be educated and go back and marry the uneducated women of their tribe. In many cases they would seem to sink to the old level. They might exhibit their culture when called on in some special cases; often there seemed to be a total relapse; in most of cases it left few fruits. Then we tried to educate the women, and when we did we made the first permanent and substantial progress."

I can corroborate the testimony of that distinguished gentleman, to whom more than to any other man the Cherokees are indebted for their advancement. During the war, whenever I entered the house of a woman educated at the Cherokee female seminary, I found refinement and culture. I also found flowers on the mantel-piece, books and other evidences of taste and thought in the house, and could see in the dress and in the faces of the children the fruits of the mother's civilization.

I will offer you but a few thoughts on points which have been partially overlooked. Something has been said about the continual difficulties which seem to exist between Indians and settlers, and the constant distracting questions about Indian reserves. Now, there never ought to be a particle of difficulty of this kind. A few simple and just rules would forever end these troubles. I remember conversing with Senator Henderson, then chairman of the Senate Indian committee, about a measure for the "relief" of certain intruders on an Indian reserve in Kansas. He said, "I suppose, Phillips, there is so much clamor about this that we will have to do something for the relief of these settlers; but hereafter I will never cast a vote to relieve or sustain intruders on Indian lands." I remarked, "How much stronger, Senator, will you be in the position you propose assuming, when you have created another precedent of that kind?"

The truth is that this encouragement to lawlessness is to blame for the whole matter. It is a premium to those who trample United States laws under foot. And why are squatters continually seeking to encroach on Indian lands? To-day there are

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thousands of people on the borders of the Indian Territory, in Missouri, Arkansas, Texas, and Kansas, looking over the line, and seeking the opportunity to subvert the Government Indian policy and enter lawfully or lawlessly. Why do they not settle on the millions of acres of unoccupied land in Kansas, Texas, Nebraska, and all the Territories of the West? I will tell you the whole story in a nut-shell. The Indian lands, sold and patented to them by the Government more than thirty years ago, have a greater market value. It is simply land speculation. Some of these lands are worth from five to twenty dollars an acre, and there is a wicked and perverse desire that the Government should seize and confiscate it, or take it for a low nominal price, and let these white people take the advanced price and thus make money by what is simply robbery. The remedy for all this is very plain. In the first place enforce the laws; never wink at or encourage their violation. Let intruders on Indian reserves know beforehand that they will have no indulgences, and that their lawless acts will not be connived at. Whenever it may be necessary to reduce reserves or to sell Indian lands, let it be done only with the consent of the owners, and then let it be faithfully sold for them for its full and fair price in the market of the world. Do this honestly and there will be forever an end of this trouble.

Something has been said about the "Indian policy" of the Government. I honor the spirit and purpose of the Government in placing Indian management in the hands of this commission, and of the religious bodies in the country. Still, it cannot with propriety be called a policy; a policy may grow out of it. On you, gentlemen, rests the burden of that work. What has been called the "Indian policy" of the Government has been varied, checkered, and unsatisfactory in the history of the colonies and of the republic, beginning with the times more than two hundred years ago, when a handful of weak settlers were glad to make a treaty under the most solemn guarantees, with the powerful tribes of the country, to get possession of limited portions of the soil, and running on through many vicissitudes, until the head of that department of this great Government which has charge of Indian affairs announced last night that the title of the aborigines, which runs further back than human record, who were placed on it in the providence of God, and which is the most ancient and honorable title known to man, is merely a possessory or occupancy right, and that the actual title vests in the European populations.

Few people fully comprehend the actual condition of the Indians as a distinct people. We are told, for instance, that Mexico makes no Indian treaties. This latter is not strictly correct, but for the general appearance of its correctness, it is proper to say that it arises from a different social condition. In the early settlement of this country, the French and Spaniards freely intermarried with the Indians. Their social systems became fused. Not so the English colonies. Juarez, an Indian half-breed, is president of Mexico. In this country, with a few exceptional cases, the Indian race were kept as a distinct people. Amalgamation was not much esteemed. Their land system, the communal, was different from ours. Their morals were founded on other ideas. We hooked to, and longed for their extermination. Now, the Indian population is simply a fact in our social economy growing out of this. If there is a wrong, it is our fault. To ignore our bargains with them, is simply to rub out the slate after getting our share of the bargain. They have, indeed, felt the strength of Christian civilization, without feeling its justice, Christianity, or mercy.

And thus I say that our Indian policy is no more a policy than the intercourse laws are a code. The latter constitute a slim bundle of fragments. They only pretend to punish one or two infractions of Indian rights, introducing liquor, for instance. There is neither penalty nor adequate machinery against intruders. To put them out is like two men standing by a pickpocket, one to hold him, while the other pulled his hand out of the victim's pocket as often as he put it in, but unable to punish him. The interests of justice demand adequate punishment for every violation of Indian rights, and that Indian interests and Indian life be not tried by border juries.

Something was said about the embarrassing question of land grants in the Indian Territory to railroad companies. I was pleased to hear the Secretary define the different kinds of title held by Indians. First, land bought by Indians from the United States Government for money or lands elsewhere, and conveyed to them by patent in fee simple, as it has conveyed lands to other men or companies; the land purchased or exchanged in the same way held by treaty obligation, but not patented, and, lastly, land originally held by Indians, and still held by them, their right to which was recognized by the Government. The truth is, where we have guaranteed either of these titles by solemn treaty, we are in no condition to invade or call them in question. If they lack anything of a perfect title, it is our fault, and we cannot legally take advantage of it. Anything else is mere violence. Before the treaties of 1866, certain bills were put through Congress, by which the Government agreed to extinguish the "Indian title" when it could be done "with the consent of the Indians, and not otherwise." Now land held by patent is not "Indian title," and neither is land sold to the Indians by us for a consideration. It would just be as absurd to grant to a railroad company alternate sections for twenty miles wide, on each side of a road from Washington to New York, and equally just to take such land, whether it was worth five or one hundred dollars an acre, for, say a dollar and a quarter an acre, and give it to such a company.

There is no law or equity in this. Government may take land for public purposes, on paying its proper value for it. It cannot seize from one to give to another. There is no legal point here we need fear.

But more, the treaties made after these acts of Congress recognized no such grant. These were solemnly ratified, and are supreme law. We do not believe that even an Indian reserve could be violated under such circumstances.

But further, have we an Indian policy? Is it the purpose to keep the Indian Territory for Indians? Is the experiment of Indian civilization really to be honestly tried there? At the present moment we are moving tribe after tribe of semi-civilized and barbarous Indians there, on the pretext of trying the experiment. Shall we, then, give great grants of the land of these people to railroad companies, and be compelled to circumvent and destroy our whole policy in order that they may find purchasers for it? At first these companies thundered against the Indians for raising a Chinese wall to stop railroads and the march of civilization. They demanded a route to the Gulf, on the plea that the interests of commerce required it. Right of way for their roads was granted them by the Indians by treaty. Now they demand land to pay for the building of their roads, on the plea that their legitimate business could not have got them built.

I want the commission to look this matter square in the face. Is there to be a belt forty or fifty miles wide, each way through the Territory, filled by white people, who will have grog-shops all the way along? Under what law are these people to live? Not under Indian law? Shall there be a lawless belt, or shall we be forced to destroy the Indian governments and Indian civilization; to revolutionize our so-called Indian policy, and blast it, in its very inception, in order that great corporations may make money through our bad faith out of lands that neither belong to them nor the United States?

It is sixteen years since I went to Kansas. Then the different tribes had funds and reserves, including the best lands of the State, guaranteed to them. Under various projects of civilization, they were induced either to sectionize, or in some way to admit white settlers. Behold the result. To take away the fragments of these people before they are utterly destroyed, the Government is making haste to remove them to the Indian Territory, and now, before they are all in their new home, are we to be in haste to repeat the same wretched experiment?

A word about a territorial government for the Indian Territory. It is no doubt desirable as soon as it can honestly and really be done, to consolidate these different nationalities. The job, however, is a far greater one than most people anticipate. I had companies or regiments from most of these people in my command during the war, and from ten to twenty thousand refugees of all kinds around my camp. I think I know something of them. Their degrees of civilization widely differ from the Cherokee, with their complete legislative, executive, and judicial system, to the Osages, and still wilder Comanches, who have little government of any kind, and none but their wild tribal one; of voting and judicial matters they have no experience. Even in a council or legislature, each speech and bill, or motion, would have to be interpreted into twenty or thirty languages. I think they can be educated to the highest standard, but it will take effort and time. To destroy the good governments already there for such an experiment would be disastrous. It should be a work, and a great work—not an arbitrary act. Who is urging this measure? The Indians themselves protest against it. It is pressed by the railroad companies, who wish to take their lands, and by the squatters, who are hungry to jump upon them.

In closing, I would entreat you to give these matters your profound attention. Great issues hang upon them. Mistakes we cannot afford to make. It is my opinion, and I submit these three points to your judgment: First, to maintain the integrity of their possessions, and that their lands shall never be taken but with their consent, and only for their full value to them. Secondly, that no territorial government shall be forced on them, or introduced, or permitted until they are prepared for it, and that it shall only be a government of their own people; and, lastly, that we make every honorable effort to Christianize and civilize but never arbitrarily change their condition, until they shall really have been prepared for the change; that we will not permit our wish, that they be civilized like us, to run away with our judgment; that their consent be obtained, and that they be encouraged to make necessary changes, rather than driven into them, well knowing that the latter will surely fail and only make them vagabonds and outcasts in our midst.

The convention then took a recess of forty minutes to allow the committee on resolutions to retire and report.

After recess,

The committee on resolutions reported the following, which, being separately considered, were unanimously adopted:

RESOLUTIONS.

Resolved, 1st. That this convention heartily approves the humane policy of the Government toward the Indians, and we earnestly recommend that they be secured in possession of their lands, and be protected from encroachments.

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2d. That this convention has listened with deep interest and gratification to the reports of benevolent work among the Indians during the past year. These reports prove that our Indian population are not only capable of elevation to a high standard of civilization and Christianity, but that many of them desire to realize the advantages and consolations they insure; that the progress of the Indians in these respects during the past year have been far beyond our expectations. They also show that serious obstacles in the way of this grand consummation consist in the evil example and influence by which, in many cases, they are surrounded, and by the insatiable cupidity and avarice to which they are subjected; that official documents show that hundreds of millions of dollars have been expended within the last fifty years in wars against them, which might have been avoided, and that there is no just reason for withholding from these native inhabitants of our land the protection and privileges of law extended to all other people. Therefore, we invite all our fellow-citizens, without distinction, to unite with us in all proper measures to secure to the Indians all the guarantees of justice and right which we claim for ourselves.

3d. That this convention again recommend to the benevolent organizations here represented, to consider the expediency of forming Indian committees or associations, to awaken and foster an intelligent and deep interest in the civilization of the Indian.

4th. That this convention favors the widest possible circulation of the information given at these meetings.

Francis T. King offered the following resolution, which was unanimously adopted:

Resolved, That the convention heartily appreciates the services of the board of Indian commissioners, and extends to them our sympathy, encouragement, and co-operation in their self-sacrificing and arduous work of supervision and reform in the Indian service.

Dr. Ferris offered the following resolution, which was unanimously adopted:

Resolved, That the board of Indian commissioners be requested to endeavor to make arrangements with the Government for permission to Indian agents, teachers, and physicians at their respective agencies to purchase subsistence stores at the same rates as those paid by officers of the Army.

Upon motion, the convention then adjourned *sine die*.

W. L. HARRIS, Chairman.

W. NICHOLSON, *Secretary*.

REPORT OF THE EPISCOPAL INDIAN MISSIONS.

PHILADELPHIA, *January 8, 1872*.

Hon. FELIX R. BRUNOT, *Chairman*:

At the request of your secretary I send a brief account of the Indian missions of the Episcopal Church, by which you will perceive that the two missionary organizations have united in forming an Indian commission, which comprises fifty clergymen and laymen. In addition to the executive committee, a committee has been raised to supervise the legislation on Indian affairs, and to protect the rights of the Indian with Congress and before the courts when necessary.

The house of bishops and the house of clerical and lay deputies took decisive action promotive of Indian civilization. I will briefly reply to the printed questions to Episcopal missionary societies.

The Episcopal Church has the care of seven agencies, five of them in Dakota Territory to Sioux Indians and Poncas, one to Sioux in Wyoming Territory, and one to Shoshones and Bannacks in Idaho.

The names of agents in Dakota are: Dr. Holmes, at Yankton agency; Dr. Livingston, at Crow Creek and Lower Brulé sub-agency; Mr. Kones, at Cheyenne agency, on the Missouri; Mr. Risley, at Spotted Tail's Upper Brulé, at the head of White Earth River; Dr. Daniels, at Red Cloud's agency, in Wyoming Territory; Mr. Irwin, agent of the Shoshones and Bannacks, in Idaho.

There are five principal schools, with branches; three of them are on the Yankton reservation, one on the Ponca reservation, and the oldest and chief school is on the Santee reservation in Nebraska, where the agent is a member of the Society of Friends. All are day schools, with from 300 to 500 scholars, and in several of the missions a few Indians are taken into the families, and some are sent to distant schools for thorough education. If the various religious bodies will undertake the education of the Indian at their own expense, it will double the efficiency of their missions, hasten the work of Indian civilization, and save the Government an outlay of money fully four times as great as it will cost the religious bodies to whom the supervision of the civilization is intrusted. This matter is so important that it will be well for the board of Indian commissioners to consider it carefully, and to impress it upon Christian people if they deem it as important as we do. Our missionary associations understood the value of education, and also of medical relief in foreign lands, and surely it is even still more important in dealing with our home heathen, who are driven from their hunting-grounds by Christian civilization.

The Episcopal Church has sent out twelve teachers; six of them being men and six women, besides eight or ten Indian teachers, five of whom are ministers.

The Rev. G. A. Goodnough is with the Oneidas; the Rev. S. D. Hinman with the Santee Sioux; the Rev. I. W. Cook, with Mr. Robinson and Mr. Brooke, is on the Yankton reservation; and the Rev. J. Owen Dorsey on the Ponca reservation; Mrs. Hinman and Miss Leigh and Sister Anna, are with the Santees; Miss West and Sister Elizabeth are with the Yanktons; and Mrs. Steaforth with the Poncas.

Books, pictures, clothing, and some implements of husbandry and medicines, have been sent by the Episcopal Church, which has spent about $50,000 in the last two years in erecting buildings and maintaining its mission schools. The Indian commission asks for $50,000 to carry forward its work during the year 1872.

Encouragement and protection must be given to industrious Indians, and lands should be furnished them in severalty, with a title inalienable, except by an act of Congress. Instead of feeding them in idleness, they should be furnished with jacks, brood-cattle, and goats, as Indians soon became herdsmen, although they are slow in learning to draw all their subsistence from the soil. Ready-made clothing should not be sent for women, as they can soon be taught to make their own garments, and even to manufacture men's clothing, after they have reached a certain point in civilization. As Indians are wards of the Government, the Commissary Department should be directed to encourage them, by purchasing their products, and the War Department should further co-operate by resisting the lawless frontiersmen, who, in defiance of law, furnish Indians with whisky and incite them to plunder. If the Government will turn its attention to checking the white violations of law, the religious bodies can tame and control the Indians. The progress in civilization by Indians under control of the Episcopal Church has been marvelously rapid, as the appliances have as yet been very imperfect. When agents are properly compensated and remain long enough to acquire the language, or when the leaders of the Indian tribes learn to speak English, many of the existing difficulties to Indian civilization will be removed. The interpreter rarely has the confidence of either agent or Indian, and, being poorly paid, is rarely honest.

Yours, respectfully,

WILLIAM WELSH.

INDIAN MISSIONS OF THE AMERICAN BOARD.

MISSIONARY HOUSE, BOSTON, *January 9, 1872*.

DEAR SIR: In reply to your questions of January 6, I beg leave to say that we have but one agency in our charge. It is located on the Coteau des Prairies, and is called the Sisseton agency, with two or three aliases. The name of the agent is Moses N. Adams. There is but one school on the reservation, supported by the board, the design of which is to train up men and women who can preach and teach in the language of the Dakotas. (We have a similar school at the Santee agency.) It is our endeavor, in all our missions, to throw the burden of the common schools upon the native communities. How many such schools there are on the Coteau at this time I am not able to say.

The number of scholars registered in the training-school on the Coteau last year was nearly one hundred, but the attendance was irregular. The number at the Santee agency was one hundred and fifteen. No suggestions to make. Our agent has but just reached his post. We have sent to the Coteau Mr. Wyllys K. Morris and his wife, both of whom have taught. (The school has been in operation but little more than a year.) We pay them a salary, and they obtain their own supplies, books, &c. No collections have been made especially for this object. No suggestions to make.

I have seen no reason to doubt the general line of policy marked out in the resolutions passed at the last meeting of the Indian commissioners. I should favor, in ordinary cases, the building of school-houses by the societies. This I understand to be the opinion of Mr. Welsh.

Very respectfully, your obedient servant,

S. B. TREAT,
Secretary of the A. B. C. F. M.

VINCENT COLYER, Esq., *Washington*.

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REPORT OF BAPTIST INDIAN MISSION.

Question. Number of agencies under charge of your society?—Answer. Six.
Question. Where located?—Answer. Two in Indian Territory, three in Nevada, and one in Utah and Nevada, viz: 1. Cherokee, J. B. Jones, agent; 2. Creeks, T. A. Lyon, agent; 3. Pi-Utes, Major C. F. Powell, agent; 4. Walker River, C. A. Bateman, agent; 5. Pyramid Lake, Samuel H. Flaught; 6. The one in Utah and Nevada, George W. Dodge.
Question. Has your society any teachers on the reservation? If so, how many?—Answer. Eleven assistant teachers or missionaries.
Question. Male or female?—Answer. Male.
Question. What are their names?—Answer. George Swinner, Frank Howard, Mundy Durant, John Kernal, John Brown, Uyusada, T. R. Ferguson, William Lenty, Guy Jimeson, Thomas Green, and H. H. Cutter.
Have there been any collections taken up in your churches for this special purpose?—Answer. Only in connection with other objects of the society.
The special agency at Pyramid was abolished September 7, 1871, and is now in charge of Agent C. A. Bateman, of Walker River.

Very respectfully, your obedient servant,

JAY L. BACKUS,
Secretary.

VINCENT COLYER.

REPORT OF INDIAN MISSIONS FROM ORTHODOX FRIENDS.

Question. Number of agencies under charge of our *society*?—Answer. Ten.
Question. Where located?—Answer. In Kansas and Indian Territory.
Question. Name of agents.—Answer. Central superintendency: 1. Lawrie Tatum, Kiowa and Comanche agency; 2. Brinton Darlington, Cheyenne and Arapaho agency; 3. Jonathan Richards, Wichita agency; 4. John Hadly, Sac and Fox agency; 5. Isaac Gibson, Osage agency; 6. Mahlon Stubbs, Kansas, or Kaw agency; 7. Joel H. Morris, Pottawatomie agency; 8. Hiram W. Jones, Quapaw agency; 9. John D. Miles, Kickapoo agency; 10. Reuben L. Roberts, Shawnee agency. Superintendent, Enoch Hoag, Lawrence, Kansas.
Question. How many schools on the reservation?—Answer. Four boarding, 125 pupils; four day, 115 pupils. Also two recently opened, from which no statistics yet received.
Question. What do the agents complain of most?—Answer. Trespass of whites on reservations, and sale of liquor to Indians; both contrary to law. Also, at remote agencies, delay in receipt of goods, and poor quality of flour received through past summer and autumn.
Question. Has your society sent out any teachers to the reservation; if so, how many?—Answer. Eleven.
Question. Male or female?—Answer. Seven male, and four females.
Question. Have you been able to send them supplies of any kind, books or clothing?—Answer. Both books and clothing, though books are mostly supplied from Government appropriations. Have also assisted in furnishing boarding-school houses.
Question. Have there been any collections taken up in your churches for this special purpose?—Answer. Five thousand dollars assessed in each of the last two years upon the several yearly meetings of Friends, for the use of associated executive committee, and considerable additional amount raised in neighborhoods for aid of special missions.
Question. During your experience of the past year, have you seen any reason to doubt the wisdom of the general line of policy marked out in the resolutions passed at our last general meeting in this city, January 13, 1871? (See report of the board of Indian commission for 1870, page 110.)—Answer. No.
Question. Give any other information or make such suggestions as may seem to you of value to the Indian service.—Answer. The work of Christian civilization within the central superintendency is supervised by the "associated executive committee of Friends (Orthodox) on Indian affairs." Dr. Wm. Nicholson, general agent, Lawrence, Kansas.

JOHN B. GARRETT,
Clerk and Correspondent.

Firstmonth 10, 1872.

SANDY SPRING, MARYLAND,
Firstmonth 10, 1872.

DEAR FRIEND: Thy favor of the 4th instant was received last evening. In the present state of the weather, the roads, and my health, I do not feel able to undertake a ride of eighteen miles by private conveyance, and shall therefore be deprived of the pleasure of meeting with the Indian commission and other friends of the Indians to-morrow, as kindly invited to do by thee.
My friends and neighbors, B. Ruth Roberts, who is now secretary of the Indian commission of Baltimore yearly meeting of Friends, and Richard F. Bently, a member of our Indian commission, will probably attend. Both of them have their hearts warmly enlisted in the Indians' favor. I have made out, to the best of my ability, answers to the questions proposed in the printed circular, which I hope to be able to forward to thee by the friends above named, with ardent desires for the successful accomplishment of the objects of your meeting, and my kindest respects to the members individually.

I remain thy sincere friend,

BENJ'N HALLOWELL.

ANSWERS.

There are six agencies under our branch of the Society of Friends. They are located in the eastern portion of the State of Nebraska, and constitute what is called the northern superintendency. Four of the reservations border on the Missouri River. Of the other two, one is about seventy-five miles, the other about one hundred miles west of that river. Thomas Lightfoot is agent of the Great Nemaha agency; Albert L. Green agent of the Otoes and Missourias; Jacob M. Troth agent of the Pawnees; Dr. Edward Painter agent of the Omahas; Howard White agent of the Winnebagoes; Joseph Webster agent of the Santee Sioux.
At the Great Nemaha agency there is one day-school and industrial home for orphans. At the Otoe agency there is one day-school. At the Pawnee agency there is an industrial boarding-school with about 70 pupils of both sexes, and a day-school with about 50 of both sexes. At the Omaha agency there are three day-schools. At the Winnebago agency, three day-schools. At the Santee agency there are two mission schools. The number of scholars not known, except as given above for the Pawnees. They should all be taught to speak, read, and write the English language.
Agents complain of want of funds for schools, and to enable them to put on the improvements of their allotments, so that the Indians may support themselves. The agents all agree that there should be at least one industrial boarding-school on each reservation, to which to advance the meritorious scholars, as they are prepared therefor in the day-schools.
Seven Friends at least have gone out as teachers to the Indians—Mary B. Lightfoot for the Nemahas; Sally C. Ely and Lizzie R. Walton for the Otoes and Missourias; Phebe Sutton for the Pawnees; Theodore Gillingham and wife for the Omahas, and Sidney Averill for the Winnebagoes.
The Friends have sent out various supplies, as books, maps, slates, &c., clothes for children, and for sick, aged, and infirm persons; medicines, dried fruit, and other suitable things for the sick; scissors, needles, thimbles, &c., for the girls, with dresses ready cut out to be made up, and material for more, so as to invite them to industry.
Collections have not been taken up in our meetings, but appropriations have been made from their treasuries, and sums of money and articles of clothing and other needful things have been donated by individual members, in 1869 and 1870, amounting in all to over $21,000. The amount for the year just past has not been ascertained.
It is very desirable and strongly to be recommended that the Indians in this superintendency may have some reliable guarantee, that the improvements they make on their allotments shall be permanently theirs to enjoy where they now are, undisturbed, as long as they desire to hold them.

BENJ'N HALLOWELL.

VINCENT COLYER,
Secretary Board Indian Commission.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH,
Mission House, 23 Cedar Street, New York, January 16, 1872.

DEAR SIR: Your favor of the 6th instant was duly received, containing inquiries concerning the Indian agencies, for which nominations were made to the appointment of agents by this board of missions. I reply to these inquiries with pleasure, so far as practicable.
1. The agents appointed upon the nomination of the board are as follows: Mr. Theophilus Griffith, Choctaw agency; Henry Brehner, M. D., Seminole agency; Mr. Charles F. Roudel, Cimarron agency, New Mexico; Mr. James H. Miller, Navajo agency, New Mexico and Arizona; Mr. Andrew J. Curtis, Mescalero Apache agency, New Mexico; Mr. Williamson D. Crothers, Moqui agency, Arizona; Mr. Orlando F. Piper, Southern Apache agency, New Mexico; Mr. John J. Critchlow, Uintah Valley agency, Utah; Mr.

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John S. Armstrong, Abiquiu agency New Mexico; Mr. John B. Monteith, Lapwai agency, Idaho.

2. In general, the annual report of the board will be sent to you, containing detailed information in reply to most of the questions in your circular. The report for the year ending last May 1, you have already received; the report for the year ending next May 1, will be forwarded to you as soon as published. It will contain fuller information on some points than we now possess. But I may note a few things here. (1.) The work of education, &c., in the Choctaw agency, is in the hands of the Southern Presbyterian Board. There are schools, but the returns of scholars are not known here. (2.) Our board has schools among the Senecas, Lake Superior Chippewas, and Creeks, all under agents not nominated by it. See returns of scholars in the last annual report above referred to, except in the case of the Lake Superior Chippewas, where two more teachers have been sent out, a day-school of about thirty scholars has been kept for some months, and a boarding-school of six girls and eleven boys has been conducted for the last two months, the number of scholars to be increased soon to twenty-five. (3.) In the tribes for which agents were nominated, a day-school has been kept among the Navajoes, and a small boarding-school of six boys has been recently opened; both of those schools, it is hoped, will soon be enlarged. A boarding-school of six boys and as many girls has been formed among the Seminoles. Returns have not yet been received of the schools among the Nez Percés; two gentlemen and their wives have been sent to these Indians, whose duties will lead them to act as teachers no less than as missionaries. In the Uintah Valley, Abiquiu, Cimarron, Mescalero Apache, Southern Apache, and Moqui agencies, little progress can yet be reported in the work of education. Some of the Indians in these agencies are not yet placed on reservations; all but two of these bands are in a somewhat unsettled state, and in all these agencies suitable buildings for school purposes have not yet been provided. In several cases the agents themselves, perhaps in all cases, have given instruction to the Indians and their children, to some extent. All the agents have the education of the Indians much at heart.

3. Several causes have led to delay in carrying the plans of the board into full effect: the distance of the New Mexico, Arizona, and Utah Indians from the States, and the difficulty and great expense of reaching them; the fact that almost everything had to be begun without previous preparation; the serious sacrifices and privations to be endured by families who may be called to go out to teach these tribes; but, nevertheless, the board is confident that the benevolent people on whom it relies for support will enable it to use vigorous and successful efforts for the benefit of these Indians.

4. Nothing has occurred to weaken the faith of the board in the humane policy of the Government toward the Indians, understanding by this policy its seeking to preserve peace with these tribes, to place them on reservations, to deal justly by them, to place upright men over them as agents, to promote their education and training in the ways of civilized life; the results of such policy will surely be good. I may add that I am confident of being sustained by the board and by all our Christian people, when I express the opinion that the board of Indian commissioners, and the Indian agents appointed on the nomination of responsible and benevolent associations, are two things full of good to the Indians. The action and influence of these gentlemen, in their several posts of duty, will go far to correct the great evils of the past, and to secure to the Indians, in time to come, the benefits of religion and education, and thereby of the best civilization. Our Government and our nation *will go on* in this policy toward the Indians, and our churches will continue to seek their highest good. Will, therefore, may we expect to see great changes for the better.

Yours, very truly,

JOHN C. LOWRIE, *Secretary.*

Mr. VINCENT COLYER, *Secretary, &c.*

Official list of the Indian agencies, names of agents, names of tribes, and the religious denominations by whom the agents have been nominated, in the United States.

Agents' names.	Agencies.	Tribes of Indians.	By whom nominated.
NORTHERN SUPERINTENDENCY.			
Barclay White, superintendent. (nominated by Friends.)			
Thomas Lightfoot	Great Nemaha	Iowas; Sacs and Foxes of Mo.	Friends.
Edward Palmer	Omaha	Omahas	Do.
Howard White	Winnebago	Winnebagoes	Do.
Jacob M. Troth	Pawnee	Pawnees	Do.
Albert L. Green	Otoe	Otoes and Missourias	Do.
Joseph Webster	Santee	Santee Sioux	Do.

Official list of the Indian agencies, names of the agents, &c.—Continued.

Agents' names.	Agencies.	Tribes of Indians.	By whom nominated.
CENTRAL SUPERINTENDENCY.			
Enoch Hoag, superintendent. (nominated by Friends.)			
Joel H. Morris	Pottawatomie	Pottawatomies	Friends.
Reuben L. Roberts	Shawnee	Shawnees	Do.
John Hadley	Sac and Fox	Sacs and Foxes of Missouri; Ottawas.	Do.
Mahlon Stubbs	Kaw or Kansas	Kaws or Kansas Indians	Do.
John D. Miles	Kickapoo	Kickapoos	Do.
Hiram W. Jones	Quapaw	Quapaws, Senecas, and Shawnees; Peorias, Piankeshaws, and Kaskaskias.	Do.
Isaac T. Gibson	Neosho	Great and Little Osage	Do.
Laurie Tatum	Kiowa and Comanche	Kiowas, Comanches, and Apaches.	Do.
Brinton Darlington	Upper Arkansas	Arapahoes and Cheyennes	Do.
Jonathan Richards	Wichita	Wichitas, Kekis, Caddoes, Ionias, Waccos, Tonkaways, Delawares, &c.	Do.
John B. Jones	Cherokee	Cherokees	Baptist.
F. S. Lyon	Creek	Creeks	Do.
Theophilus D. Griffith	Choctaw	Choctaws and Chickasaws	Presbyterian.
Henry Breinig	Seminole	Seminoles	Do.
NEW MEXICO SUPERINTENDENCY.			
Nathaniel Pope, superintendent.			
John S. Armstrong	Abiquiu	Capote and Weeminuche Utes	Presbyterian.
James H. Miller	Navajo	Navajoes	Do.
Charles F. Boudel	Cimarron	Moumache Utes and Jicarilla Apaches.	Do.
Andrew J. Curtis	Mescalero Apache	Mescalero Apaches	Do.
Orlando P. Piper	Southern Apache	Southern or Gila Apaches; Mogollons and Mimbres.	Do.
W. F. M. Arny	Pueblo	Pueblos	Christian.
CALIFORNIA SUPERINTENDENCY.			
R. C. Whiting, superintendent.			
David H. Lowry	Hoopa Valley	Smith River Indians, Hoonzolton and Miscott, &c.	Methodist.
Hugh Gibson	Round Valley	Ukies, Con-Cons, Wylackies, and Redwoods.	Do.
Charles Maltby	Tule River	Tule Indians	Do.
WASHINGTON SUPERINTENDENCY.			
T. J. McKenny, superintendent.			
Elwood M. Gibson	Neah Bay	Makahs	Christian.
Joseph H. Wilbur	Yakama	Yakamas and others	Methodist.
Edwin Eells	S'Kokomish	S'Kallams, Towanolis, and Elwahs.	Do.
E. C. Chirouse	Tulalip sub	Indians under treaty of Point Elliot.	Catholic.
Gordon A. Henry	Quinaielt sub	Indians under treaty of Olympia.	Methodist.
OREGON SUPERINTENDENCY.			
A. B. Meacham, superintendent.			
John Smith	Warm Springs	Utcos, Pesehutes, &c	Methodist.
Levy S. Dyer	Grande Ronde	Molels and others	Do.
Joel Palmer	Siletz	Shastas, Scatons, &c	Do.
Narcisse Cornoyer	Umatilla	Umatillas, &c	Catholic.
Johnson N. High	Klamath sub	Klamaths, Modocs, &c	Methodist.
Samuel Case, special commissary, in charge.	Alsea sub	Alseas and others	
ARIZONA SUPERINTENDENCY.			
Herman Rendell, superintendent.			
J. A. Tonner, special	Colorado River	Mohaves, Yumas, and others.	Reformed Dutch.
J. H. Stout, special	Pima and Maricopa	Pimas and Maricopas	Do.
Williamson D. Crothers, sp'l.	Moquis Pueblo	Moquis Pueblos in Arizona	Presbyterian.
R. A. Wilbur, special	Papago	Papagos	Catholic.

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Official list of the Indian agencies, names of agents, &c.—Continued.

Agents' names.	Agencies.	Tribes of Indians.	By whom nominated.
MONTANA SUPERINTENDENCY.			
Jasper A. Viall, superintendent.			
Charles S. Jones	Flathead	Flatheads, &c	Catholic.
Jesse Armitage	Blackfeet	Blackfeet nation, Bloods, and Piegans	Methodist.
Fellows D. Pease	Crow	Mountain Crows and River Crows	Do.
Andrew J. Simmons, special	Milk River	Gros Ventres, Assiniboines, &c.	Do.
INDEPENDENT AGENCIES.			
Daniel Sherman	New York	New York Indians	
George J. Bella	Michigan	Ottawas, Chippewas, &c	Methodist.
William T. Richardson	Green Bay	Oneidas, Menomonees, &c	Congregational.
Selden N. Clark	La Pointe	Chippewas of Lake Superior	Do.
Edward P. Smith	Chippewa	Chippewas of the Mississippi	Do.
Leander Clark, special	Sac and Fox of Iowa	Sacs and Foxes of Iowa	
Frederick G. Holmes	Yankton	Yankton Sioux	Episcopal.
Henry E. Gregood	Ponca	Poncas	Do.
Henry P. Livingston	Upper Missouri	Lower Brules, Lower Yanktonais (Sioux)	Do.
John E. Tappan	Fort Berthold	Gros Ventres, Mandans, Arickarees, &c.	Do.
J. C. O'Connor	Grand River	Ogallalas, Yanktonais, Cut-heads and Blackfeet (Sioux)	Catholic.
D. K. Bixby	Whetstone	Ogallalas and Brule Sioux	Episcopal.
Theodore M. Ramey, special	Cheyenne River	Sans Arcs and Minneconjou Sioux	Do.
James W. Daniels, special	Red Cloud's	Red Cloud's band of Sioux	Do.
Moses N. Adams	Sisseton	Sisseton and Wahpeton Sioux	A. B. C. F. M.
James Irwin	Shoshone and Bannock	Eastern Bannocks and Shoshones	Baptist.
John B. Meacham	Nez Percés	Nez Percés, &c	Episcopal.
Montgomery P. Berry	Fort Hall	Bonnacks and Western Shoshones and Bannocks	Presbyterian.
John J. Critchlow	Uintah Valley	Utes, Pi-Edes, Pah-Vants	Catholic.
Jabez N. Tracy	Los Piños	Tabequache Utes, Muache, Weeminuche, and Capote bands	Episcopalians. Quakers
John S. Littlefield	White River	Grand River and Uintah Utes, Yampas	Do.
Calvin A. Peterson	Walker River and Pyramid Lake	Pah-Utes	Baptist.
Charles F. Powell, special	Southwest Pueblo	Pi-Utes in southeastern Nevada	Do.
William H. Parke	Devil's Lake	Sisseton and Wahpeton Sioux	Catholic.
James B. Thompson, special	Denver	Roving Utes in vicinity of Denver	
George W. Parker, special		Western Northwestern, and Gosship Shoshones	Baptist.

Correct up to January 12, 1872.

VINCENT COLYER, *Secretary.*

B.

KICKAPOO INDIAN AGENCY,
Muscotah, Kansas, Seventhmonth 15th, 1871.

ENOCH HOAG, *Superintendent, Lawrence, Kansas:*

Agreeable to instructions contained in Department letter, bearing date "March 4, 1871," a delegation of chiefs and headmen of the Kickapoo tribe of Indians within this agency were selected, who, in company with myself, left Muscotah on the 11th of Fourthmonth last, and proceeded to Fort Duncan, Texas, by way of rail to Baxter Springs, Kansas; thence by stage to Sherman, Texas; thence by private conveyance to Fort Richardson, Jack County, Texas; thence by the military from one post to the next in order, until we reached Fort Duncan, on the Rio Grande, where we arrived Fifthmonth 24th, 1871. Here we learned, from Colonel Z. R. Bliss, post commander, that the exile Kickapoos were camped or quartered near Santa Rosa, Mexico, distant about fifty leagues from Fort Duncan, and, in order to get an interview with them, it would be necessary to proceed to their camps, and perhaps to Santa Rosa.

On the 27th of Fifthmonth, in company with Colonel Bliss and W. Schuchardt, United States consul, Piedras Negras, and others, we set out for Santa Rosa, by way of one small camp of Kickapoos near the town of San Juan de Allendo. Here we were kindly received by Cheeno, the head chief of the band. All of them seemed much delighted to receive a visit from their friends from the north. While in this camp we learned that two Mexican spies, or *secret messengers*, had been dispatched from Pietras Negras, immediately on our arrival at Fort Duncan, to all the Kickapoo camps, and also to the Mexican authorities at Santa Rosa, and other places, in order that every advantage might be taken by them to keep the Indians on Mexican soil. Cheeno proffered his own services as guide to Santa Rosa, which we accepted, and we proceeded on our way and arrived at Santa Rosa on the 30th of Fifthmonth. Here we were met by about one hundred Kickapoos, who had been previously notified of our coming. We were kindly received by the Indians, and they seemed perfectly delighted to meet our delegation, and to get intelligence from the north, and to give us information relative to themselves. From those present we learned that several squads of their people were out on the "chase," including Wah-pah-ka, one of the principal chiefs. We at once dispatched messengers, at our expense, to notify all absentees of our arrival, and desire to meet them in council. Wah-pah-ka, with his band, did not get in until the 13th of Sixthmonth. In the mean time, however, we were comfortably quartered in a house which we hired for the purpose of entertaining our Kickapoo brethren when they came to see us, and we were visited by most of the tribe during our three weeks' sojourn in Santa Rosa.

We made use of every opportunity to present to them our friendly mission and the advantage they would derive from the acceptance of the kind offer made by the Great Father at Washington. Quite a number of them, particularly the squaws, expressed a positive determination to go back with us. It was very evident to us that the Mexicans saw the necessity of going to work at once, or the majority of the Kickapoos would leave them.

The local influences at Santa Rosa were then turned upon us secretly, and every means was made use of to buy up the chiefs and headmen. In addition to the local influences, adverse to our mission, I have to report that we were not the only Indian commissioners in Santa Rosa at this time. It appears that some three years ago, Wah-pah-ka, in company with other Kickapoos, visited some of the Mexican officials south, and asked for and succeeded in getting an appropriation from the General Government of $10,000, to be expended in agricultural implements, oxen, subsistence, &c., which was furnished to the governor of the State of Coahuila, where it has remained until during the past winter or spring, when there was an "Indian supply commissioner" appointed, and $5,000 of the above appropriation placed in his hands, and directed to proceed to Santa Rosa and purchase cattle, implements, &c., for them, and deliver to said Indians. Of course, we were not fully posted as to the extent or nature of the instructions given our opponent. Yet it seemed very strange to us that it should so happen that this commissioner should be in Santa Rosa issuing these supplies just at the time we were there, and it is equally as miraculous that the governor of Coahuila should discover these $10,000 lying in the Treasury vaults just at the time

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when he must have known that our Government had made an appropriation, and was taking steps to effect the removal of Kickapoos from Mexican soil. The people of Santa Rosa, both native and American citizens, treated us very kindly, and at the same time were free to acknowledge that they were decidedly opposed to the removal of Kickapoos, giving for their reason the assertion that the city of Santa Rosa and the whole community around would be invaded at once by Mescalero Apaches, Lipans, and other marauding bands of Indians; that the Kickapoos were their only defense; and not only this, but that the Kickapoo labor and the Kickapoo trade was a matter of no mean importance to them.

The Mexican commissioner had reached Santa Rosa about one week in advance of our party, and had been issuing some cattle and corn; I do not know the exact amount. On the day following our arrival there he delivered to them fifty-two head of cattle, which were driven by our door, we think, to assure us that they were in good earnest, and acting in good faith towards the Indians. A few days later he delivered a lot of cattle (I did not get the exact number) to Cheeno's band; Cheeno himself receiving for his share two yoke of oxen, one "caretta," and some corn-meal, and "trinkets." By this time it was very evident that the Mexicans had "bargained" with Cheeno and some others, and that a division was already inaugurated in the tribe for and against going north, (not against us as individuals.) Those opposed to going were headed by *Ny-mo-sho-na*, the oldest chief in the nation, though not the most influential, and those who were in favor of going, or at least of giving the subject a favorable consideration, were headed by Wah-pah-ka, a very influential chief, and we learned through our chiefs, who spent most of their time in their camps, that the feeling was getting quite bitter among them and sharp words had been exchanged.

As soon as Wah-pah-ka returned to camp we at once dispatched a messenger to notify all the tribe that we were in readiness to meet them to deliver to them officially our message. In this the Mexicans sought to defeat us, and prevailed upon some of the chiefs and headmen to demand that the council should be held in the court-house in Santa Rosa, and under the auspices of the alcalde and his deputies. Of course we objected, and told the Indians we would meet them under a tree in their camp, or anywhere but in the presence or under the Mexican influence. On the 15th of Sixthmonth the Kickapoos assembled at the court-room in council, in the presence of the alcalde and others, whereupon the alcalde sent a messenger to us with these words: "The alcalde wishes to see you and your chiefs at the court-room." Whereupon I returned the following message: "I have no instructions from my Government bringing me in public communication with the authorities of any foreign nation. My mission is to the Kickapoos only." The alcalde sent another messenger at once, who stated that his first deputy was not authorized to deliver any such message; that the Kickapoos had asked him for the use of the house to hold a council with us; and that he did not send for us to come into his presence; but that it was the Indians that wished to meet us, and that we were perfectly welcome to the use of the room to council with them at our own pleasure, but that the Indians had expressed a desire for him to be present to hear what we had to say. Believing, as we did, that this was our only opportunity to meet all the chiefs of both parties, and with the assurance from the alcalde that we should have perfect freedom to speak as we wished, the invitation of the chiefs was accepted, and we were soon in the presence of the Kickapoos and the officials of

Santa Rosa. And although we had talked with all of them privately at our rooms, and they all fully understood our mission, yet we made a public statement of the wish of our Government in their behalf; after which, the chiefs asked many questions about their proposed home, some of which I was not authorized to answer. The Mexicans sought to make them dissatisfied by misinterpretations and evil representations, which were accepted as truth by those opposed to going, and, as a matter of course, brought the two opposing elements into open conflict, and for a few moments the war-cloud hung pretty heavy over us. Had it not been for the pacific influence of Cheeno on the one side and Wah-pah-ka on the other, we might have enjoyed (?) a small battle. An adjournment was now proposed, with an agreement to meet at 4 p. m. the same day. At the time appointed, a few of us convened, but most of the Indians were too drunk to put in an appearance. The Mexican commissioner had issued cash to them at the adjournment of the first council to buy provisions, and most of them had concluded to invest the whole amount in their share in whisky, and the result was no council that evening. On that evening we had quite an extensive talk with Wah-pah-ka and others, who favored us in leaving Mexico. He did not like the idea of taking his people up to an unknown reservation without some assurance that the land was good and where it was to be located, and how much was to be given them, and who their neighbors were to be, and some other questions that I was not authorized to answer. He seems anxious to get away from Mexico, but wishes to know what he is going to get before starting his people. He proposes to select thirty of his leading men and secretly withdraw from Mexico, and proceed with them west of Forts Clark, Concho, Griffin, &c., to Kansas, "on his own hook," and when there to be joined by the agent and some of the tribe there, and then proceed to the Indian Territory and look at the land proposed for their future home, and if found satisfactory, then he thinks he can succeed in bringing at least three-fourths of the Kickapoos to such reservation.

He also has it in view to consult with his brother, Ke-ah-quark, a chief in the tribe there, with regard to uniting the two branches of the tribe in the Indian Territory. I assured Wah-pah-ka that I could not give him and his party any surety for safety in passing through to Kansas, nor could I give him any assurance that the Department at Washington would recognize him after he was through. He said it was no use to go into council the next morning and get into another quarrel, and he believed the best policy would be to go in and make a "bunkum" speech in order to keep peace, and then lay his plans secretly for all future movements. Every effort was brought to bear upon him that evening by the citizens of Santa Rosa to buy him over in opposition to our side, and we believe that he accepted presents and money favors to change his position. In fact, his party said they were going to get all they could from the Mexican commissioner while we were there, for, as soon as we were gone, they could expect nothing more. On the following day (10th) we were again convened in council, and all was peace. Quite a number of speeches were made by the Indians, all of them thanking us for our kind visit, but declining to accept of our mission, and asked to be let alone in peace, where they now are, at the same time pleading poverty and a desire to be taken care of by one of the great fathers represented there.

Quite a number of the squaws had come from their camps, distant about seven leagues from Santa Rosa, already packed on their ponies for the trip north, and seemed quite disappointed that their leader

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(Wah-pah-ka) had decided not to move just then; and yet the decision of their chief is law unto them. In the event that Wah-pah-ka should succeed in getting the larger portion of the Kickapoos to leave Mexico, will the Department receive them and furnish them transportation? We believe that we did all that was in our power to accomplish the object of our mission; and in the event that the Kickapoos remain in Mexico the Mexican government ought to be held responsible for all the depredations committed on the frontier of Texas, for we verily believe that our success would have been easy had it not been for the very tangible and substantial interference brought to bear upon these Indians while we were with them, and the assurance that these favors were to be continued. The Indians were very clamorous to tell us of the ill treatment they have received at the hands of the Mexicans, and yet they suffered a small bribe of money to influence them against the acceptance of our proposition. We shall expect Wah-pah-ka during this month. Will the Department take any further action in the matter?

I am, very respectfully, thy friend,

JNO. D. MILES,
United States Indian Agent.

B 1.

HEADQUARTERS DEPARTMENT OF TEXAS,
(TEXAS AND LOUISIANA,)
San Antonio, Texas, July 27, 1871.

SIR: * * * * * * * * *

I have just returned from an official visit to Forts Clark and Duncan and the adjacent Rio Grande frontier. The people in that section of country are fully informed as to the conduct of the Mexican officials in preventing the return of the Kickapoos to United States territory. They have been retained in Mexico by bribes of money and goods, as set forth in the report of Agent Miles.

The depredations on live stock, referred to in my annual report of 1870, and in previous papers, continue unabated. The marauders with their stolen stock have been, time and again, traced to the Rio Grande, and I am reliably informed that parties in pursuit can often see from the north side of the river their stock in possession of other parties, collected in convenient droves on the south side.

This gradual but heavy loss of property is very discouraging to the people. They are becoming restless, not to say desperate; and seeing the apparent determination of the Mexican officials to retain the Kickapoo Indians in Mexico as a cloak for the evil deeds of the Mexican people, they talk now quite freely of organizing themselves into armed bands and crossing into Mexico to recover their stolen property.

This feeling is universal on the frontier since the recent developments with regard to the removal of the Kickapoo Indians. The ranch-men live from ten to thirty miles apart, and incursions from the south side of the Rio Grande in small parties cannot be prevented by a reasonable force in Texas, unaided by any force, civil or military, from the Mexican side.

It is believed that these depredations can be effectually and permanently stopped by pursuing marauding bands into Mexico, with troops, accompanied by the owners of the stock and the records of the brands.

I am, sir, your obedient servant,

J. J. REYNOLDS,
Col. Third U. S. Cavalry, Brt. Maj. Gen. U. S. A., Commanding.

The ADJUTANT GENERAL UNITED STATES ARMY,
Washington, D. C.

Through headquarters Military Division of the South.

C.

REPORT OF W. R. IRWIN AND O. S. WITHERELL, INVESTIGATION OF ACTION OF WYANDOTTE GUARDIANS.

WYANDOTTE, KANSAS, *July* 14, 1871.

SIR: The commission appointed under the provisions of the sixth section of the act of Congress approved July 5, 1862, (Statutes at Large, vol. 12, pages 529 and 530,) and the act of March 3, 1871, to effect settlements with persons appointed by Wyandotte and Shawnee councils to receive money due to incompetent and orphan Indians, composed of Walter R. Irwin, detailed from the office of Indian Affairs, and Orlando S. Witherill, of South Bend, Indiana, appointed for the purpose, and Charles G. Barber, detailed from the Department of the Interior to act as secretary, having concluded their duty under their instructions addressed by the Hon. H. R. Clum, Acting Commissioner of Indian Affairs, to said Irwin, under date of the 19th of April, 1871, so far as relates to the persons appointed by the council of the Wyandotte tribe of Indians to receive money due to incompetent and orphan Indians, respectfully submit, in regard to the same, the following report:

The commission commenced work in Wyandotte. Notices or citations were issued to the persons who, by the terms of the law, were required to account, or to their personal or legal representative. These citations set out the law under which the commission was acting, that it appeared from the evidence on file that the person notified had received money and was accountable under the act, or was the representative of said person, and was notified to appear before the commission, on a day named, to account for the money received, and, in case of failure, to pay over the amount unaccounted for.

The parties notified, very generally appeared promptly in response to the citations, usually being accompanied and represented by attorneys, and evidence was taken, as far as practicable, to show the disposition made of the money received by the person appointed by the Indian council. The best testimony available was required, and, in character and manner of presenting, was made to conform, as far as practicable, to the rules of the courts of record of the State and United States. Most of the testimony, being oral, was taken down phonographically, and afterward transcribed by the secretary, Mr. Barber.

When the commission had completed settlements, so far as they were able, in Wyandotte, they proceeded to the Quapaw special Indian agency in the Indian Territory, and continued their labors with the Wyandottes now resident there.

It was found that, owing to the lapse of time, since the money was paid out by the United States and the fact that the parties at the time

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supposed their accountability ended with the Indian council, it was difficult to obtain definite testimony in many cases. The Wyandotte council kept a book in which were recorded the settlements made with guardians appointed by the council, but this book the commission were unable to obtain, or to ascertain anything definitely in regard to the same; and, except in some few cases, where parties had retained receipts furnished them by the council, parol testimony was the only evidence that could be obtained in regard to settlements made with said council.

A docket has been kept showing the action taken in each case, names of witnesses, the dates when examined, &c. This docket, together with the testimony taken, arranged, indorsed, and numbered in the cases, is herewith respectfully submitted with the following statement, viz: (the cases are designated with even numbers, from 2 to 84 inclusive, to correspond with pages of docket.)

No. 2.—*Case of Joel Walker, guardian.*

Joel Walker receipted to the United States for $11,265 50 as guardian for Wyandotte Indians. He is dead. His widow, Mary A. Walker, is living in Wyandotte. Isaiah Walker was the administrator of the estate. Under date of the 9th of May, 1871, a citation was mailed to Mrs. Mary A. Walker, requesting her to appear before the commission on the 18th of that month and render an account of the action of Joel Walker as guardian. On the day named Isaiah Walker appeared and stated that it would be impossible to effect much, if anything, in the way of presenting evidence to the commission before they proceeded to the Indian country; that he would attend to this matter; would represent the interests of Joel Walker, having had a conference with Mary A. Walker, widow of the guardian. He requested a list of the wards of Joel Walker, with the amount paid him in their behalf, which was furnished by the commission.

On the 22d of May he appeared with certain account-books kept by Joel Walker, and, being sworn, testified in regard to the same. These books were small blank-books, kept with ink and pencil, in a confused manner, one of which Mr. Walker stated was a collection-book, and gave an abstract of the amounts due from Wyandotte Indians to Joel Walker, and to Messrs. Walker and Brown. The books were examined, and what purported to be their showing in regard to each ward—where the name of the wards could be found—was taken down in testimony, to which reference is made. The books, according to the explanation of Isaiah Walker, show relative to the indebtedness of Abraham Williams, ward, to Joel Walker, after the money due from the United States to Williams was received at the December payment, 1855, and disbursed, that the amount was $372 75. One of the books Mr. Walker termed the account and disbursement book of Joel Walker, and he stated that it shows the disbursements in behalf of wards in account with him; that it shows at the December payment, 1855, that Abraham Williams was indebted to different parties to the amount of $303 69, and of this amount there was due to Joel Walker, the guardian, $211 16, and of this amount $154 90 was paid sundry other parties. It does not show that $283 due to Northrop & Chick was paid.

In reference to Zachariah Longhouse, ward, Mr. Walker explained that the book, that is to say the first book presented, called the collection-book, shows that, at the December payment, 1855, there was due from him (Longhouse) to Joel Walker, $299, and that he paid himself $40 out of that payment, and the remainder he disbursed to other parties. He explained that the account and disbursement-book shows due to Joel Walker and other parties, from Daniel Peacock, ward, December, 1855, $513 64, and that of this amount there was disbursed in December, 1855, $191 15 to other parties.

Relative to Thomas Van Meter, ward, he explained that the account and disbursement book shows that, December 1855, Joel Walker paid up the amount due the ward, paying the balance to John Warpole, overpaying him $1.

Relative to Smith Nichols, ward, who, Mr. Walker states, was known in the account book as Smith Bigsinew, and that they were one and the same person, the collection-book shows that the amount due Joel Walker in December, 1855, was $121 89, and that the book shows a balance due Joel Walker, after the disbursement of the money received in 1855, of $381 29.

In relation to Blacksheep, ward, the account and disbursement book shows, according to Mr. Walker's explanation, that in December, 1855, Joel Walker expended $7 92 more than he received from the United States for this ward. Mr. Walker stated, relative to William M. Blacksheep, that he lived here many years ago; that whatever disbursements were made were made at the instance of the council; that the last known of him he was in New Mexico. Mr. Walker explained that the account and disbursement-book shows, relative to George Whitewing, ward, that all the money received by Joel Walker at the December payment, 1855, was disbursed by him (Joel Walker) to parties now in said book, and to said ward. Mr. Walker states, under oath, that the account and collection book shows, in relation to James Whitewing, ward, that in December, 1855, the balance due from him was $574 99. Mr. Walker states, under oath, that the account and disbursement book shows, in relation to John Warpole, ward, December, 1855, "all paid up." Mr. Walker states, under oath, that the account and disbursement book shows, at the December payment, 1855, the amount paid out for George Coon, ward, was $200 85.

John Squendechter, ward: Mr. Walker states that the account and disbursement book shows a statement of his (the ward's) debts, and the following final entry: "Cash on hand, $10."

Boyd Peacock, ward: Mr. Walker states, under oath, that the account and disbursement book shows, in December, 1855, balance due this ward $20.

John Bigtree, ward: Mr. Walker states, under oath, that the account and disbursement book shows, on the first page of his account, balance due Bigtree of $8 59, and shows account carried forward of indebtedness of Bigtree, due from his estate, of $187 87.

Thomas Ma Nonene, ward: Mr. Walker states, under oath, that the account and disbursement book shows a balance overpaid in favor of Joel Walker, guardian, of $22 55 in December, 1855.

Thomas Hill, ward: Mr. Walker states, under oath, "I settled with Thomas Hill's heirs, Mary and Sarah, and discharged the indebtedness of Joel Walker in full by compromise, about the year 1862, to the best of my recollection as to date."

Daniel Williams, ward: Mr. Walker states, under oath, that the account and disbursement book shows that in December, 1855, there was due from Daniel Williams to guardian, and other parties named, $157 25.

Jacob Hopper, ward: Mr. Walker states, under oath, that the account and disbursement book shows a statement of indebtedness and payment, with the following final entry: "All paid out."

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Sarah Hicks, ward: Mr. Walker states under oath that the account and disbursement book shows balance due in December, 1855, of $550 72 from this ward.

Mr. Walker stated that the books presented by him contained, to the best of his knowledge and belief, correct statements of indebtedness of the various wards whose names are therein contained, and the payments made in their behalf by Joel Walker up to the close of the year 1855; that the book after that year was lost; that the lost book would show the condition of most of these accounts at the time the book terminated.

Mr. Walker afterward appeared with another book, which, however, was not subsequent in date to those he had already presented and continued the account in detail, of which those first presented give the proof. The book presented by Mr. Walker in the second examination, June 21, 1871, he stated was the ledger of Joel Walker, deceased, and that it shows that Susan Hicks, ward, was indebted to Joel Walker to the amount of $213 78; that it shows a credit of $19, leaving a balance of $194 78; that the ledger shows the items, so far as they are given, to be "merchandise and groceries." This ledger shows an indebtedness from Mary Coonhawk, ward, to Joel Walker of $10 12, discharged by cash, June 1855. This ledger shows an indebtedness from Mary and Sarah Williams, wards, in 1854–'55, to Joel Walker of $5 58.

Rebecca Hooper, ward, known on the ledger of Joel Walker as Rebecca Van Meter—Mr. Walker stating that they were one and the same person—is shown to be indebted to Joel Walker to the amount of $19 08, charged to Joe Bostwick.

Smith Bigsinew, ward, being the same person known as Smith Nichols, the ledger shows to be indebted to Joel Walker in the sum of $239 31. The collection-book shows balance, from the fall of 1855, from Smith Bigsinew of $421 89.

These books presented by Mr. Walker were critically examined by the commission, but without explanation would have been unintelligible; and with explanation the commission would deem a majority of the evidence which Mr. Walker claimed that they presented, to be doubtful. The entries are made in pencil and ink both; they are confused; they are often without date; and frequently abstract figures without any written explanation. The books come up apparently to the fall of 1855. Mr. Walker receipted for some money as late as 1857, in the case of Sarah Hicks; the majority of his receipts were for forty-four wards, December, 1855, and forty-three wards, 1856.

Joel Walker, guardian, was a competent business man, and was in business during his guardianship, and probably kept accounts of his transactions as guardian, but so far as they have been exhibited to the commission, as has been stated before, they were very unsatisfactory, and the statements herein set forth (in which the showing of said books are given, with the explanation of Isaiah Walker) are not satisfactory to the commission, who inspected the books at the time they were exhibited and explained.

Mr. Sarrahass testified before the commission, in the Indian Territory, that he had been a member of the Wyandotte council, from time to time, and acted in the capacity of head chief at different times. He don't recollect when he was first a member, but thinks it was some twenty years back; has been a member since the treaty of 1855. He stated that the common custom in electing members of the council at that time was to nominate candidates on a certain day in July, and the election came off about the second Tuesday in August every year; the

chiefs sat with the council and acted with it; the council had a clerk or secretary, who kept a book and took down the transactions of the council; he thinks the council had three books about the size of the record of payments furnished the commission by the Office of Indian Affairs; he does not know where these books are; there have been three books kept since 1855; these three books contained records of different kinds of business, and were kept cotemporaneously; in one of these three books the accounts of the guardians were kept. He recollected that Joel Walker was guardian for a great many persons, but does not recollect whether he ever made settlement with the council; Smith Nichols was half-brother to Bigsinew, but neither John Sarrahass or William Johnson remembered to have heard him called Smith Bigsinew; the Wyandotte council met every Tuesday of every week the year around; in the fall of 1855 they met in Wyandotte; they had a council house there; the rule as to who should take charge of the books after each meeting was that the principal chief should take it; if he didn't, the secretary took them in charge.

Susan Hicks stated in reference to Joel Walker, her guardian, that she didn't think he did his duty by her. At one time Walker received money for herself and daughter, Mary Coonhawk, and she went up to him hard-up for provisions and requested him to give her $5; he told her he could not give her anything; he gave her 50 cents and told her to buy some cake and candy for the girl. She stated that she never received anything from Walker; shortly after that he took his wife and went to Washington, returning the next spring; after he came back she went to him for money but never could get any; he always seemed to go out of her way to prevent her speaking to him. All she ever got from him, according to her statement, was $1. She thinks her daughter never got anything of any consequence from Walker. In the opinion of the commission the testimony of this witness is to be taken with great allowance.

On the 10th of June instant, John Sarrahass was re-examined by Isaiah Walker, administrator of the estate of Joel Walker, who inquired of him if he thought Mr. Walker made a settlement in the spring of 1856. Sarrahass thought Mr. Walker did make a settlement with the council, but what the result was he was unable to say; they had made a rule, Sarrahass stated in the council, that no guardian had a right to make a settlement with his wards out of doors, but must do so in the presence of the council. Mr. Sarahass testifies that the opinion among the wards seemed to be unanimous, that Mr. Walker was treating them badly, and they made complaint; they said he was hard on them, and would not give them money, but treated them as slaves; if they went to him for money he would not give them any; this was brought before the council, and they replied that the wards should be glad that they had such a man for guardian as Mr. Walker, as he held their money close and would not let them get hold of it and spend it, and that when they wanted it there it was. The reason why Mr. Walker had so many wards was because he was a man of business and had a great deal of property under his control; he was considered able at any time to pay. Mr. Sarrahass was satisfied that if Mr. Walker were alive he would have settled up this matter; there would be nothing behind at all; everything would be square and done up in an honest way. In reference to the different wards under the different guardians appointed, it seemed to Mr. Sarrahass that some of them, he did not pretend to say all, as long as their guardians had money that they knew of they would not rest; they wanted the money, and must have it; they would not be satisfied until it was gone; they would make threats in order to get it.

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Jacob Whitecrow testifies, the first year after the treaty he was at Wyandotte, and frequently at the council, and Mr. Walker was secretary for the council; and it was his opinion that Mr. Walker did settle; he didn't see the settlement, but thinks the same was made, as Walker was there all the time as secretary. As far as the character of Walker was concerned Mr. Whitecrow thinks it was good for integrity and truth among the Wyandottes, with the exception that his wards did complain very much about his acts, but he thinks the way it occurred was that they bothered him until perhaps he was crusty to them. Among the Wyandottes he was considered a man of truth.

William Johnson did not know whether Joel Walker made a settlement on account of his guardianship or not; as far as he was acquainted with his reputation, he was thought to be a man of truth and integrity.

Matthew Mudeatjer testified that the general talk among the Wyandotts was, that Mr. Walker didn't, perhaps, settle with the wards as he should have done, as the council sent for him divers times for the purpose of making settlement, but he refused; that is, he never came and made the settlement; he had been at the council, and always refused to come and make settlement; he (Mr. Walker) was quite intemperate during the last years of his life; was killed by intemperance.

The commission understand Mr. Isaiah Walker to claim to substantially show settlements in all the cases, except as follows, the statement being made by him under oath:

"I acknowledge in the hands of Mr. Walker (Joel Walker) the sum of $115 50, due to Blacksheep; I also further state that I gave a certificate of indebtedness to Charles B. Garrett, for John Punch, for $413. Charles B. Garrett was the administrator of the guardian of John Punch, (Henry Garrett,) and I was joint administrator of Joel Walker's estate, and this certificate of indebtedness was signed Isaiah Walker, administrator, acknowledging the indebtedness of the estate in the sum of $413, for the benefit of John Punch. This was in 1859. The liability of the estate has never been discharged, to my knowledge; $120 was discharged a short time afterward. I paid Charles B. Garrett $120, leaving a remainder of $293."

No. 4.—*Case of Joel W. Garrett, guardian.*

Joel W. Garrett receipted to the United States, as guardian for Wyandotte Indians, for $2,830. The receipts were all November 3, 1857. Joel W. Garrett is dead. Notice was mailed to his widow, now Mrs. Eliza J. Stone, on the 9th of May, 1871, and she was notified to appear on the 19th of that month, on the 17th of May, her husband, Derrick Stone, appeared with his attorney, H. W. Cook; Mr. Cook presented to the commission certain papers purporting to be receipts and vouchers for expenditures by Joel W. Garrett in behalf of his wards.

Mr. Stone testified that Joel W. Garrett died in 1862 or 1863, and that the widow of said Garrett is now the wife of witness; that Mrs. Nancy Garrett, the mother-in-law of Joel W. Garrett, was administratrix, and Charles Glick was her attorney; that when she made her final settlement he got these papers from Charles Glick, Mrs. Garrett's attorney; he understands that these papers came into the hands of Mrs. Garrett, administratrix, and from her hands into those of Charles Glick, attorney.

Charles Glick was examined on the 20th of May, and testified that, upon the settlement of the administration of Mrs. Garrett, he delivered the papers to Mr. Stone, the papers referred to being those handed to the commission by Mr. Stone; they came into the possession of witness

as the attorney of the administratrix of the estate of Joel W. Garrett; he obtained a portion of them from Jonathan Ayres, of Sandusky, Ohio, who is an administrator in Ohio for witness; they came to his hands as the private papers of Joel W. Garrett; he remembers that there were two girls by the name of Elliot; there were three Elliots, Mary, Hannah, and another; he knows that one of the girls lived with Samuel E. Forsyth, out on his farm, and he knows that Garrett did pay Forsyth money on account of the girl's living; don't know the amount; he knows that he collected the money himself, and that Mr. Forsyth gave an order upon Joel Garrett, and that it was paid before Joel Garrett started for Ohio; he did not pay Mr. Glick the money direct, but gave him an order on John Benton for it; he, Glick, made the settlement between Joel Garrett and Forsyth, and the difference, whatever it was, was arranged and settled.

The papers referred to in this evidence are vouchers showing money paid by Joel W. Garrett for his wards. The attorneys for the representative of the deceased guardian, Messrs. Cook & Sharp also put in evidence two abstracts from the probate court of Wyandotte County, showing the allowance or judgment in favor of T. F. Garrett of $1,006 70, and an allowance of $23 in favor of M. A. Garrett. These amounts, as shown by the abstract, taken in connection with the vouchers presented, which upon their face show payment of money in behalf of wards by Joel W. Garrett, would show a total payment by said Garrett for the benefit of his wards of $1,327 42. There are also accounts rendered and other payments made, of which an explanation is reported to be given, amounting in the aggregate to $346 17, which, if allowed as credits in favor of Garrett, would make his total credit, for disposition of funds for his wards, amount to $1,673 59. These vouchers have been numbered and lettered, and accompany the papers, being referred to in schedules.

Isaiah Walker testified, being examined by the attorney, Mr. Sharp, and cross-examined by the commission, and presented a book which he stated was the private ledger of Isaiah Walker and Walker & Barker. He stated further that from the time Joel Garrett was appointed guardian for the Elliot family he was in the habit of depositing his money first with witness before Barker became associated with him, and continued to do so as long as they remained in business. Witness paid several sums of money at various times to different parties according to his (Garrett's) order, and sometimes without his order; that they (Walker & Barker) furnished supples to Forsyth, and witness thinks also to Catharine Whitewing; he thinks his books would show every item that was paid as far as they would go. There is one ledger he (witness) cannot find; the book shows a payment to Forsyth of $50, payment of October 7, 1857; also an item of merchandise, Jacob Elliot, $10 30, and a pair of shoes following, making $12 30.

This testimony goes on through the account in his book, some of which seemed to be identical with those embraced in the schedule before mentioned. Some of the testimony of witness substantiated vouchers presented the commission.

Mrs. Nancy Garrett was examined, and the paper was shown her by the attorney, Mr. Sharp, being an account of indebtedness of Joel Garrett to Nancy for keeping, boarding, and clothing Jacob Elliot, she stating that she recognized the items in the account as goods furnished, and as being assigned to Theodore Garrett.

This testimony identifies the account mentioned in the abstract from the probate court, which has been included in the foregoing statement

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of amounts. Some of her testimony also goes to substantiate the payment of money to Forsyth for keeping one of the Elliot children, and shows an acknowledgment of payment made to Solomon Karryhoo, uncle of John Karryhoo, ward of Joel Garrett. Twice, she thinks, she remembers the sum of $25 being paid to Catharine Whitewing for maintaining Mary Elliot.

Charles H. Van Fossem was sworn, and his testimony substantiated one of the vouchers mentioned in the foregoing account marked J—grave-clothes for one of the wards of Joel Garrett.

A review of the testimony in this case shows nothing definite except what has been hereinbefore set forth. It can be fairly assumed that proof has been made of the disposition, by Joel W. Garrett, of $1,327 42 for the benefit of his wards, and some proof of amounts beyond this; but if it is assumed that credits should be given for the disposition of $1,673 59, this would leave a balance of $1,156 41 unaccounted for. There is some general testimony showing acts of the guardian relative to Karryhoo and the Elliot children, which might indicate an allowance of further credits in favor of guardian, but nothing definite.

Reference is made to the testimony presented herewith, which is quite voluminous.

No. 6.—*Case of John W. Greyeyes, guardian.*

John W. Greyeyes received, according to the pay-rolls filed in the Second Auditor's office, $2,650 from the United States agent, as guardian for Wyandotte Indian wards. One thousand three hundred and eighty dollars of this amount was received in payment for ten wards, $138 each, whose names are not given, and $1,270 for persons whose names are given. It seems, from the names given of wards in the case of this guardianship, that in this, as well as in many other cases, members of the Wyandotte tribe were designated by the council as wards, but were not classed as incompetent or orphan Indians in the report made by the commissioners acting under the provisions of the treaty of 1855, which was approved by the Secretary of the Interior; and that persons classed as competent in that report were frequently designated as wards for guardians appointed by the council, and their money paid by the United States to such guardian.

The commission were unable to see Mr. Greyeyes. He resides on the Wyandotte reserve in the Indian Territory, but when the commission were in that locality he was absent, having been appointed a delegate to attend the council being held at Okmulgee.

The testimony of Irvin P. Long and John Sarrahass was taken relative to his guardianship. It appears from their statement that he failed to properly account for the money received for the family of John Williams, and that the council retained the annuities of Greyeyes until proper settlement should be made; that they took a portion of his annuities and paid the Williams family, and that this money was retained in 1857; that two years later he appeared with Isaiah Walker and presented receipts purporting to account for his liability to other wards, and that these receipts were accepted as satisfactory, and he was discharged as guardian.

Therefore, except the discharge of liability to the family of John Williams, of which there is a general statement of the witness, there is no evidence before the commission that this guardian has properly disbursed the moneys received by him, beyond the evidence of the fact that he produced certain receipts which were accepted by the council.

No. 8.—*Case of Mathew Mudeater, guardian.*

Mathew Mudeater received from the United States, as guardian, $4,691 50. The only evidence obtained by the commission relative to this guardianship is that of the guardian himself and of Irvin P. Long and John Sarrahass, formerly Wyandottes.

Mathew Mudeater testified that relative to the Cherloe family, who were wards of his, and also to the Coon family, or persons of that name, his guardianship of them passed to the hands of Thomas Pipe, and that he turned over to said Pipe all moneys at that time in his hands. He also states some particulars relative to his guardianship of John Whitewing and Jacob Hooper, and, generally, that he has no money in his hands belonging to any of the wards; that he has fully discharged his liability as guardian.

Mr. Mudeater, as is the case with the majority of these guardians, claims to have made settlement in full with the Wyandotte council, but states that it was not customary to take receipts, or if taken, they were left with the council. He states that the books of the council cannot be found. He also makes a statement in regard to the loss of the books of the council, alleging that they were left in the room while the council retired for consultation on one occasion, and when they returned the books could not be found.

Irvin P. Long states that it was the custom for all guardians to come before the council and settle before the payment from the United States was made, and if the settlement was not satisfactory, the guardianship was not continued. In cases where the responsibility of the guardian was doubtful, the money for the wards was retained. He states that he has seen Mudeater make settlements, and that they were satisfactory.

John Sarrahass testified that he knew that Mudeater was guardian for a great many persons, but does not remember what disposition was made of the funds in his hands; he thought him a liberal guardian, and that his settlements before the council were satisfactory; that at such settlements, to the best of his recollection, very little, if any, money was usually left in his hands.

It will be seen that, in this case, the evidence as to disposition of the moneys received is general—nothing specific or definite; and the only testimony as to full accountability or discharge from liability is that of the guardian himself.

No. 10.—*Case of Henry Garrett, guardian.*

Henry Garrett was, it appears, guardian for John Punch, and receipted for two payments. At the first payment the name of the ward is not given in the pay-rolls returned by the agent to the Department; but, from the evidence, it is presumed it was for John Punch, making a total received by Garrett for said ward of $253 50. Henry Garrett is deceased. His brother, Russell Garrett, appeared and was sworn and examined by his attorney, J. B. Sharp. He presented papers which he stated were found in the possession of the father of witness, who was also father of the deceased guardian, and acted as his administrator.

These papers show a disbursement for said John Punch by the guardian of $107, and for said Punch, by a person not named, of $134 83. From the fact that these papers were found in the possession of the father, and also the administrator of the deceased, the presumption would, perhaps, reasonably be that the payments were made for John Punch by the guardian, now deceased.

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There is the further testimony of John Sarrahass, taken in the Indian country, that Henry Garrett is dead; that he died in Cincinnati or St. Louis; that he left as his heirs, his father, mother, and brother; his father, Charles, and his mother, Mary, are dead; that his brother Russell is living at present in Wyandotte County, Kansas; witness recollects of said guardian receiving the two first payments under the treaty of 1855 for John Punch; that after Henry Garrett died, Silas Armstrong was appointed guardian for John Punch. Witness remembers of Armstrong coming into the council-room to make settlement, and saying to the council that Charles Garrett, father of Henry, had in his possession money belonging to John Punch—some $500—and that he never could get anything from him; Garrett would not give it to him. Witness does not know whether Armstrong ever got the money from Garrett or not. Therefore the only positive evidence of disbursement by the guardian for the benefit of his ward in this case is to the amount of $167.

No. 12.—*Case of John Bearskin, guardian.*

John Bearskin receipted to the United States, as guardian, for $2,028. Two former members of the Wyandotte council, John Sarrahass and William Johnson, were examined by the commission. John Bearskin, the said guardian, died in 1858, and left as his heirs five children, who are now residing on the Wyandotte reserve in the Indian Territory. There is no evidence that he ever made settlement with the Wyandotte council for his guardianship, nor were the commission able to obtain any evidence in relation to his acts as guardian showing any disbursement made by him for the benefit of his wards.

The heirs are without property, except, perhaps, a small amount of personal effects.

No. 14.—*Case of James Barnett, guardian.*

James Barnett receipted to the United States for $1,441 50. He is dead. His widow was notified to appear, and did appear before the commission on the 12th May, 1871, and testified that she was aware of the guardianship of her husband, deceased, and that perhaps she had some papers that she could show, and that she would endeavor to find the same. She appeared again subsequently, accompanied by her attorney, Colonel S. A. Cobb, and put in evidence a portion of a book, which she stated was gathered from the effects of her husband, the book being the one kept by her husband in his life-time for the purpose of showing his transactions with persons for whom he was guardian. She stated that, so far as she knew, he always kept the money he received for persons as guardian separately; that he would w[illegible] the money of each ward in a paper and put their name upon it, and keep it in that way until he took it to the council to pay it to them.

Various papers were put in evidence—one marked "A," which is an order in favor of Catharine Young, which witness stated he paid, and that it was the last money and all he had in his hands belonging to said ward. She stated that she saw the money paid on said order.

Statements were made in regard to Milton Karryhoo, James Monture, wards of deceased, and Abraham Williams, and also in regard to other wards named in the list, witness claiming that her deceased husband had discharged his liability in each case.

Colonel Cobb testified that he had examined the papers in the book; that he found an itemized account of James Monture amounting to $319 80, as near as he could gather from the figures. In addition to this he found entries, closing July 2, 1857—cash on hand to the credit of Monture, $1 27, which was after the date that said guardian received any money in behalf of said wards; in the case of Abraham Williams, that the record appears June 21, 1857—Abraham Williams, money cash on hand, $13 98.

In the case of the widow of James Washington various charges are made, running up to May 26, 1856, as having been expended by the guardian for her, amounting to $861 50.

In the case of the Milton Karryhoo estate witness found this entry, no date: "Cash on hand, $16 30."

So far as this evidence goes, it shows by books of the deceased a balance of $31 55 due to wards which was not expended. As will be seen, this evidence is very general and not such as makes any clear showing in regard to the transactions of the guardian. The book presented was fragmentary leaves of an account-book—only a portion of it—and it is not certain that these give an entire showing. The widow of the guardian is reported to be possessed of some considerable property.

The testimony of John Sarrahass and Matthew Mudeater is that James Barnett, the said guardian, was regarded as a man of truth and honesty, and that he made settlements with the council; but they don't recollect whether the settlements were final.

Sarrahass thinks that Abe Williams, one of his wards, was pronounced competent, and drew the money belonging to him.

They don't know whether Barnett made a final settlement with his wards or fully accounted for the money received by him. His general character as guardian was good.

No. 16.—*Case of William Walker, guardian.*

This guardian receipted to the United States for $2,077. He was absent in Ohio. A citation was mailed to him at Larue, Hardin County, Ohio, but he did not return before the commission completed their labors. Such showing as he may be able to make under oath will be forwarded to the Office of Indian Affairs by Colonel S. A. Cobb.

No. 18.—*Case of Silas Armstrong, guardian.*

Silas Armstrong receipted to the United States for $6,201, money belonging to Indians for whom he was guardian. He is dead. His widow, Zelinda Armstrong, resides near the town of Wyandotte, in Wyandotte County, Kansas. A. B. Bartlett was administrator of the estate in conjunction with Silas Armstrong, jr. He appeared and gave notice that he should file a protest, which he did, on the 22d of May, 1871, against the right or legal power of the United States to compel him to account in the premises, or to compel the legal representative of the said estate to account for and return moneys found to be due said estate on account of money received. As showing settlement, and as evidence of disposition of funds made by the said Armstrong as guardian, abstracts from the probate court of Wyandotte County were filed relative to the following wards, viz: Eliza Punch, paper lettered A; George Coke, paper lettered B; John Punch, paper lettered C; John Warpole, paper lettered D; John and Eliza Bland, (formerly Eliza Armstrong,) paper lettered E; Mary Faber, (formerly Armstrong,) paper lettered F.

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The abstract in the case of Eliza Punch, ward, shows a balance in the hands of Silas Armstrong as administrator, May 4, 1863, of $107 64.

The abstract in the case of George Cooke, ward, shows that Silas Armstrong showed to the satisfaction of the court that his account for money received from the United States for said Coke was all settled by the council, leaving nothing due the estate. John Hicks was the administrator of George Cooke.

The abstract in the case of John Punch, ward, shows that Silas Armstrong acted as guardian under the appointment of the court, and that there was a balance in his hands, as such guardian, at the October term of said court, of $58 95. The same abstract shows the personal property that passed to the hands of the guardian when appointed by the court, in August, 1863, to be cash to the amount of $73 70; and afterwards money was received for timber, and expenditures were made that left the balance as stated, $58 95, at the October term, 1865, which was the last entry made in the records of the court.

In the case of John Warpole, ward, Byron Judd was administrator of the estate, and received at the June term of the probate court, 1863, of Silas Armstrong, $146, and the record of the court shows a balance in the hands of the administrator, Judd, at the June term, of $56 35.

In the case of Eliza Bland, ward, formerly Eliza Armstrong, Silas Armstrong, jr., and A. B. Bartlett, administrators of the estate of Silas Armstrong, deceased, it appears that at the April term, 1866, of the probate court, John Bland and his wife Eliza presented a claim for money had and received for their use by Silas Armstrong as guardian for said Eliza, the amount of the claim being $561 90. Proceedings and evidence were had, and it was ordered by the court that the claim be allowed to the amount of $246 30, the costs of the suit, amounting to $10 45, to be paid by the plaintiff. It was assigned to the fifth class of claims against the estate of Silas Armstrong. The same record shows an assignment of said judgment to C. Rawrolle, and payment of the same to said Rawrolle by Bartlett, one of the administrators.

In the case of Mary Faber, ward, formerly Mary Armstrong, the abstract of proceedings at the April term, 1866, of said court, shows that a claim was presented by the said Mary and her husband, Matthias Faber, and that a judgment was rendered by order of the court in their favor for $290, together with costs amounting to $8 75. The record also shows an assignment of this judgment to Stockton and Wolcott, and a receipt from Stockton and Wolcott to Bartlett, one of the administrators.

Mr. Charles H. Van Fossen appeared, and was examined by Mr. M. B. Newman, associated with Mr. Bartlett as attorney in the case, and testified as follows: Resided in Wyandotte from 1856 to 1860; was in the dry-goods, grocery, and queensware business, and general merchandise. He recollects selling goods to the wards of Silas Armstrong, deceased; Armstrong told him that all the goods he let them have must be upon orders; they got quite a number of orders. Witness asked Armstrong to what extent he should let them have goods, and Armstrong told him merely to let them have enough to run up to their annuities and not more; if witness let them have more he might perhaps lose it. Whenever they got what was sufficient to cover the amount during the years he was selling goods, Armstrong would not give them any more orders, and then witness would make out the bills separately and present them, and they would be paid; all the wards were alike in this particular—using up everything they could get; every dollar they were entitled to would be gone

by the time the money was paid them. Witness was present at the time the amounts were drawn from the council, and remembers that the settlements with some would tally with the amount of the annuities; that is, the goods bought would generally cover the amount of the annuities. The wards of Silas Armstrong were well provided for; sometimes they bought sugar and coffee and things that they actually needed; he knows of Armstrong furnishing two ponies and one horse; he gave two ponies to Miss Punch. Mr. Armstrong himself settled the bills for each person separately; for example, everything that Zack Longhouse got in each year was made out in detail, footed up, examined, and if found correct the bill was receipted in full and turned over to Mr. Armstrong. Witness executed receipts for all goods furnished; sometimes they run over the amount received by the wards from the United States, which was contrary to orders; remembers of furnishing goods to Eliza Punch, Eliza Armstrong, and Mary Armstrong; thinks they did not run up their accounts to the amount of their annuities; thinks that Zack Longhouse, Eliza Punch, and Margaret Punch exceeded their annuities.

B. F. Bonin appeared with Mr. Newman, attorney, and stated he had dealings and accounts with Armstrong from the spring of 1857 for three or four years following; that these dealings were the subject of book accounts, and he had settled with these books and found the charges to be correct as far as he knew.

Scott Armstrong, son of the deceased, stated that he was acquainted with the books of Silas Armstrong. (Book shown to witness.) He knew that to be his handwriting; it was one of his account-books. The book was also identified by Mr. Bartlett as one of the books of Silas Armstrong, deceased, in testimony given on the 25th June instant.

M. B. Newman and Scott Armstrong testified as to the identity of Mary Faber, who was formerly Mary Armstrong; also Eliza Bland, formerly Eliza Armstrong.

The book presented contained accounts against the various wards, which Mr. Bartlett, administrator, being sworn, stated that he had carefully examined. He found charges in said book as follows: Mary Coonhawk, $529 57; Mary Armstrong, $450 69; Eliza Armstrong, $456 48; John Zane, $250; Eliza Punch, $801 85; Zack Longhouse, (this charge not embracing pony,) $244 05; Mary Punch, (reputed wife of Z. Longhouse,) $265 10; John Punch, (containing charge for one pony,) $244 15. With the exception of one item charged to Mary Coonhawk in 1856, and three items charged to Mary Armstrong, and four items to Eliza Armstrong in 1856, the whole of said charges in said book bear date 1857 and subsequently thereto.

Mr. Newman, attorney, filed with the commission papers as follows:

Case of Zack Longhouse:

Receipts signed	$73 09
Papers requiring explanation, accounts stated, &c	16 60
Total	89 69

Case of Mary Punch, reputed wife of Zack Longhouse:

Receipts signed	$103 44
Papers requiring explanation, &c	5 00
Total	108 44

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Case of Eliza Punch:

Receipts signed	$355 10
Papers requiring explanation, &c	72 00
Total	427 10

It is proper to remark that of these papers appearing with receipts, to the amount of $253 50, and the other papers to the amount of $52, was disbursed by Silas Armstrong as administrator of the estate of Eliza Punch, deceased, which would leave a balance of $121 60 disbursed by him as guardian. The land of this ward was sold for payment of debts by Armstrong, as administrator.

Case of John Punch:

Receipts signed	$146 65
Papers requiring explanation, &c	49 70
Total	196 35

Case of Margaret Punch;

Receipts signed, (accepted orders)	$65 00
Papers requiring explanation, &c	245 53
Total	310 53

Case of Mary Coonhawk:

Receipts signed	$35 00
Account stated	10 00

and also a receipt dated April 11, 1869, signed by said ward, (her mark,) witnessed by W. C. Holmes, now deceased, being a discharge in full *from all liability as guardian.*

The total amount of charges against wards in the book presented, as stated under oath by Mr. Bartlett, after examination as above referred to, is $3,241 89. The total amount of expenditures in behalf of wards by said guardian, as per the vouchers above referred to, excluding those disbursements made by Armstrong as administrator for Eliza Punch, and including those made by him while acting as guardian, is $923 61. It is evident, upon examination, that some of the charges in the book, and some of those embraced in the papers, are duplicates, and that, to some considerable extent, the commission were not able to identify them; and they think it would not be proper—it is not claimed by the attorneys—to add together the amount taken from the book and those embraced in the vouchers.

In the Indian country the testimony of John Sarrahass, William Johnson, Mathew Mudeater, Susan Hicks, Louisa, Susan, and Margaret Zane was taken. The testimony is somewhat extended, and contains very little that is definite. Sarrahass testifies that Armstrong gave satisfaction before the council; also that Longhouse received one pony from Silas Armstrong. Mudeater remembers of Armstrong letting John Punch have two ponies, one worth about $60 and the other about $45 or $50; he took them in place of money that Armstrong had in his hands belonging to Punch.

The testimony shows that Eliza and Mary Armstrong lived with the guardian, who sent them to school and took pains to have them educated. When they came home, they came to his house. He took charge of them from 1852 or '53 until they were married. The testimony shows that a majority of the wards were those who spent the money as fast as they could obtain it.

Matthew Mudeater states, in regard to John Zane, that after he (John) had gone to California, his brother Isaac claimed that John owed him some $200 or more, and wanted to get his money. John Zane had two daughters and a mother-in-law, and they also wanted *to get hold of* the money belonging to Zane. They had quite a quarrel among themselves; so much so, that some of them wrote to John, *in California, in reference to* it. John wrote back to Silas Armstrong, *authorizing him to be his agent* and use his money for him. Before this authority came from John, in the mean time some payments were made; but where they were made, witness does not know. He knows that Isaac Zane and the mother-in-law of John Zane used to quarrel at every payment over John's money. Armstrong took it upon himself to pacify them by dividing the money among them. In the mean time the daughters of John Zane and the mother-in-law claimed to have received news of the death of John, and were trying to sell his land; but before they accomplished this they received a letter from John giving Armstrong authority to act as guardian *for him.*

The testimony of Susan Hicks relative to the guardianship of her daughter, Mary Coonhawk, was, that she brought home some meat and articles of clothing at different times. One time Silas Armstrong gave her $90 in money, and she bought clothing with it.

Louisa Zane testified in regard to her father John Zane, that he is in California alive; that he was the ward of Silas Armstrong; she does not know that Silas paid any money to John Zane's heirs, or those who would become heirs after his death; witness never received anything; she never got anything from Mr. Armstrong. Jeff. Zane, the brother, and Margaret Zane, the sister, are the children of John Zane.

Susannah Zane, a sister of John Zane, testifies that Silas Armstrong received all the payments for her brother; does not know what he did with the money. Margaret testified that she never received any property *or money from* Silas Armstrong.

An argument was filed in the case by M. B. Newman in behalf of A. B. Bartlett and Silas Armstrong, jr., administrators of the estate of Silas Armstrong, deceased. In this argument it is claimed:

First. That the wards Peter Solomon, Sarah Solomon, John Warpole, are not on either the incompetent or orphan list under the treaty of 1855, but are citizens, and their rights in the premises are under the exclusive jurisdiction of the local courts.

Second. That the long lapse of time before this investigation was instituted should in equity be held to carry with it the benefits and conclusions of the limitation act, at least so far as to be held *prima facie* evidence of settlement, and require a preponderance of testimony to negative such presumption; further, that if this investigation had been instituted ten years ago, when the parties interested were alive and the circumstances were fresh in their minds, the case would have been different, and a strict account could have been plausibly required. The proofs now collected or attainable leave the matter of guardianship now a matter of conjecture, and the delay of this investigation is the laches of the Government on behalf of the beneficiaries and not of the guardian.

Third. That the well-understood habits of the Indians of the incompetent classes to be continually clamoring for what was due them, and also

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being dependent for subsistence exclusively upon their payments, instead of being industrious, and also the fact that little, if anything, has been heard of these claims for the last ten years directly from the actual beneficiaries, is strong presumptive evidence of their claims having been long ago settled.

Fourth. That the peculiarity of the Indian race, competent as well as incompetent, of relying upon their memory instead of account books, in business transactions, taken in connection with the proofs adduced of payment by Armstrong to John Punch and Zack Longhouse, of ponies not charged to them in his account book, strongly corroborates the conclusions of settlement, now incapable of more distinct statement and exactness of proof.

Fifth. That the abstracts from the records of the probate court are the most reliable proofs of settlement of the respective guardians of all claims antecedent thereto, not embraced in said probate transactions, and unless fully impeached should be held conclusive as to such antecedent matters.

Sixth. Under the foregoing propositions, it is claimed that there is no reliable evidence of any amounts remaining due from said guardian in favor of Zack Longhouse and reputed wife, Mary Punch, or John Punch, Mary Coonhawk, George Coke, Eliza Armstrong, or Mary Armstrong.

That the balance of Eliza Punch's estate is fully covered by the amounts subsequently paid out to Margaret Punch, kin of said Eliza Punch, by said Armstrong, as shown by his books; and that of the amount received as guardian of John Zane, $240 was paid on a debt due to Isaac Zane and $10 to Hannah, as proven by said Armstrong's books, with strong probability that much more was paid over to the clamoring relatives of said ward. "Hence it is only to said John Zane that we can admit any claims due from the estate of Silas Armstrong as guardian as aforesaid."

If both the amount taken from the books and that contained in the vouchers furnished were allowed as credits in favor of said guardian, there would still be a balance, subtracting from the total amount paid to him, of $2,035 50 unaccounted for. Some portion of this would be accounted for by the evidence contained in the abstracts from the probate court. None of the evidence is of the character that would probably be required by a court of record, except, perhaps, the receipts and some evidence furnished by the abstracts. Book accounts, when properly established, of course are evidence, but it is doubtful whether this book has been kept in a manner that would make it satisfactory evidence in a court of record. A review of the evidence shows some disposition of funds for the benefit of the wards not embraced in any account-book nor abstract of the court, but it is impossible for the commission to say what amount, in the case of any particular ward, is accounted for. It would seem, however, in the case of John Zane, that there is a considerable amount due, and it is admitted by the attorney that there is liability in that case. The records furnished the commission show that there was paid to Armstrong money belonging to John Zane to the amount of $569. Payments for seven wards, of $138 each, was made, without giving the names. If one of these payments was money belonging to John Zane—and it probably was—it would make the aggregate paid to Armstrong, of money belonging to Zane, $707. The heirs of Silas Armstrong are said to be worth probably $50,000.

No. 20.—*Case of Chris. Little Chief, guardian.*

Chris. Little Chief was guardian for John and Mary Little Chief, and received money for them to the amount of $507. Their names do not appear as wards in the first payment, as the names are not given, but from the testimony it is understood that they were his only wards.

John Sarrahass testifies that he knew Little Chief well; he died on the reservation, he thinks, in 1857; John was the son of Chris. Little Chief, and died in the army in 1862. Christopher was a good man, and took proper care of him; thinks he gave his ward John the benefit of the money received from the Government for him; he went dressed well all the time; thinks he had no support from any other source. Mary Little Chief was the daughter of Chris.; she died in the spring of 1870; sometimes she lived with her father, but witness does not know how long; remembers that Chris. Little Chief, in his life-time, used to come before the Wyandotte council and state his transactions as guardian, and he stated to the council that his daughter, when she was at his house, received provision and clothing; when she wanted money he gave it to her; thinks she received the money from her father, or it was spent for her benefit; Little Chief never made a final settlement for John and Mary that he remembers of, but he remembers of Little Chief being before the council and making settlements; his statements made to the council in regard to moneys received by him were satisfactory, from the fact that it was recorded in the book; witness states that if guardians did not do right by their wards, the council took the guardianship away and gave it to some one else. Guardians were required by the council to make settlements once a year.

It appears, therefore, from the evidence in this case, that the wards were the children of the guardian, and received such care and attention as children usually receive from parents, and that the probabilities are that the money received for them was expended for their benefit. Beyond the general testimony, however, referred to above, the commission are unable to obtain any definite evidence.

No. 22.—*Case of Cyrus Garrett, guardian.*

Cyrus Garrett receipted to the United States for two payments, the first and second under the treaty of 1855, amounting to $253 53. In the case of the first receipt the name of the ward is not given. At the second payment it was for money due Catharine Young, and it is presumed that the first payment was for her also. Guardian is deceased.

Russell Garrett, a brother of the deceased, put in evidence a paper, which is an order of the Wyandotte council on Charles Garrett, the administrator of Cyrus Garrett, deceased, requesting him to pay to Catharine Young $27 49, being the amount in Cyrus Garrett's hands on settlement with the Wyandotte council while acting as guardian for Catharine Young. This paper, witness states, he found among the papers of his father, deceased; his father's name was Charles Garrett, and he was the administrator of the estate of Cyrus Garrett.

The presumption is, therefore, that this money was paid by Charles Garrett, and that the liability of Cyrus Garrett as guardian was thereby discharged.

John Sarrahass testifies that he was acquainted with Cyrus; that he is dead, and left as his surviving heir his brother Russell; that he is acquainted with Catharine Young; that she is alive and resides on the Wyandotte reserve in the Indian Territory; that he was not aware of Cyrus Garrett being her guardian.

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No. 24.—*Case of Jacob Whitecrow, guardian.*

Jacob Whitecrow receipted to the United States for $707 50, money due John Bigarms. The guardian was examined, and testified that he was guardian for John Bigarms, and received the amount of money stated above, (707 50.) John Bigarms went to California in 1849, and said guardian paid George Clark $100 as part price of his (the ward's) outfit. John Bigarms was a half-brother of the wife of witness; he also had another half-sister, Eliza Stone, known as Lucinda Standingstone; that upon the supposition that Bigarms was dead, not having heard from him for nineteen years, he (the guardian) divided the money between his wife and her sister. Guardian never accounted to the Wyandotte council for the disposition of said money.

Matthew Mudeater and Irvin P. Long testified that more recent information had been received relative to John Bigarms, but there was no certainty of his being alive; the report when traced was not deemed reliable. John Sarrahass believed him to be alive, but could give no positive information.

In this case there is no evidence relative to the disposition made of the money beyond the statement of the guardian himself, that he paid $100 to George Clark, and the remainder he divided between the half-sisters of the ward. The general character of the guardian for honesty and integrity is good. He is now living in the Seneca tribe, on the reservation belonging to those Indians, as a member of the tribe. He is possessed of some personal property, and also owns some real estate in Wyandotte County.

No. 26.—*Case of Matthew Barnett, guardian.*

Matthew Barnett receipted to the United States for $253 50, money due Josiah Scoot Coon. The name of Coon is not given as the ward in the first payment from the United States, but from the evidence it is presumed that the two payments, amounting to the sum before named, were both for this ward.

The evidence in this case by John Sarrahass, former chief and member of the Wyandotte council, is that Coon lived with Barnett while the latter acted as guardian, and was probably clothed and fed by him.

There is no other evidence of his action, or relative to the disposition of the funds received by him for said ward. Barnett died in 1856; he received this money in December, 1855, and April, 1855. The witness does not know that Barnett ever made any settlement with the council for his debt. There are no heirs of guardian, so far as can be ascertained, now living.

No. 28.—*Case of Isaac W. Brown, guardian.*

Isaac W. Brown receipted to the United States for $594. John Sarrahass testifies that the wards of said guardian are all dead. He also makes some general statements in regard to the action of the guardian, but nothing definite.

Isaac W. Brown appeared before the commission in the Indian Territory, and testified, referring to a memorandum which he stated he had made from a book kept by him showing disbursements made by him in the case of each of his wards. He stated in regard to Joseph Arms, ward, that he was killed at the battle of Wilson's Creek; that he had expended all the money received for this ward except $8; and that afterwards the ward stayed at his home, and he fed and took care of him, which was worth more than the amount.

In regard to Blacksheep, ward, he stated that he received one payment for him; that the ward was owing some debts, and he paid them, taking receipts; that the receipts were lost during the war; that from his book he could give statement of items expended in behalf of Blacksheep amounting to $110 58, which would leave a balance of $2 92 unaccounted for. The witness thinks this balance, $2 92, would not pay him for his trouble in acting as guardian.

In the case of Daniel Williams, ward, he gave from his memorandum a statement as to the disposition made of money, amounting to more than he received for him.

In the case of Susan Hill, ward, he gave from his memorandum statement as to the disposition made of money, amounting to more than he received for her.

This witness, according to his own showing, has disbursed more money than he received, except in one instance, where he claimed that the balance was due him for services. He also rendered an account for one ward for whom he was not charged by the Government; probably a case where the council had placed money in his hands, the person for whom it was intended being absent. This was the case of William Blacksheep, who was in New Mexico. There is no testimony beyond that given by the witness of his disbursements, but the general impression made upon the commission was that the money was properly disposed of by the guardian.

Isaac Brown is a man now without property, beyond some little personal effects. He is living on the Wyandotte reserve, in the Indian Territory, and is occasionally given to dissipation, as are many of the Indians. He seems, however, to be a man of intelligence, and capable of keeping correct and accurate accounts.

No. 30.—*Case of George I. Clarke, guardian.*

George I. Clarke receipted to the United States for $2,576 50. He died in 1857 and left three children, Charlotte, Richard, and Mary. Mary, the oldest, is dead. She and her father and mother all died within a period of three weeks. They died in Wyandotte County, Kansas. Richard Clarke is in Wyandotte, and was notified to appear before the commission and make a showing in regard to his father's guardianship, but failed to do so.

The commission examined John Sarrahass, William Johnson, and Matthew Mudeater relative to the guardianship of Clarke, but no testimony was elicited showing his action in that capacity. Richard Clarke, the heir of said deceased, is not possessed of property to any extent.

No. 32.—*Case of H. M. Northrup, guardian.*

H. M. Northrup received from the Government, as guardian for wards the sum of $4,820.

Under date of May 9, 1871, a notice to appear without delay, addressed to Mr. Northrup, was furnished to A. B. Bartlett, his attorney, in Wyandotte, and mailed to Mr. Northrop, who is residing in New York City. Mr. Bartlett exhibited to the commission a letter from Mr. Northrup in reply, requesting him (Bartlett) to attend to the case for him in conjunction with Mr. J. Q. Watkins, of Kansas City, who was in possession of his (Northrup's) books. At their request a list of the wards, with the amounts paid each, was furnished by the commission on the 17th May, ultimo.

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On the 30th May, Mr. J. Q. Watkins, of Kansas City, appeared, accompanied by Mr. A. B. Bartlett, attorney for Mr. Northrup. Mr. Watkins, after having been duly sworn, was examined by Mr. Bartlett and cross-examined by the commission, and testified as follows: That he is engaged in the banking business in Kansas City, and has with him the cash-book of Northrup & Co., the book extending from October 8, 1857. Northrup & Co. were engaged in business as bankers in Kansas City, and he acted in the general capacity of manager, book-keeper, &c.; that he made the entries in the cash-book, and they were made at or about the time they purport to have been made; that he had entire control of the books of the firm of Northrup & Co. Elizabeth Arms was not a ward of Mr. Northrup; she was a competent; he does not know anything in regard to his money. Witness thinks that Charlotte Clarke was a niece of Mr. Northrup; he (witness) became acquainted with her, perhaps, in 1856; she was then living with Mrs. Northrup, and was about twelve or fourteen years old; she lived in the family until 1864; Mr. Northrup treated her as a member of his family, clothing, educating, and furnishing her with all the necessaries of life. There was no account kept for this ward for the reason that she lived in Mr. Northrup's family, and was provided for in the same manner that the other members were; Northrup always furnished her with means to travel, and at her marriage gave her an outfit. Witness states that Mr. Northrup has always been unusually liberal and kind to the entire tribe of Wyandotte Indians, and they felt and expressed a great deal of gratitude; he (Northrup) married into the tribe and obtained their confidence; he was their principal adviser; the Indians came to him when in distress, and witness does not know an instance that Northrup did not give them the desired relief. Unlike the remainder of the Wyandottes, Charlotte Clarke was never allowed to stray, but lived in the family of Mr. Northrup and was always a respectable lady; when she was married Mr. Northrup bought her a farm in Indiana, where she now lives with her husband. October 8, 1857, the guardian account is credited with $115 50; and November 5, 1857, with $115 50; there were no credits prior to October 8, 1857; that was the date Northrup & Co. commenced business; the items in the guardian account must have been closed up to 1858; the two credits referred to are credited from that guardian account from memorandum furnished witness by Mr. Northrup in October, 1858; the most of these accounts were transferred to Northrup's individual account; he kept no book account with Charlotte; the entire amount credited as annuity is $227, all the credits the book shows for Charlotte; that is all the annuity received for her since witness has been keeping the books; the books balance in regard to the debits and credits of Charlotte—$227. Charlotte's name was on the list to go in the guardian account of H. M. Northrup, furnished to witness, but afterwards transferred to Mr. Northrup's individual account; the dissolution of the partnership took place in 1864.

John H. Standingstone, ward: The book shows his account to stand credited with $237, and debited with the same amount. The credits consist of, October and November, 1857, $113 50, and $10 on the 28th July, 1858; the debits are four items amounting to $138, cash.

Abraham Arms: It was submitted that Abraham Arms was on the competent list, and to this reply was made that Mr. Northrup had receipted to the United States for money for him and was accountable for it.

Mr. Watkins stated that Abraham Arms had a similar account to Charlotte Clarke; he was a member of Mr. Northrup's family, and

treated as one of his own children, being clothed, educated, and fed; he was quite small when he went to live with Mr. Northrup; witness thinks he remained with him until 1862; witness knows of Northrup paying out money for food, clothing, and other purposes, and for raising said Arms; Northrup & Co. had no books prior to 1858; prior to that time the books were those of Northrup & Chick; their books were destroyed by fire in 1865; Northrup kept his account in the books of Northrup & Chick prior to October 8, 1856; witness presented four receipts, amounting to $73 36, and stated they were all he could find among Northrup's papers; Northrup was not in the habit of taking receipts when he expended money for wards.

Abraham Williams, ward: Witness states that the guardian account of Northrup is credited for Williams, October, 1857, $113 50, and October, 1857, $113 50; that these are all the credits for Abraham Williams. On October 9 the account is charged with $50 for him; on October 13 the account is charged $5 for him; on October 14 the account is charged with $15 for him; on October 24 the account is charged with $20 97 for him; on October 26 the account is charged with $91 03 for him; making $237, which balances his account.

Sarah J. Washington, ward: The guardian account of Northrup is credited with $227 for her, and $257 is charged against her as having been expended by the guardian.

John Bigtree, ward: The guardian account is credited with $474. Charges are shown amounting to $474. An order was drawn by the Wyandotte council for $315, and paid on final settlement to the widow of John Bigtree—paid November 9, 1858. The order was in the handwriting of Isaiah Walker, who was clerk *pro tempore* at that time.

James Menture, ward: The guardian account is credited with $227 for this ward, and is charged with items amounting to the same sum. The charges, witness states, are in his handwriting; he can't say that he paid these amounts to this ward, but on being interrogated he presented the vouchers.

Amos Cotter, ward: This ward is credited on the guardian account with $113 50, and charged, "Paid J. H. Cotter's order for Amos Cotter's annuity, $113 50." The money was paid on the order of J. H. Cotter, who was a brother of Amos; witness was satisfied he paid the order, or he would not have made the entry in the book, which is in his handwriting; witness presented an order from Cotter on Mr. Northrup for the amount of Amos Cotter's annuity, which order stated that the signer, J. H. Cotter, has given his bond to the council as guardian; Mr. Northrup (according to statement of witness) never received but one payment for Amos Cotter.

Mary S. Williams, ward: Witness stated that on the guardian account Mary S. Williams has a credit of $227, and the books charge, as having been paid her, $237.

Sarah Collier, ward: Credit, $227. She was paid $227, amount of annuity, as appears by the book shown by the witness. The account of Mary Collier, ward, is the same as that of Sarah, both being kept together. An order was exhibited, drawn in favor of George Steele by Robert Robitaille, clerk Wyandotte council, for two shares for Catharine Brown, and four shares for Mary and Sarah Collier; order dated October 18, 1857. On the back is a receipt of Northrup for the amount called for in the order.

William and Henry Coon, wards: An order, drawn in favor of widow Sarah Coon, dated November 18, 1857, signed by Robert Robitaille, requesting Northrup to pay to the widow the two last payments be-

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longing the children, William and Henry Coon, making both payments four shares, was presented by witness. On the back is a receipt by Silas Armstrong, dated December 5, 1857, receipting to Northrup, guardian, for $454, the same being four annuity shares belonging to William and Henry Coon.

Eli, Leslie, and William Zane, wards: Witness exhibited an order on Northrup in favor of E. O. Zane for the money due Leslie and William Zane, amounting to $454, signed by John Sarrahass. On the back is a receipt signed E. O. Zane for the amount of the within order. The order signed Robitaille, above referred to, was substantiated by testimony of said Robitaille.

The remainder of the evidence of witness is of a general character, as to standing of Mr. Northrup with the Wyandotte Indians, and his personal knowledge that these Indians got their money and used it as soon as it was paid by the Government. Mr. Robert Robitaille corroborated Mr. Watkins's statement in regard to the character of Mr. Northrup, that Charlotte Clarke was a relative of Mr. Northrup's wife, and lived in the family; the Arms children were connected with Northrup's family; thinks Northrup raised one of them.

Mr. Northrup testifies, in affidavit executed before a notary public in New York City, and forwarded to the commission through his attorney, that, according to the best of his knowledge, the moneys placed in his hands by the Wyandotte council for the benefit and account of persons (Wyandottes) have been fully accounted for and paid over as directed by the Wyandotte council, or to parties appointed by the courts, or those duly authorized to receive the same, with the exception of Abraham Arms, who had a balance in the hands of affiant unsettled with the council, (some two or three hundred dollars,) for which affiant raised, boarded, clothed, and schooled said ward, paying for his benefit, in all, fully three times the amount of his account. For Charlotte Clarke, affiant is of opinion that he made settlement with the council; she was raised in family of affiant, well provided, &c., for about fifteen years; he sent her to the best of schools, both Protestant and Catholic; spent many times the amount, and at her marriage made her a present of $1,000. After her marriage, affiant purchased the land allotted to her by the United States, which was applied to the purchase of a very valuable farm, upon which she and her husband now reside, near the city of Lafayette, Indiana, in good circumstances. Affiant states that it was his habit to settle promptly with all persons of the Wyandotte nation, paying over promptly to the proper parties whenever called upon. His accounts and books while in Missouri and Kansas were kept by Mr. J. Q. Watkins. In all his dealings with the Wyandottes he made no charge for services, and believes he has faithfully accounted to them for all moneys.

The books presented by Mr. Watkins, and his evidence, seem to cover nearly all of the payments made by the United States to Mr. Northrup as guardian, and show that he accounted as such guardian for the disposition of the same. In the case of Amos Colter the book shows but one payment, while the record furnished the commission shows that a payment was made to said Northrup on the 27th October, 1857, of $113 59, money belonging to Amos Colter, ward, and also on 3d November, 1857, the same amount.

No. 34.—Case of John Colter, guardian.

John Colter receipted to the United States for $365. The name of the ward is not given in the first payment of $138. In the two subsequent payments the name given is that of Amos Colter. It is presumed that the first payment was for him.

The testimony of John Sarrahass and William Johnson was taken in the Indian Territory. It appears that John and Amos Colter were brothers, John being the older of the two; about six years difference in their ages. They lived together from 1855 to 1857 in Wyandotte, where John kept a butcher-shop. Sarrahass remembers that John came into the council-room, where the chiefs where assembled for the purpose of settling, and did settle; but he does not remember the amount left; thinks the settlement was satisfactory to the council and the wards; this was about the second payment, he thinks.

William Johnson stated, under oath, that he lived in Wyandotte in 1855 and 1857; was acquainted with John and Amos Colter; they lived together; saw Amos at his brother's house well clothed; Amos died in the winter of 1869 or 1870; John died some time during the rebellion; John joined the Army for three years; he was murdered some time about the expiration of the three years.

This is all the evidence taken by the commission in this case, but from it the inference is drawn that John Colter cared for his brother in the way of clothing and provisions. Beyond this there is no information of the disposition made by him as guardian.

No. 36.—Case of Mary Cherloe, guardian.

Mary Cherloe seems to have been known among the Wyandottes as Amelia Cherloe, but there is no question as to her identity as being the guardian in this case, known to the United States as Mary Cherloe. She has been successively married to parties named Burning and Cherloe. Her maiden name was Peacock. She is commonly known now as Amelia Cherloe. She received from the United States $507, as the guardian of Isaac and Elizabeth Peacock. Isaiah Walker was, at first, the guardian for Isaac Peacock, but afterward Amelia Cherloe alias Mary Cherloe was appointed by the court of Wyandotte County as guardian for this boy.

Testimony is given as to transactions between Isaiah Walker, Matthew Mudeater and Mary Cherloe; all the testimony goes to show that Matthew Mudeater was indebted, in connection with a bridge company, and desired to raise money, and Isaiah Walker loaned him $300; that the money which Walker loaned belonged to Isaac Peacock, said Walker holding it as his guardian; that after Mary Cherloe alias Amelia Cherloe was appointed guardian by the court of Wyandotte County, settlement was made, and Mudeater executed his note to her, as guardian, for the money belonging to Isaac, which he had borrowed from Isaiah Walker; there were three of these notes for $100 each; two of them have been paid; one is in the possession of Mary Cherloe, guardian; Mudeater claims that some small payments have been made on it in provisions, &c., but the amount could not be definitely fixed. It appears from the testimony that Mary Cherloe, the guardian, has taken care of and raised this boy Isaac Peacock from the time he was three years old, clothing and providing for him.

In addition to the money received from the United States, as above stated, half of which was for Isaac, Mrs. Cherloe received the proceeds of the sale of the allotment of land of said Isaac under the treaty of 1855. Isaac is the nephew of Mary Cherloe; Mrs. Cherloe testifies that she paid the money received by her as guardian to Elizabeth, and furnished her with clothing, and that she used the money all up

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in this way, or nearly all; and she had the care of Elizabeth (her sister) years before this time.

Elizabeth Peacock, the ward, testifies that the first payment was given to her by her guardian, she at first not remembering that Mrs. Cherloe was her guardian. The inference drawn by the commission was that Mary Cherloe had fully accounted to her for the money received for her (Elizabeth.)

The evidence in this case would seem to be that the guardian had satisfactorily accounted for all money received by her, either by paying it out to the parties entitled, or in caring for them. There is still due from Matthew Mudeater the sum of $100, with interest thereon from February 6, 1864, at 10 per cent., unless Mr. Mudeater is able to prove some of the credits he claims.

Isaac Peacock testified that he received a hog from Mrs. Mudeater worth $11; that he got half a bushel of corn-meal at two different times; that is all he remembers receiving.

No. 38.—*Case of John Hat, or Tawroomu, guardian.*

John Hat, or Tawroomu, receipted to the United States for $1,011; $138 each for four persons, at the first payment, whose names are not given, making $552, and for four persons, whose names are given, $115 50 each, at the April payment, 1856.

John Sarrahass testifies that he knew John Hat; that in 1855 or 1856 he lived in Wyandotte, but in the latter part of 1856 he moved down to the Indian Territory; John Hat died some time in December, 1869; he left two daughters as heirs, one named Sarah and one Eliza; they are on the Wyandotte reserve; he had a daughter by a former wife named Margaret Punch; she lives on the Wyandotte reserve; his wife died a year or two before him; knew that Hat was guardian for Jacob Stookey in 1855, at the first payment; thinks the guardianship was changed, John D. Brown becoming guardian for Stookey; Stookey died a number of years ago; does not know whether Hat settled up his guardianship for Stookey when he turned it over or not; is inclined to think not; also knew that Hat was guardian for Moses Peacock, John Spybuck, and Margaret Jonathan; is inclined to think he never settled up his guardianship for these persons; don't know whether he paid them or not; Margaret Punch, if it is the junior, is alive, the other wards are dead; John Hat died without property of any account.

There is, therefore, no evidence of the disposition made of the money in this case that is definite, nor does the commission know of any means by which any further facts can be ascertained.

No. 40.—*Case of John B. Curlyhead, guardian.*

John B. Curlyhead receipted to the United States, as appears by the pay-rolls returned by the agents, for $707 50. He died in 1859. His ward, Jacob Curlyhead, for whom he appears to have receipted, he being named as the ward for every payment except the first, when the name is not given—and that is presumed to have been for Jacob—was a nephew of John B. Curlyhead, the guardian. He took care of him, furnished him with provisions, &c. This appears from the testimony of John Sarrahass, who thinks this lasted for some three years, 1855–'56 and 1857; he recollects John B. Curlyhead coming before the council and stating what he had done for Jacob; stated what money, &c., he had given; Sarrahass don't recollect amount; when John B. Curlyhead

died he left a daughter, Mary, who is now living at William Johnson's in the Indian Territory.

William Johnson also testified that he knew John B. Curleyhead, and knew of Jacob living with him; he presumed that the guardian furnished Jacob with clothing and board, as he lived at guardian's house and went well dressed, and, being his relative, supposed that he took care of him; don't recollect seeing John B. give Jacob any money, but, at the last payment, recollects John giving Jacob a good horse; Jacob lived with him some three or four years.

John Sarrahass testified that the custom was, at that time, among the Wyandottes, in reference to boy-wards, where they were stout boys, to consider the attending of chores by them as sufficient for their board; but clothing was a separate matter; some, in making their settlements, as near as he (witness) could recollect, brought in an amount of $30 and upward for a year.

William Johnson states, perhaps the horse was worth $200; when Jacob lived with John B. he was sufficiently large to do considerable work; he was a good sized boy, but he don't think he ever did much work.

Sarrahass testifies that Jacob never paid for his board by work, and he thinks, according to the prices at that time, board ought to be worth $2 50 a week in money.

Mary Ketchum testifies that John B. Curlyhead, as far as she recollects, did settle with Jacob, and paid him up; that the last he paid was a gray horse worth $150; thinks this settlement was made some thirteen years ago.

No. 42.—*Case of George Spybuck, guardian.*

George Spybuck receipted to the United States for the sum of $934 50. John Sarrahass testified that he was acquainted with Spybuck in 1855–'56 and 1857, and that he is now dead; he died in Sandusky, Ohio, perhaps, in November, 1870; moved to Ohio in the fall of 1857; knew of his acting as guardian for Mary Williams and John Spybuck; John was a brother of George; relative to John Spybuck, witness thinks he did not board with guardian; George raised Mary Williams, clothing and boarding her; John Spybuck died some time ago; the heirs of George are his wife and child, who are now living in Ohio; the child, a young woman some seventeen years old; when Spybuck went went to Ohio he bought a piece of land, 80 acres; understands that the title to the land is in his wife's name; at the time of his death he was living northeast from Upper Sandusky, not far from the Sandusky River; he had a good farm, orchard, &c.; John Spybuck died in 1855, and the council then acted on the matter to ascertain whether George was the only heir for John; hence the money was paid to George as the legal heir of John. In relation to Mary Williams, as far as he knew about it while Spybuck was guardian for her, he used to come into the council and make settlement with her; she was his niece, and it appeared to be satisfactory to the council; about the time he moved away, however, he had $300 of Mary's money; he stated so to witness; don't know whether he accounted for that money or not.

The liability of this guardian for the money received from the Government in behalf of John Spybuck would seem to be accounted for on the ground that he was a legal heir. He is doubtless entitled to some credit for clothing, &c., for Mary Williams, whom he raised. It appears

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from the testimoney that he had, at the time he moved to Ohio, $300, which the commission did not ascertain whether he ever accounted for.

No. 44.—*Case of George Steele, guardian.*

George Steele receipted to the United States for $961. He died in 1858. He was guardian for Sarah and Mary Collier, who were half-sisters of his wife. They lived with him until they were married—both being married about the same time.

Sarrahass states that Steele was a relative of his, and he had information from him (Steele) and from Mary and Sarah Collier that he (Steele) went before the council and stated that inasmuch as the girls had got married they were free and at liberty to act for themselves. He gave the money that was in his hands to them.

The commission understands from the evidence that Steele fully accounted for his guardianship to these girls.

William Johnson testifies that Mary and Sarah Collier lived with Steele, and that he boarded and took care of them.

Mary Steele testifies that George was her husband, and that he died, as near as she can remember, in 1857; that he paid the money received for Mary and Sarah Collier for their benefit; they went to school some two years; when they came back from school they came to his (Steele's) house; finally they got married and the money was paid to them; he paid to one $500, in gold, and to the other $450; witness states that these things were put on the record in the Wyandotte council; don't remember the time the girls lived at her husband's house, but thinks it was nearly ten years; does not know that the girls had any other property, except what they received from the United States; she knows of no other property except land and money from the Government; her husband furnished them with clothes and money.

The evidence of accountability in this case would seem to be as full and satisfactory as could reasonably be expected when the lapse of years, since the guardianship, and the character of the parties, their want of familiarity with business habits, is taken into consideration.

No. 46.—*Case of Sarah Coon, guardian.*

Sarah Coon receipted to the United States, as guardian for William and Henry Coon, for $961. These boys were her grandchildren.

Sarrahass testifies that she both clothed and fed them, she raised them, and they lived with her until she died—some time in 1859; he remembered Sarah attending the council and settling with these wards, which settlement appeared to be satisfactory; don't think she made a final settlement before she died.

William Johnson was acquainted with Sarah Coon, and knew of her taking care of these boys, and of their living with her; the wards are both dead.

No. 48.—*Case of Elizabeth Rankin, guardian.*

Elizabeth Rankin receipted to the United States for $253 50. The name of the ward at the first payment is not given, but at the second payment the name given is that of Jacob B. Hill. The total amount was, no doubt, for Hill as ward. This guardian resides in Canada. A citation was mailed to her at Brantford, Brand County, Province of Ontario, on the 25th of May ultimo, to which a reply was received dated

June 7, 1871. She states that Jacob Hill was living with her always, but she never received any money belonging to him.

John Sarrahass testifies that Elizabeth was guardian for Jacob B. Hill. She raised, clothed, and fed him from the time he was a little child. This fact would seem to be a sufficient accounting for the amount received, as she must necessarily have incurred that amount of expense in raising him. She removed to Canada, Sarrahass thinks, in 1858, but she was here from 1855 until that time.

No. 50.—*Case of John Solomon, guardian.*

John Solomon receipted to the United States for $1,161 50. Sarrahass testifies that Solomon lives in Wyandotte County, Ohio, about six miles from Upper Sandusky, on the ground purchased by George Spybuck; he moved to Ohio about four years ago; he lived in Wyandotte, Kansas, during 1855, 1856, and 1857; knows of his acting as guardian for Hiram Young and Mary Bigtree; Mary was his own daughter, and married a man named Bigtree; knows that Solomon came several times before the council to settle, and did settle, and there was a remainder in his hands; does not remember of a final settlement; there was always a balance in his hands; thinks all the property he owns at present is his household furniture. Mary Bigtree is dead; Hiram is living on the Wyandotte reserve, in the Indian Territory.

The commission has no further evidence in regard to this guardianship.

No. 52.—*Case of Ethan Bigarms, guardian.*

Ethan Bigarms receipted for the first payment, $138, no name being given showing who the ward was; and although the commission interrogated persons formerly members of the Wyandotte council, they could find no one who recollected anything about his having received any money. He died in 1858 or 1859, at Wyandotte.

No. 54.—*Case of James Armstrong, guardian.*

James Armstrong receipted to the Government for $138, as guardian. The name of the ward is not given.

Armstrong appeared, was sworn, and testified that he had not received the money, though he admitted that he received a smaller amount, but stated it did not come from the Government; he received the amount for taking care of the boy; he had cared for the boy some six years; his name was Starr Young.

Sarrahass and Johnson testified that the boy lived with Armstrong.

The evidence in this case does not satisfactorily identify the ward. Armstrong does not admit receiving the money from the United States, nor did the other witnesses remember that he was appointed guardian for this boy by the council. It is possible that this one payment was for some absent person, and was paid over to them, (as appears to have been done in some instances,) and the transaction has escaped the memory of the guardian and other parties examined by the commission.

No. 56.—*Case of Ethan A. Long, guardian.*

Ethan A. Long received from the United States $253 50, as guardian for his brother, William Long, who is named in one payment. For the

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other payment no name is given, but it was doubtless for the same ward, William.

The testimony of Sarrahass is, that Long died in 1858; knew of his acting as guardian for William Long; Ethan was eight or nine years older than William.

There is no evidence in regard to the guardianship of Long, further than stated above. William was one of his heirs when he died.

No. 58.—*Case of Isaac Williams, guardian.*

Isaac Williams received from the United States $253 50. No name is given as ward at the first payment, in December, 1855, but at the second payment, in April, 1856, the name of Thomas H. Williams is given. Probably the first payment was for the same person.

Sarrahass testifies that he was acquainted with this guardian in 1855 and 1856; he lived in Wyandotte, Kansas; was not acquainted with Thomas Hill; remembers that Isaac Williams raised a boy; the boy went by the name of Nicholas Williams; the treaty of 1855 embraced all the Wyandottes, and the commissioners appointed to carry out the stipulations of said treaty in looking over the list ran across this boy and ruled him out, giving as a reason that he was not of Wyandotte blood, because his mother, who was a Wyandotte in part, went among the Delawares and married. He received one payment; (the commission understands by this that the two payments above named, of $253 50, constituted one payment in the understanding of the witness and other Wyandottes, although they were divided in two parts in paying out.)

Sarrahass thinks this was the boy referred to; does not know whether Isaac Williams accounted for the money or not. Williams took care of the boy; he was quite small when Williams took him; he raised him until he (Williams) died; after the boy was cut off from receiving any further payments, Williams took care of him as before.

William Johnson remembers that Thomas H. Williams, the ward for whom the two payments were made, is the boy raised by Isaac Williams, and that Williams fed and took care of him; he thinks his living with him until he (Williams) died would be a satisfactory accounting for the amount received.

No. 60.—*Case of Isaiah Walker, guardian.*

Isaiah Walker received from the United States, under the name of I. P. Walker, $276 for wards whose names are not given, and by his name —Isaiah Walker—$1,820, for wards, the names of whom are given, making a total of $2,096 received by him as guardian. He appeared in person, and put in evidence papers and books. One paper is a certificate of the Wyandotte council signed by Edwin T. Vedder, clerk, showing a balance in the hands of guardian for Eliza Young, January 19, 1861, of $38 39, and afterward charges on the margin in pencil, sworn to by the witness, of bacon, flour, and cash, and having paid Clarissa Bigsnew for a woman's saddle, making a total of $38 10, which would balance his account as guardian for said ward, less 29 cents. He also presented a receipt from the council of the same date for Isaac Peacock, showing a balance in his hands of $307 76. The testimony taken by the commission in the case of Amelia Oherloe—known to the Department as Mary Oherloe—shows $300, money received by Isaiah Walker as guardian, for Isaac Peacock, was loaned by him to Mathew Mudeater, and that afterward, when Mary Oherloe was appointed guardian by the probate court of Wyandotte of said Isaac Peacock, Mathew Mudeater executed to her his promissory notes—three of them for the sum of $300—and that two of them have been paid by the said Mudeater, and that one still remains unpaid, except some credits claimed by Mudeater in the way of provisions and clothing furnished to Isaac Peacock.

It is for the proper authorities to say whether under the law this guardian would be permitted to be discharged of his liability by this showing, he having placed the money in the hands of another who became accountable to the guardian appointed by the court for the same.

Mr. Walker, the guardian, also presented account-books kept in the usual manner—single entry—and showed by his ledger the credits and charges of various parties in amounts exceeding those received by him from the Government. For full particulars in regard to this showing reference is made to the testimony on file in the case. It seems that in some cases moneys were placed in the hands of the guardians by the council not taken up on the records of the United States agent as being paid to the guardian, as larger credits on behalf of some of the wards are given on his books than the charges made by the United States. The aggregate of Mr. Walker's account, as shown by his books in his favor for supplies and payments made in behalf of wards, is larger than his liability is charged by the United States as furnished to this commission. His books were proven by witnesses who had settled with him in the usual manner for establishing the authenticity of the same. Mr. Walker swore positively that he had fully accounted for all moneys received by him for the different wards, having been interrogated to that effect in each case.

In one case—that of the ward George Whitewing—it appears that the charge, $37 39, was made March 29, 1858, as having been paid to Richard Clarke. Richard Clarke appeared and testified that George Whitewing owed him some borrowed money, and he thinks he must have had an order on the store from Sam Rankin when Whitewing was living. To the best of his recollection he received the amount named in that charge.

Mr. B. F. Johnson testified to having made settlement with Mr. Walker, and Walker and Barker, with their books, being the same introduced as evidence before the commission to show settlement with wards, and that he had found them to be correct.

The showing in this case, with the exception of the balance in the case of the ward Eliza Young, and the transaction relative to the money of Isaac Peacock, would seem to account for the money received, except as above stated. The credits of moneys received by said guardian do not always appear to correspond; but an aggregate of greater amounts than those charged to said guardian has been accounted for by the charges on his books and the receipts of the council, if taken as evidence.

No. 62.—*Case of John Hicks, guardian.*

John Hicks receipted to the United States, as guardian for wards, for $2,406. He died about four years ago in Wyandotte County, Kansas.

Irvin P. Long testified that he was a member of the Wyandotte council in 1857 and 1858; thinks 1857 was the first time; states that Susan Hicks was the niece of John; she did not live with him; he paid her the money generally, sometimes bought things for her; has no per-

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sonal knowledge of John having made a final settlement with the council; George Coke, one of the wards of Hicks, is dead; Karrie Rodgers is also dead; Adam Young is alive and resides on the Wyandotte reserve; Anthony Hat is dead.

Mudeater remembers that John Hicks used to come before the council and make settlements which appeared to be satisfactory; thinks John used to buy things for Susan from the fact that she used to drink whisky, and it was not best for her to have money about her; he sometimes gave her money; thinks John used to give orders to John Hat and Karrie Rodgers to get things at the store, because when he gave them money they spent it foolishly; John Hicks left but little property when he died.

John Sarrahass remembers that John Hicks came into the council and made settlement with his wards, and all he had done was put down on the book.

Susan Hicks testified that John was her uncle, and thinks he did his duty, and gave her all the money he received for her. He received for her, as appears by the record furnished the commission, $154.

In this case, as will be noted, there is no direct evidence as to the disposition made of the money or the accountability of the guardian, except in the case of Susan Hicks, and in this case it is by the admission of the ward, who was a niece.

No. 64.—*Case of John D. Brown, guardian.*

John D. Brown received from the Government, according to the record furnished the commission, $2,270. He appeared before the commission, and testified as to his guardianship, stating that he accounted in the fall of 1857 fully to the Wyandotte council for all the money received by him, and showed to the satisfaction of the council that he had properly paid out the funds; that they gave him a certificate or receipt showing that his account was settled. The receipt was destroyed during the war; he left it in Mudeater's house in a desk locked up, and it was destroyed there; knew of no way by which he could show that he had faithfully paid out all the money received by him except by the testimony of living members of the former Wyandotte council.

He spoke particularly in regard to the case of Amos Peacock; that he had bought some clothing and provisions for him. In the other cases he said he had paid the parties their money. In the case of Stookey, one of the wards, who died and left four grandchildren, he distributed the money among the heirs.

John Sarrahass swore that he did not recollect that Brown ever came into the council for settlement; he recollected that the council sent for him to come and make settlement from time to time, but he never made his appearance while Sarrahass was there.

Mudeater stated that he was not a member of the council at that time, but heard from others that they sent for John D. Brown to come and make settlement, and also heard that he never came. William Johnson was a member of the council and testified that during the time he was a member—one term—he does not remember of seeing John D. Brown ever come before the council and make settlement with his wards.

Mr. Brown is a minister of the gospel at the present time, and his habits are good, but he has at times been very dissipated; the commission are informed, and the impression made by the testimony was, that Brown probably did not make a full and final settlement of his guardianship, but in the absence of the books of the council this fact cannot be ascertained. Brown claims, and states under oath, that he fully accounted before the council for all the moneys received by him as guardian. The book kept by the council showing settlement with guardians, although sought after by the commission, could not be found nor its whereabouts ascertained.

No. 66.—*Case of B. F. Johnson, guardian.*

B. F. Johnson receipted to the United States for $2,724. He appeared before the commission and testified, introducing books and accounts. He produced vouchers which on the face of them show payment by him as guardian in the case of the Cherloe family to the amount of $278 12, and receipts and stated accounts which on the face do not show by whom paid, to the amount of $1,024 38 for the same family; and for Josiah Scott Coon $756, as having been paid by himself; and an open account stated against him for $11 30, making a total of open accounts and receipts showing that he had paid as guardian the sum of $1,321 36. Of this amount only $285 68 was evidence *prima facie*, the remainder requiring explanation. The books presented by Mr. Johnson were kept in a confused manner, and show nothing definite. He testified that he made a final settlement with the Wyandotte council in April, 1860, and he exhibited a memorandum of that settlement showing funds in his hands due the Cherloes at that time, amounting to $167 60, and for Josiah Scott Coon $392 92. He further stated that he paid out in various sums this sum to the parties, and that he kept Scott Coon from that time, after the settlement, until some time in 1865, paying his expenses for him, and that he received no moneys further than those charged to him from the United States. He stated there was no balance in his hands, at the present time, due these wards; that it had all been expended in the way of boarding, clothing, &c. He kept a store during a portion of this time, and the charges were for articles furnished his wards. Mr. Johnson afterward addressed a note to Colonel Cobb (which was furnished to the commission) desiring to correct his testimony, stating that he received $100 from A. G. Boone in behalf of his wards.

John Sarrahass testified that he was acquainted with Johnson, and remembers his coming before the council and making settlements with his wards, but thought at all settlements there was a surplus in his hands belonging to his wards.

David Cherloe testified that Johnson was his guardian; can't say whether he was paid all the money, from the fact that he was too small to know about such things; thinks he received nothing personally from Johnson, but don't know what his mother received; remembers of her going to Johnson and stating when she came back that she got a scolding; sometimes she would get something, and sometimes she would not; sometimes she brought clothing that she said she got from Johnson; thinks she occasionally got some provisions.

The only positive testimony in this case as to the disbursement of moneys for the benefit of the wards is to the amount of $285 68; but including the book accounts and memorandums furnished by Mr. Johnson, there is a showing to the amount of $1,321 36. This would leave a balance of $1,402 64 unaccounted for except by the general statement of the guardian himself, that he has disbursed the amount for the benefit of his wards, or had rendered an equivalent.

Mr. Johnson resides in Wyandotte County, and, as the commission is

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informed, is possessed of very little property. His post-office address is Muncie. He is at present engaged in farming.

No. 68.—*Case of Robert Robitaille, guardian.*

Robert Robitaille receipted to the United States as guardian for $2,724. Of this amount $2,270 was for the children of James Bearskin, and the remainder ($454) was for Elizabeth Peacock. Mr. Robitaille appeared with his attorney, Colonel S. A. Cobb, and in the case of his guardianship of Elizabeth Peacock he was sworn, and acknowledged an indebtedness of $594 25. He presented an account, the items therein having been entered at the date of the expenditures, which was for money, for merchandise, and for pony furnished to Elizabeth, and which account amounted to $571 33, and Mr. Robitaille stated that it was worth six per cent. to disburse this amount for the ward. Six per cent. added to this amount would make $605 61. The itemized account of Robitaille was read over to Elizabeth, and she remembered a portion of the items and thought the whole to be correct.

Rebecca Hicks made a statement about a horse which was given to Elizabeth Peacock and afterward died, but it does not appear that this horse was charged in the account of Mr. Robitaille.

It appears from the testimony that Mr. Robitaille took out letters of administration from the probate court of Wyandotte County on account of the estate of James Bearskin, and gave his bond as administrator. He states that he did this to take it away from a white man, Doctor Ainsworth, that he did not consider responsible. The courts of the State were exercising control over these matters at that time, and Ainsworth took out letters of administration, and also some other parties. He (Robitaille) was acting as guardian at that time for George and Joseph Bearskin, and took out the letters of administration in order to take control of the business.

He presents in evidence five exhibits, and an argument by his counsel, Messrs. Cobb and Alden. These exhibits are properly executed statements of settlement with the probate court from time to time as administrator of the estate of James Bearskin, deceased, having in charge the heirs of said Bearskin. He shows total receipts in the Bearskin estate from various sources $4,067 93. The court records show credits in his behalf of $3,344 15, leaving a balance in his hands, on the 1st of June, 1870, of $723 78. The accompanying vouchers on file in the court show a settlement on the 23d December, 1870, entitling him to a credit of $308 50, leaving a balance in his hands at that time of $418 28. It is submitted by the attorneys for Mr. Robitaille that he should be allowed the legal rate of compensation for disbursement, which is 6 per cent. of the entire estate, which, on the estate of the wards, George and Joseph Bearskin, is $118 07, which would leave a balance on hand in the possession of Mr. Robitaille of $300 61. It is also further submitted by the attorneys that the balance shown to be due the wards, Joseph and George Bearskin, may be reasonably assumed to be of that part of the estate not charged against Mr. Robitaille by the United States. The courts of the State have assumed to exercise a control over the affairs of James Bearskin and of his minor heirs.

Upon a portion of the funds of the estate the assumption of control by the courts of Kansas is doubtless legal, and the attorneys attest that it cannot be doubted that it is beneficial to the wards. They further set up that the State courts having assumed control of the affairs, and satisfactory evidence having been adduced by Mr. Robitaille that he has disbursed more than the amount charged against him on the books of the United States in the faithful guardianship of his wards, he has fully accounted for all funds in his hands under the act creating this commission. And it is further submitted by the attorneys for Mr. Robitaille that the courts of the State having assumed jurisdiction ought not to be disturbed; in short, that the rule of law that courts of concurrent jurisdiction respect the jurisdiction of all others in matters in which they first obtained control should prevail; and reference is made to Abbott's United States court practice, volume 1, page 223.

Mr. Robitaille is evidently a man acquainted with the forms of business; was at one time treasurer of Wyandotte County; has given evidence to the commission that his accounts have been kept in good shape; and in the case of Elizabeth Peacock has rendered an account, (which has been substantially admitted by her,) which, with the 6 per cent. added, that probably not being an unreasonable charge, would make full accounting for the money received by him as guardian for said Elizabeth Peacock.

In the case of the Bearskin family, money receipted for as belonging to James Bearskin, and disbursed for the benefit of his children, the showing of Mr. Robitaille has been full, his papers being statements made from the records of the court, with accompanying vouchers, which show a disbursement for the benefit of the wards of a larger sum of money than the guardian received from the United States, and while there is a small balance in his hands, a portion of the money received by him, in fact a majority of it, is derived from sources other than the United States—from the sale of the estate and personal property of the deceased, James Bearskin, for the administration of which Mr. Robitaille is responsible under his bond to the court of Wyandotte County. Said James Bearskin having been a citizen of the United States, and his property subject to the jurisdiction of said court, it is perhaps not improper to say that Mr. Robitaille has fully accounted for his guardianship, and for all moneys received by him as such guardian, from the United States. The books of Mr. Robitaille, which were used to corroborate his statements in the cases, were sustained by the testimony of Colonel S. A. Cobb and Mr. A. B. Bartlett, who testified to his accuracy as an accountant, and to their acquaintance with his books.

No. 70.—*Case of Michael Frost, guardian.*

Michael Frost receipted to the United States for $908, as guardian for Baptiste and William B. Bigtown. He died some time in 1863. Sarrahass remembers his coming before the Wyandotte council to make settlement with his wards, and also remembers that there was always a balance left in his hands at every settlement. Baptiste Bigtown was an uncle of Frost. Frost left three daughters as heirs.

Beyond this general statement the commission were unable to obtain any evidence in regard to the case.

No. 72.—*Case of Mary Ann Garrett, guardian.*

Mary Ann Garrett, (now Mary Ann Zane,) residing in the Indian Territory, on the Wyandotte reserve, receipted to the United States in January and April, 1857, for the sum of $227, as guardian for William Long. She appeared before the commission and stated that William Long was a brother of hers, and when her mother died she took care of him; that she settled up with the chiefs, but had no papers to show

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such settlement; that she had expended the money she had received for him.

The ward, William Long, appeared before the commission and testified that his sister, (formerly Mary Ann Garrett, now Zane,) had accounted to him for all money received for him, either paying it to him or disbursing it for his benefit.

No. 74.—*Case of Irvin P. Long, guardian.*

Irvin P. Long receipted to the United States for $1,362, as guardian for his brother, William Long, for Sarah Hicks, John Squendechter, and money received for the family of John Williams and Thomas Hill.

William Long stated, under oath, that guardian had accounted to him fully for all moneys received by him as guardian.

Irvin P. Long appeared before the commission and stated that at the settlement with the council for his guardianship of Sarah Hicks the last time, he had $2 50 or $2 25 in his hands, which he paid a day or two afterward in Wyandotte, and took her receipt for it; that he endeavored to find the receipt but it had been lost or mislaid and could not be found; Sarah Hicks is dead; don't remember exactly when she died, but thinks it was in 1858, 1859, or 1860; that Glick, an attorney in Wyandotte, wrote the receipt for him in Wyandotte; Sarah said to him, "Have you any money?" he said "$2 50," or whatever the sum was; she said, "I want a pair of shoes," and he paid for them and took a receipt; he received for the family of John Hicks $454, and paid it to said family immediately after receiving it; that he paid the money received for John Squendechter into the Gibson estate; that Gibson was a brother of Squendechter; that the money he received for Thomas Hill he paid to him; was administrator of the estate; thinks he was dead at that time.

Mr. Long presented receipts for money expended by him in behalf of the estate of John Williams. These receipts are lettered and filed with the testimony to which reference is respectfully made. They amount in the aggregate to $692 96. He stated in the case of Thomas Hill that he paid each of the boys of Thomas Hill, (Thomas being deceased,) $113 50, and took their receipts for the same, witnessed by two parties, which receipts he could not find.

He also accounted for the money due Hill, as administrator under the court of Wyandotte County, Kansas. He paid the money to the daughters under the order of the council. Hill had three daughters.

No. 76.—*Case of Lewis Lumpy, guardian.*

Lewis Lumpy receipted to the United States for $454 as guardian for Terese G. Washington. According to the testimony of Sarahass, Lumpy died in 1860 or 1861, in Wyandotte County, Kansas.

Mudeater testifies that Terese G. Washington got quite old and feeble and unable to take care of herself, and she made an agreement with Lumpy (her nephew) that if he took care of her during her lifetime she would give him her property at her death. He was never called upon for settlement. She died at his house.

It would therefore seem that the liability of the guardian in this case was discharged by his having made such an agreement as the above-mentioned with his ward, and also on account of his being her heir.

No. 78.—*Case of Abelard Guthrie, guardian.*

The record of pay-rolls furnished the commission by the Office of Indian Affairs, shows that Abelard Guthrie receipted to the United States on the 20th of January, 1857, for two payments in behalf of John Bigtree, amounting in the aggregate to $227, and for two payments for the same person on the 21st April, 1857, amounting also to $227, making in all $454 received by him. Mr. Guthrie was duly notified by citation dated May 8, addressed to him at Quindaro, Kansas. He was requested to appear before the commission at Wyandotte, on the 12th May, 1871. He appeared and stated that he had no recollection of having received this money, and under date of May 25 he addressed a letter to the commission in which he acknowledges the receipt of the citation, and states (as he had already done verbally) that he has no recollection, nor does he believe he has ever acted as guardian for any orphan or incompetent Wyandotte Indians. He further states that he is informed that George I. Clarke, a chief of the Wyandotte, brought to his house a bag of money and requested that he (Guthrie) should pay all the debts of Bigtree, deceased, and that he complied with the request. He remembers of turning over some papers and about $10 in money to Mr. Robert Robitaille in some Wyandotte case, and this is probably the one. He refers to Mr. Robitaille for explanation. He states that the money he received was all disbursed as he was directed to use it, except what he left with Mr. Robitaille.

Mr. Robitaille was interrogated upon the subject, and had no recollection of the matter.

John Sarrahass, formerly a chief and member of the Wyandotte council, testifies that he is acquainted with Guthrie, but does not recollect of his acting as guardian for Bigtree, or of his receiving any money for him.

Mathew Mudeater testifies that he knows nothing about it. He thinks Bigtree died somewhere in 1857, leaving Mrs. John Spicer (formerly Eliza Bigtree) as his heir. Spicer is a Seneca chief.

Sarrahass thinks it possible that Guthrie received the money in the absence of the individual to whom it belonged, this being in accordance with a rule of the council. It was very rare that Guthrie was present at a payment.

No. 80.—*Case of John L. Coon, guardian.*

John L. Coon received from the United States, as guardian for George Whitewing, $227 in January and April, 1857, in payments of $113 50 each.

William Coon testifies that he is the son of John L. Coon. His father died about eleven years ago at Sandusky, Ohio; his mother died three years ago this summer. Knows nothing about his father's guardianship of George Whitewing or about his receiving money for him.

John Sarrahass testifies that John L. Coon died in 1860, and left, as his heirs, his wife and four children. His wife is now dead. He recollects of Coon coming at one time before the council for settlement. At the same time the young man, Whitewing, went away. John L. Coon was Whitewing's step-father. As near as he can recollect, Coon settled up nearly all his indebtedness as guardian, but still had some money in his possession belonging to Whitewing. Previous to George Whitewing's departure he lived with his grandfather.

Mr. Mudeater corroborated the statement of Sarrahass.

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No. 82.—*Case of Ebenezer O. Zane, guardian.*

Ebenezer O. Zane receipted to the United States for one payment of $113 50 for Eli Leslie Zane, April 21, 1857, and on payment at the same time for William Zane for same amount, making a total of $227. He appeared before the commission, and presented vouchers which accompany the testimony. These are *prima facie* evidence of payment by guardian in behalf of Eli Leslie Zane, and are numbered from 1 to 9, inclusive. They amount to $157 22. The account and vouchers, which are substantiated by the sworn testimony of the guardian, amount to $212 22, making a total of expenditures to and in behalf of Eli Leslie Zane, by guardian, of $369 44. Mr. Zane was accompanied by his attorney, Mr. Charles S. Glick, who conducted the examination, each voucher and receipt being taken up in detail, both those which were *prima facie* evidence and those which required explanation upon their face. He was cross-examined by the commission.

In relation to William Zane, receipts for payments made by the guardian in behalf of ward were presented and sworn to in detail. They accompany the testimony, numbered from 1 to 3, inclusive, and amount to $86 50. Vouchers and stated accounts were also sworn to by said guardian, amounting to $131 80, making a total expenditure in behalf of this ward of $218 30. The guardian testifies to boarding William Zane in 1856, and from that year until 1862, without receiving compensation other than that received from the United States. He states that he gave bond to the Wyandotte council as guardian for William and Leslie Zane; that he never accounted to the council; he made application to Mudeater and was told that the council books were lost. The items for which vouchers are presented in the account seem to be for clothes and merchandise, and there is also an item of money sent to pay expenses of the wards while they were in Ohio, where they attended school for a short time. There is an item for supplies furnished as an outfit to go to Pike's Peak, and in the case of William Zane guardian gave him a gold watch and chain, which is not charged in the items.

Sarrabass testifies that he knows Ebenezer O. Zane; recollects his drawing money belonging to other parties, but never knew he was guardian for any one. Mudeater states that Zane was never legally appointed guardian by the council, but drew the money in the absence of his mother, who was in Ohio. It appears from the testimony of J. Q. Watkins, in the case of H. M. Northrop, that $454 were paid to Ebenezer O. Zane on the 14th December, 1858, on an order of the Wyandotte council, being money due to Leslie and William Zane, wards.

No. 84.—*Case of William Johnson, guardian.*

William Johnson receipted to the United States for $113 50, for Granville Peacock, September 26, 1859. He appeared and testified that Granville Peacock was, he thinks, dead, in the fall of 1859, perhaps in 1858; did not remember receiving any money, except the last payment; received the money after Peacock's death; did nothing with the money; supposed it would go to the heirs; he has it now; all the heir he knows of is a brother of Peacock, who had a son; supposed that both are living; does not know the boy's name; he is a boy some twelve or thirteen years old; lives in the Seneca country; his mother is married to a Seneca named Jim Bigtail.

On being informed that the law under which the commission were acting directed the Secretary of the Interior to collect all moneys that had not been paid out to wards, and being asked whether he was ready to pay over the amount in his hands to the commission, he stated he was not prepared to do so. He was again informed that the law directed the money to be collected by the commission, and asked when he would be prepared to pay over the money. He replied that he could not tell when he should be prepared; that he had been under hard circumstances—had been sick all winter and spring. The commission is informed that he is dying with the consumption. He now lives on the Wyandotte reserve, in the Indian Territory, holding his land in common as do the rest of the tribe. He has very little personal property.

The commission have used all means, so far as they thought it would meet with the approbation of the Department, in obtaining testimony to show the disposition made by guardians of the moneys received by them. Some of the parties interested reside in Ohio, some in Canada, and some were in remote localities in the Indian country. But the foregoing is as full and complete a showing as can be obtained, without great expense and consumption of time, the labors of the commission having already been extended to great length, and having involved considerable travel.

All of which is respectfully submitted.

Very respectfully, your obedient servants,

W. R. IRWIN,
O. S. WITHERILL,
Commissioners.

C. G. BARBER, *Secretary.*

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REPORT OF MESSRS. W. R. IRWIN AND O. S. WITHERILL, SHAWNEE GUARDIANS.

WYANDOTTE, KANSAS, *July* 14, 1871.

SIR: The commission appointed under the provisions of the sixth section of the act of Congress approved July 5, 1862, (Statutes at Large, vol. 12, pp. 529 and 530,) and the act of March 3, 1871, to effect settlements with persons appointed by Wyandotte and Shawnee councils to receive money due to incompetent and orphan Indians, composed of Walter F. Irwin detailed from the Office of Indian Affairs, and Orlando S. Witherill of South Bend, Indiana, appointed for the purpose, and Charles G. Barber, detailed from the Department of the Interior to act as secretary, having concluded their action under their instructions, contained in letter from the Office of Indian Affairs to said Irwin dated April 19, 1871, so far as relates to persons appointed by the council of the Shawnee tribe of Indians to receive money due to incompetent and orphan Indians, respectfully submit, in regard to the same, the following report:

The commission found that nearly all the Shawnees had removed from Kansas to the Cherokee country, in the Indian Territory. After conferring with the agent at Olathe, and obtaining full information in regard to the location of the various parties with whom settlements were to be made, they notified those remaining in Kansas or adjacent in Missouri, and after, as far as practicable, effecting settlements with them, proceeded to the Cherokee country. It was found that the guardianships of the Shawnees had been very systematically conducted,

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an account of all moneys paid to such persons having been kept by the clerk of the Shawnee council, and all payments made by said guardians were made to the wards upon orders issued by said council, the order when produced by the guardian and presented to the council being evidence of payment. In a majority of the cases full settlements have been made in this manner as was shown by the books of the council, which were produced, and which appear to have been kept in a business-like and systematic manner.

The testimony taken in these cases is arranged and numbered in even numbers from 100 to 170, inclusive, to correspond with the pages of the docket upon which the cases are placed. Two of these numbers embrace joint guardianships—two persons acting in conjunction.

No. 100.—*Case of Thomas Johnson, guardian.*

Thomas Johnson receipted to the United States for $1,957 50. The testimony of S. M. Cornatzer, the clerk of the Shawnee council, was taken. He testified that he was fifty-one years of age, and had been employed as clerk of the Shawnee council since the 20th of June, 1856. He stated that a record was kept of the appointment of guardians and money paid to them. He produced the books and showed that a settlement had been made by this guardian in full by his presenting orders drawn upon him by the council—his having possession of the orders being evidence sufficient that he had paid them.

No. 102.—*Case of John Big John, guardian.*

John Big John receipted to the United States for $90. The testimony of Cornatzer, clerk of the council, shows settlement in full by the presentation of orders drawn upon him by the council on the 22d of August, 1860.

No. 104.—*Case of Jackson Rogers, guardian.*

Jackson Rogers receipted to the United States for $225. The books of the council, verified by the oath of the clerk, Cornatzer, shows final settlement in full August 21, 1860.

No. 106.—*Case of Lewis McLane, guardian.*

Lewis McLane receipted to the United States for $90. Cornatzer testified that he had no knowledge of McLane having made settlement. The books show no settlement. McLane is dead. Lewis McLane and one of the wards are living; does not know about Elizabeth Thoksemo. Cornatzer thinks Lewis was a nephew of the guardian; he knows nothing more about the case.

No. 108.—*Case of Cyprian Chouteau, guardian.*

Cyprian Chouteau receipted to the United States for $3,033 50. He was notified in Kansas City on the 23d May ultimo, by leaving a citation and list of wards with him. He appeared before the commission; was sworn; acknowledges receipt of money from chiefs as charged by the United States; testifies that James and William Francis were half-brothers of his wife, and their money was placed in his hands with instructions to furnish them with such articles as they might need;

they were going to school, part of the time to the Quaker and part of the time to the Methodist missions. He presented in evidence a book which he stated was a book he kept, and according to which James Francis was entitled to $456, the amount received for him, annuities, &c. He paid him that in full, and also a surplus out of his own money, paying him in all $481 75; William Francis he paid the full amount, $456. He also presented receipt of Maria Francis, dated Kansas City, May 23, 1871, for $10, her share of the annuity. He also presented in evidence a certificate from the chiefs, stating, in substance, that they never heard any complaint from any of the inebriates for whom he had received money, and who were included in the list making up the amount stated in the beginning. This receipt is signed by Graham Rogers, principal chief; Charles Tucker, assistant chief; and Samuel M. Cornatzer, clerk of the council. He also presented a receipt from James Elliott, dated Shawnee, Kansas, May 24, 1871, for $15, received from guardian.

The commission were satisfied, by conferring with the chiefs and clerk of the council, that Mr. Chouteau has discharged his individual guardianship satisfactorily to the Indians interested.

No. 110.—*Case of Joseph Parks, guardian.*

Joseph Parks receipted to the United States for $21,873. Samuel M. Cornatzer, the clerk of the council, having in his possession and presenting as evidence the books of the council, testifies that after the death of Parks a settlement was made. Graham Rogers and John Swatzell acted as administrators appointed by the Shawnee council; A. S. Johnson and A. F. Gallup on the part of the estate; and Welles and Samuel M. Cornatzer, assessors. It was found that Parks had in his hands, at the time of his death, due to Shawnee orphans, the sum of $0,903 84, and this amount was afterward retained by Superintendent Branch out of the Shawnee annuities, as he stated, by order of the Department, and the Shawnees have not been reimbursed yet by the estate of Parks. He left a daughter, who is now living in the Cherokee nation, and two granddaughters, one of whom is now the wife of Swatzell, and the other is the wife of Jos. Kilpatrick. Swatzell lives in Wyandotte County, Kansas, near Westport, Missouri. Parks left at his death valuable lands lying in Johnson County, Kansas.

No. 112.—*Case of P. Fish and Wm. Rogers, guardians.*

P. Fish and William Rogers, acting as joint-guardians, receipted for $5,409 50. The commission did not obtain any testimony that was definite upon this subject.

No. 114.—*Case of William Donaldson, guardian.*

William Donaldson receipted to the United States for $3,342 50. The testimony of Graham Rogers and the clerk of the council is that a final settlement was made by the guardian in the usual manner, by the presentation of orders.

No. 116.—*Case of S. M. Cornatzer, guardian.*

S. M. Cornatzer receipted to the United States for $2,120. He testifies to a full settlement with the exception of $160, and his testimony

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was corroborated by the books of the council and by the testimony of Graham Rogers, chief. On the 3d of July instant, S. M. Cornatzer paid to W. R. Irwin, who receipted for the same, the $160 above mentioned, which was money in the hands of said guardian belonging to the following persons, viz: Thomas Pierce, $15; Harriet Pierce, $15; Peryann Henry, $45; Ship Tuckless, $25. Mr. Cornatzer stated under oath that he did not know where these parties lived; never did know them; he was appointed to receive the money, but never knew the wards; received the money July the 6th, 1859; the presumption is, that the wards live among the Black Bob band; he paid an order, in the case of Ship Tuckless, for $20, to Henry Blackfish, believing it to be Ship Tuckless, and he thinks so still.

No. 118.—*Case of Charles Fish, guardian.*

Charles Fish receipted to the United States for $632. The testimony of Cornatzer and Graham Rogers is, that this amount was retained from the Shawnee annuities by Superintendent Branch.

No. 120.—*Case of Lewis Dougherty, guardian.*

Lewis Dougherty receipted to the United States for $135. Cornatzer and Graham Rogers testify that this amount was retained out of the Shawnee annuities by Superintendent Branch.

No. 122.—*Case of Joseph Flint, guardian.*

Joseph Flint receipted to the United States for $316. Cornatzer testifies that the books showed at the last settlement that Flint was indebted $15, but afterward Flint appeared, and it was understood by the commission that he had made settlement satisfactory to the Shawnee authorities.

No. 124.—*Case of Blackwolf, guardian.*

Blackwolf receipted to the United States for $90. The books show a settlement of the account of this guardian in full August 22, 1870.

No. 126.—*Case of David Dougherty, guardian.*

David Dougherty receipted to the United States for $90. The books of the council, verified by the oath of the clerk, show settlement in full.

No. 128.—*Case of Moses Silverheels, guardian.*

Moses Silverheels receipted to the United States for $811 50. The books of the council, verified by the clerk, show that this guardian made settlement in full before his death.

No. 130.—*Case of Black Bob, guardian.*

Black Bob receipted to the United States for $270. The testimony of Graham Rogers and Cornatzer was to the effect that the money due from Black Bob to his wards was retained by Superintendent Branch.

No. 132.—*Case of Coffee, (Greenfeather,) guardian.*

Coffee (Greenfeather) receipted to the United States for $1,016. It was

shown by the testimony of Graham Rogers and Cornatzer that money, to the amount of the funds in the hands of this guardian, belonging to orphans was retained by Superintendent Branch.

No. 134.—*Case of George Dougherty, guardian.*

George Dougherty receipted to the United States for $152. The books of the council, verified by the oath of the clerk, show that the guardian made full settlement October 18, 1870.

No. 136.—*Case of C. Chouteau and C. Bluejacket, guardians.*

Cyprian Chouteau and Charles Bluejacket receipted to the United States as joint guardians for $9,282. The testimony of Mr. Chouteau, and of the chiefs and clerk of the council, and the evidence presented by the books, and also the evidence of Charles Bluejacket, shows that Chouteau made settlement in full for his share of this guardianship, and that there is still due from Bluejacket money belonging to wards, to the amount of $204. This money was demanded by the commission, but Bluejacket stated that he was not prepared to pay it; thought he would be by the 15th September next. He was directed by the commission to deposit the sum in an United States depositary to the credit of the United States, and forward duplicate certificates of deposit to the Office of Indian Affairs. The money in his hands is as follows: $102 belonging to Stephen Hays; $102 belonging to John Baptiste, jr. The testimony of the parties named was, that they do not know what became of Stephen Hays. He left Kansas City with some soldiers in 1863; are not certain that he has been heard of since. John Baptiste, jr., is dead.

No. 138.—*Case of Caleb Harvey, guardian.*

Caleb Harvey receipted to the United States for $113. He is dead. The books of the Shawnee council, verified by the oath of the clerk, show that he made full settlement before his death.

No. 140.—*Case of George Bigknife, guardian.*

George Bigknife receipted to the United States for $293. The books of the council, verified by the oath of the clerk, show that he made settlement in full August 21, 1860.

No. 142.—*Case of Charles Bluejacket, guardian.*

Charles Bluejacket receipted to the United States, individually, as guardian, for $1,196. The books of the council, verified by the oath of the clerk, show that he made full settlement on the 29th of May, 1871. He made this settlement in the usual manner, by presenting orders drawn on him by the council in favor of the wards.

No. 144.—*Case of James Tooley, guardian.*

James Tooley receipted to the United States for $203. The books of the council show a full settlement in this case. Cornatzer stated that when the heirs, James, Margaret, and William sold their father's real estate, Jonathan Gore attended to the matters for them, and left the

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money with Frederick Chouteau. It was paid over to the proper parties.

No. 146.—*Case of Charles Tooley, guardian.*

Charles Tooley receipted to the United States for $—. Cornatzer swears that Charles and James Tooley are the same person, and the statement made in the case of James covers this case.

No. 148.—*Case of Lazarus Flint, guardian.*

Lazarus Flint receipted to the United States for $45. The books of the council show settlement in full.

No. 150.—*Case of James McLane, guardian.*

James McLane receipted to the United States for $113. Cornatzer testifies that Mc Lane never made a settlement with the council; nor does he remember that there was even an order called for on him. He is dead; was guardian for his grandchild, Lewis McLane, who lived with him part of the time; he took the boy when he was very small, his mother and father being dead; kept him some six or seven years, until guardian died.

No. 152.—*Case of Pascal Fish, guardian.*

Pascal Fish receipted to the United States for $220. Cornatzer, clerk of the council, testifies that this amount was retained from the Shawnee annuities by Superintendent Branch at the payment in 1863; Branch stating that he had authority to retain money from the annuities to secure wards in cases where he deemed the guardians unreliable.

No. 154.—*Case of G. W. M. Welles, guardian.*

G. W. M. Welles receipted to the United States for $316. The testimony of Cornatzer, clerk of the council, corroborated by Graham Rogers and Charles Tucker is, that at the last payment made to the Shawnees, Mr. Branch, superintendent of Indian affairs, payment being made at De Soto in 1863, stated that he was authorized by the Department to examine the accounts of guardians, and those considered by him good might still retain their guardianship; but those who were not good would be deprived of their trust, and he would take the amount of money out of the annuities, the amount that had been placed in their hands for the benefit of wards to indemnify said wards. Welles never made any settlement with the council; he was guardian for his brother and sister; he robbed the safe of the Shawnees and left the country; his whereabouts is unknown.

No. 156.—*Case of Charles Tucker, guardian.*

Charles Tucker receipted to the United States for $314 50. Cornatzer, clerk of the council, testifies that he settled in full, the last payment being made by him July 1, 1871, of $185 50, to his ward, Hiram Johnson. Hiram Johnson was also before the commission and testified to the receipt of the amount; also to his having previously received money, making in all the amount paid to Charles Tucker by the United States for him.

No. 158.—*Case of William Rogers, guardian.*

William Rogers receipted to the United States for $452. The books of the council, verified by the oath of the clerk show settlement in full October 3, 1859.

No. 160.—*Case of George Francis, guardian.*

George Francis receipted to the United States for $113. The books of the council show settlement in full August 2, 1860.

No. 162.—*Case of Matthew King, guardian.*

Matthew King receipted to the United States for $1,191. The testimony of Cornatzer, corroborated by Graham, Rogers, Charles Tucker, and Charles Bluejacket is, that King never settled with the council. The council drew orders on him, some of which were paid and some not. He died about two years ago; left some property; his heirs are Catharine, his wife; James; Catharine, his daughter; Isabella and Frederick; they live some five miles from the residence of Graham Rogers; possess nothing except some personal property; don't know whether they have sold all their real estate or not. Rogers testifies to having urged the council to have him brought before them by force, if necessary, but the council thought it would be too rough to use force.

No. 164.—*Case of Wilson Rogers.*

Wilson Rogers receipted to the United States for $429. The books of the council show his account to be settled in full. Cornatzer testifies that he was administrator of the estate and settled it up, paying the heirs in the presence of the council; deceased was a cousin of the wife of witness, and the heirs preferred him to settle up the estate; he charged them nothing.

No. 166.—*Case of Joseph Barnett, guardian.*

Joseph Barnett receipted to the United States for $494. No settlement was ever made by this guardian, but an amount equal to the amount received by him for wards was retained by Superintendent Branch in 1863. Guardian is dead; his brother Cassius stated in the council that he, Cassius, had received all the money from Joseph. Cassius is somewhere on Grand River, Indian Territory. The two daughters of deceased are married, Mary and Louisa. Mary is living, Louisa is dead. Cassius is not worth any property.

No. 168.—*Case of Graham Rogers, guardian.*

Graham Rogers receipted to the United States for $429. The books of the council show settlement in full.

No. 170.—*Case of Joseph Day, guardian.*

Joseph Day receipted to the United States for $542. He never made a settlement with the council. An amount equal to the sum placed in his hands for wards was retained by Superintendent Branch, according to the testimony of Cornatzer. It appears in the testimony referred to

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in the foregoing that, at the last payment that was made to the Shawnee Indians by the United States, Mr. Branch, the superintendent of Indian affairs, paid the money at De Soto in 1863, and he stated to the Shawnees that he had instructions from Washington and was authorized by the Department to examine the accounts of guardians, and those who were good might still retain their guardianship, but those who were not good the Government would deprive of their trust, and he would take the money out of the payment, which he did, retaining, as appears by the testimony, out of the Shawnee annuities money to the amount of $10,534 84. This total does not include the amount received by Pascal Fish and William Rogers, joint guardians, in regard to which the commission obtained no definite testimony. If this amount was also retained by Branch it would make the total amount retained by him out of the Shawnee annuities, $15,936 34. All the money received by the commission from Shawnee guardians was the sum of $160 received from S. M. Cornatzer, hereinbefore referred to, and a certificate of deposit to the credit of the United States for this amount will be furnished to the Office of Indian Affairs by Mr. Irwin.

All of which is respectfully submitted.

Very respectfully, your obedient servants,

W. R. IRWIN,
O. S. WITHERILL,
Commissioners.
C. G. BARBER, *Secretary.*

Hon. ELY S. PARKER,
Commissioner of Indian Affairs.

D.

REPORT OF THE SPECIAL COMMISSION IN THE MATTER OF CHIPPEWA SCRIP, 1871.

ST. PAUL, MINNESOTA,
September 4, 1871.

SIR: The undersigned, appointed by the Hon. E. S. Parker, late Commissioner of Indian Affairs, by the direction of the honorable Secretary of the Interior, a special commission to investigate the matter of scrip issued under the treaty of the United States with the Chippewas of Lake Superior and the Mississippi, made at La Pointe, Wisconsin, September 30, 1854, and also to ascertain what persons are still beneficiaries under the seventh clause of the second article of said treaty, as also who are beneficiaries under article eight of the treaty made with the Red Lake and Pembina bands of Chippewas, at the Old Crossing of Red Lake River, on the 2d day of April, 1863, and article seven of the supplementary treaty of the 12th of April, 1864, most respectfully report as follows:

That soon after their appointment two of the commissioners, Henry S. Neal and R. F. Crowell, proceeded to Fort Abercrombie, on the Red River, and from thence down that river to Pembina, from Pembina to St. Joseph, thirty miles up the Pembina River, thence back and to White Earth, and across to Leech Lake, where they were joined by E. P. Smith; thence to Crow Wing, St. Cloud, and St. Paul. After remaining some days in St. Paul they proceeded to Bayfield, Wisconsin, with Major S. N. Clark, special commissioner so far as the matters under

investigation affect persons claiming to belong to the Chippewas of Lake Superior.

At the various points named, as also at intermediate points, they made all the investigations in their power, in accordance with their instructions, both as to scrip already issued and as to those who are still entitled to receive the same as beneficiaries under the treaties named; and so far as practicable they saw the parties in person, having early learned that but little reliability could be placed upon the written applications which were filed with them, while that, almost without exception, these persons, though ignorant, are truthful and will not, even to advance their own interests, make false statements in regard to themselves or their families, when fully informed in such a way as to clearly comprehend.

The attention of the commission was called in the outset to the terms of the treaty of 1854, in order to ascertain its intent and also its limitations. The article of the treaty in question reads as follows:

ARTICLE 7. "Each head of a family or single person, over the age of twenty-one (21) years, at the present time, of the mixed-bloods belonging to the Chippewas of Lake Superior, shall be entitled to eighty (80) acres of land, to be selected by them under direction of the President, and which shall be secured to them by patent in the usual form.

The intent of this is evidently in the interest of the half-breeds, relatives of the Indians. We find it was made part of the treaty at the instigation of some of the most intelligent of those mixed-bloods, who hoped that all of their class might be thus induced to abandon their roving lives and settle permanently upon their own farms, and so come directly under the influences of Christianity and civilization. Two clauses in this article require special attention, for on their construction depends the question of the legality of a large amount of scrip already issued, and an amount equally large for which applications are now pending. First, Who belong to the Chippewas of Lake Superior? Second, Who is properly called the head of a family? In the determination of these questions the following considerations are respectfully submitted:

Does the term "Chippewas of Lake Superior" include all those whose ancestors may at any time have resided near that lake, or may have passed over that country in moving westward? Or were the Chippewas of Lake Superior a distinct band from other Chippewas, and known as such and so recognized by the Government of the United States at the date of the treaty?

Your commission believe they were thus distinct, and that they comprised the bands then residing at or near Lake Superior. We are led to this conclusion by several considerations:

First. By the distinct names and locations already given at that time to the different bands of Chippewas. At some period quite remote it is highly probable that the Chippewa Nation was mainly settled along the shores of Lake Superior and on the banks of the Mississippi River. From this region they have been wandering for generations and scattering until now they are divided into five distinct bodies or tribes, some of them separated from each other by the breadth of Wisconsin and Minnesota. They are now known and were so called at the date of the treaty, respectively, "Chippewas of Lake Superior," "Chippewas of the Mississippi," "Chippewas of the Pillager Band," and "Chippewas of the Red Lake and Pembina Bands."

Another ground for the construction given to the treaty by your commissioners is found in the treaty itself, in which the distinction between Chippewas of Lake Superior and Chippewas of the Mississippi

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is kept up throughout, and especially in the fourth clause of article 8, in which it is expressly declared who are Chippewas of Lake Superior, as follows:

It is understood that the Indians who are parties to this treaty, except the Chippewas of the Mississippi, shall hereafter be known as Chippewas of Lake Superior, and are specified in the thirteenth article of said treaty as follows: "La Pointe Band," "Ontonagon Band," "L'Anse Band," "Vieux De Sert Band," "Grand Portage Band," "Fond du Lac Band," "Lac Court Oreille Band," "Lac du Flambeau Band," "Bois Forte Band." This declaration in the instrument itself would seem to be sufficient, and would have been so regarded by your commission, except from the entirely different construction which has been given to it by interested parties. A construction which seems to have been at least acquiesced in by the Indian Bureau, and as a consequence of which not less than seven hundred persons, whose parents and ancestors for generations have been separated by hundreds of miles from the Chippewas of Lake Superior without having any tribal relations with the Indians there, have made applications, many of them successfully, for the donation of eighty acres of land on the ground that they are Chippewas of Lake Superior. This fact led your commission to inquire further. They find that other treaties have also recognized the division of the Chippewas into five bodies as above. The distinction between the Chippewas of Lake Superior and the Chippewas of the Mississippi was recognized by the Government as early as 1837, when a treaty was made with the Chippewas of the Mississippi, at Saint Peter, in which the Lake Superior bands were not included, or even consulted. In the fifth article of the treaty made at La Pointe, Wisconsin, October 4, 1842, the same distinction is clearly recognized as then existing between the Chippewas of the Mississippi and the Chippewas of Lake Superior.

A treaty was made February 22, 1855, with the Pillager and Mississippi Chippewas, which provides for the mixed-bloods of those two tribes, while that of October 2, 1863, made at the Old Crossing of the Red Lake River, makes provision for the mixed-bloods of the Red Lake and Pembina bands, so that by these three treaties the mixed-bloods of each of the Chippewa bands were provided for in the clearly-defined manner set forth in each of said treaties; and it is respectfully submitted that it could not have been the intention of the treaty-making powers that the beneficiaries under one treaty should make any claim to the provisions for the mixed-bloods of another band under any other treaty, by reason of remote ancestral blood.

In further proof that it was the intent of this treaty to limit the number of its beneficiaries to those who were residing near Lake Superior, or who were born there and had removed elsewhere, still holding some connection with, and relation to, that band, your commission call attention to the list of mixed-bloods belonging to the Chippewas of Lake Superior, made by their agent in 1855, and which was extended to include all persons entitled to land under this provision of the treaty.

It was generally known among the mixed-bloods that such list was to be prepared, and that on its completion those found entitled would be authorized to select land as provided for. We have abundant reason for believing that great care was exercised in this enrollment, and that, with few exceptions, of persons living at a distance or temporarily absent, this list contained all who were beneficiaries under this provision of said treaty; and we are confirmed in this judgment by the fact that it was held by all parties at that time as complete and final, and so continued to be held, by common consent, for eight years thereafter.

As to the second question, who is the "head of the family?" your commission believe that legal usage has sufficiently defined this term, but the latitude given to it by applicants and their attorneys, and which has had the endorsement by consent, at least, of the Indian Bureau, make it necessary for the commission to declare their opinion and its grounds.

The treaty provides that each head of a family, or single person over twenty-one years of age, at the present time, shall be entitled to eighty acres of land, &c. We hold that in these two clauses, namely, "each head of a family" and "single person over twenty-one years of age," only three classes of persons are designated: First. All male adults, married or unmarried. Second. All female adults not married. Third. All males having families, and females who, unmarried or widowed, have families and are not adults. Hundreds of applicants for this scrip, through their attorneys, have held that where husband and wife were both living, they were each entitled to scrip as the head of a family. Your commission holds to the legal and common usage of recognizing the man as the head of the house. That this construction of the treaty was the one accepted at the time of its ratification is evident from the fact that when the list was being prepared by Agent Gilbert no one claimed the double right for man and wife; and furthermore, that this construction was not called in question for eight years thereafter. Another fact shows how this clause was construed in 1855. There were found at Lake Superior certain white men who were heads of mixed-blood families. In order to give these families the benefit of the treaty, it was necessary that the husband or wife should be enrolled, and it was considered as doing less violence to the treaty to enroll the white husband and father as a mixed-blood, than to call the wife the head of the family. Upon this construction of the intention and limitations of this treaty has your commission proceeded in the work of determining who is now a proper claimant under the treaty, and also what issues of scrip in the past have been properly made; and it is a matter of such grave surprise to us when we find any other construction has been allowed that we are persuaded that these questions, which we have considered as above, can never have been laid, in their connections and proper bearings, before the Department of the Interior for consideration and decision.

Referring to the instructions to investigate the validity of scrip already issued under this treaty, we would invite attention to the following facts: The aforesaid list of the mixed-bloods of the Chippewas of Lake Superior, prepared by Agent Gilbert in 1855, contained two hundred and eighty-two names, and scrip was issued to the claimants in less than one year thereafter. By authority of the Department, this scrip was given directly by Agent Gilbert to the claimant, without the formality of an application, and is that which bears the date of May 10, 1856, and September 8, or 10, 1856.

Your commission believe that these parties were entitled under the treaty, with the possible exception of the "white men" referred to above, who were heads of families of mixed-bloods. A strictly legal construction of the treaty would not have allowed the enrollment of such claim, but on grounds of equity it addresses itself to the favorable consideration of those who pass judgment thereon. That Agent Gilbert himself did not put the claims of those white men upon equality with those of the half-breeds is evident from the fact that he collected from them, or allowed to be collected, a commission of $25 each before the delivery of the scrip. Persons of this class who refused or were unable to pay this commission did not receive their scrip.

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We also find that those of the half-breeds who claimed their scrip received it without paying any commission, and that others who for any reason failed to see Gilbert and demand the scrip which he held in hand for them did not receive it, it not being considered by Gilbert as a part of his official duty to acquaint his wards with the fact that he held property in trust for them. We find that so generally was this by Gilbert considered as final, and a fulfillment of the treaty stipulations in regard to land for the Chippewas of Lake Superior, that for eight years thereafter, from 1856 to 1864, no further claims were made under this treaty.

In 1864 it was discovered that Chippewa scrip would be desirable property; for though on its face it is expressly declared available for the original applicant only, and its transfer forbidden, it became nevertheless an article of trade, and was kept on sale by brokers and at the principal banks of St. Paul.

The discovery seems to have been made at one and the same time by certain parties in St. Paul, and by Luther E. Webb, Indian Agent, at Lake Superior, that the provisions of this treaty were much more extended as to the number and qualifications of its beneficiaries than as yet had been supposed.

This enlargement of the provisions of the treaty was based upon the new construction now given to it. The classes "belonging to the Chippewas" of Lake Superior, "and each head of a family," were made to include only "Chippewa half-breeds" anywhere, on the ground that all Chippewas are related to each other, therefore can be said to belong to the Chippewas of Lake Superior. "Each head of a family" was made to mean both husband and wife of the same family. Why, then, this construction was authorized by the Department of the Interior, your commission has no means of knowing, but it seems impossible that so large an issue of new scrip should have been made, without raising such inquiry as would easily have led to the discovery of the work going on.

This work of obtaining new applicants for scrip, which now assumed, and has since held, the proportions of a regular business, was undertaken almost simultaneously at Lake Superior and St. Paul. Agent Webb had in his employ two mixed-bloods, James Chapman, clerk, and Joseph Gurnoe, interpreter, and one T. J. L. Tyler, nominally employed as a farmer on the reservation—a reckless and dissipated man, and a convenient tool of fraud.

The election of this man Tyler as justice of the peace for the township of Bayfield, Wisconsin, was secured, and he was thus qualified to act his part in this scrip business. Chapman and Gurnoe visited the different bands of Chippewas of Lake Superior, and also the Chippewas of Michigan at Sault de Sainté Marie and Mackinac, and calling upon the mixed-bloods resident or sojourning at these various places, obtained, for a small consideration, their consent to the use of their names in applications for scrip. The names of parties whom they failed to see were taken without permission, and the names of some full-blood Indians are entered upon the list.

The fact that a person had been dead for years made no difference; his name was equally valuable. In proof of this we instance two cases, that of Bela J. Chapman and M. Morringer. Chapman was an enlisted soldier; he was killed at the battle of Gettysburgh, July 4, 1863; his application purported to have been taken in the ordinary way, ——, 1864. Chapman and Gurnoe are identifying witnesses, and certify that this —— day —— said Bela J. Chapman appeared before him and subscribed under oath to the facts set forth in the application. For the

facts in the case of M. Morringer we respectfully refer you to the following affidavits:

STATE OF WISCONSIN, *County of Douglas, ss:*

D. George Morrison, being first duly sworn, deposes and says that he was acquainted with Michael Morringer, who, in the year 1862, lived at Fond du Lac, Saint Louis County, Minnesota; that I had been acquainted with him for eight years prior to that time; that in the spring or summer of 1862 said Morringer was drowned in the St. Louis River. Said Michael Morringer was a mixed-blood belonging to the Chippewas of Lake Superior, and was forty-five or fifty years of age at the time of his death, and was entitled to scrip under the treaty of September 30, 1854, with the Chippewas of Lake Superior.

Deponent further states that he is a mixed-blood, belonging to the Chippewas of Lake Superior, and that he has never been acquainted with or heard of any other person of the name of Michael Morringer, and believes that the application shown him bearing the name of Michael Morringer, of Fond du Lac, and witnessed by Joseph Gurnoe and John W. Bell, and executed February 4, 1865, before L. E. Webb, Indian Agent, relates to the aforesaid Michael Morringer who was drowned in the year 1862.

D. GEORGE MORRISON.

Sworn to and subscribed before me, this 28th day of July, 1871, at Superior City, Wisconsin.

S. N. CLARK,
United States Indian Agent.

STATE OF WISCONSIN, *Douglas County, ss:*

Vincent Roy, jr., a mixed-blood, belonging to the Chippewas of Lake Superior, being duly sworn, deposes and says that he was acquainted with Michael Morringer, referred to in the above affidavit of D. George Morrison, for about seventeen years prior to the year 1862; and further, that having read the above affidavit of D. George Morrison, he states that he is acquainted with the facts as therein set forth, and knows them to be true.

VINCENT ROY, JR.

Sworn to and subscribed before me, this 28th day of July, A. D. 1871, at Superior City, Wisconsin.

S. N. CLARK,
United States Indian Agent.

I hereby certify that I am well acquainted with above affiants, D. George Morrison and Vincent Roy, jr., and that their statements are entitled to full credit and belief.

S. N. CLARK,
United States Indian Agent.

DULUTH, MINNESOTA, *July* 29, 1871.

In this connection we would also, most respectfully, invite attention to the evidence of Joseph Gurnoe, given before the commission on these applications, and which is embodied in Schedule A, herewith forwarded. In this evidence he states that he protested against signing the applications of certain persons, but that he was constrained to do so because he thought himself obliged to obey the instructions of his employer, and that all which he did sign were signed under instructions from Agent Webb. We instance one case only in this report—referring to said schedule for abundant others—that of Peter Young, whom Gurnoe swore he knew to be a full-blooded Indian. This man being absent from Bayfield at the time we were there making our investigations, we were obliged to procure other evidence than his own statements, and present the affidavits of John Buffalo, an educated chief of the Red Cliff band of Lake Superior Chippewas, (filed herewith and numbered 16, Schedule A,) and is as follows:

John Buffalo, being first duly sworn, says that *Osh-ke-mun-na*, known in English as Peter Young, is well known to this affiant as a full-blooded Indian, without any admixture of white blood; that when General Luther E. Webb was Indian Agent at Bayfield, he called Peter into his office and induced him to sign an application for scrip under the La Pointe treaty of September 30, 1854; that said Peter did not pretend to be of white or black admixture, but of pure Chippewa blood; that said Webb paid him $25

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for his application; that said Peter has not received any scrip or any further consideration for the same. This affiant was present in Webb's office when said application was signed and said money was paid.

JOHN BUFFALO.

Sworn to and subscribed before me, &c.

S. N. CLARK,
United States Indian Agent.

It also appears that Mr. Webb furnished Chapman and Gurnoe with the money they expended in this matter, and that, so far as Gurnoe is concerned, all the remuneration he ever received from any one for the services he rendered was the removal by Webb of an incumbrance of about $250 on his dwelling-house and lot. What Chapman received we are not fully advised. In this manner a large list of names was secured, out of which over two hundred applications were prepared under Webb's directions, upon blanks furnished by him. These were signed by said Chapman and Gurnoe as identifying witnesses, who purport to swear that they knew the applicants, and that they are beneficiaries under the provisions of this treaty. T. J. L. Tyler then signed the *jurat* as justice of the peace, while Agent Webb certified to the character of the witnesses and that they are worthy of credit and belief, he at the same time being fully cognizant of the manner in which the applications had been prepared. In many of these applications there was not a pretense of complying with the provisions of the treaty, there being no averment concerning the status of the applicant whatever, a defect which the most cursory examination by the officers at Washington would not have failed to discover.

Powers of attorney, by each supposed applicant for scrip, and authorizing the receiving and disposing of the same, were executed in blank, in like manner, by Chapman and Gurnoe.

Gurnoe testifies that he cannot remember that any oath was administered by Justice Tyler on any of the applications certified by that person, and he swears positively that no oath was administered to him by Webb on the applications signed in Washington. The applications were forwarded or taken by Webb to Washington, who also retained possession of the powers of attorney, and the scrip was promptly issued and placed in his hands.

In February, 1865, Webb and Gurnoe were together in Washington. Webb had with him a large roll of applications for scrip, which needed other signatures to make them complete. Gurnoe could sign these applications and also witness them, while Webb, *ex officio* having the right to administer oaths within the bounds of his agency, could make it appear that they had been verified by a proper use of the *locus in quo*; but two witnesses were required, and Chapman was at his home in Wisconsin.

At this juncture, John W. Bell, a highly respectable citizen of La Pointe, was in Washington, and it was thought he might be induced to assist in this scheme. Accordingly, he was approached by Gurnoe, and asked to become the second identifying witness, and he was offered an interest in the scrip issued if he would consent to do so. This he refused; but upon examination, believing himself to be acquainted with some of the parties, he witnessed for them. He furthermore states that none of the parties were in Washington at that time, and he does not know of the making of said applications, or of the issuance of scrip thereon. (See his certificate, herewith forwarded, No. 23 A.) The applications thus signed by him number 199, and appear in Schedule A.

Peter Roy, an intelligent half-breed from Lake Superior, and well acquainted in that region, was approached for the same purpose. Roy consented to look over the applications and vouch for those whom he might know. Webb accordingly brought him the roll. After an examination of the same, he informed Mr. Webb that none of the parties were entitled to scrip under that treaty, and he would have nothing to do with the applications. Webb requested silence upon Roy's part, and took the roll away.

Two of the applications purporting to have been executed bear Chapman's name as an identifying witness. A comparison of these signatures with those that are genuine show an attempted imitation only. He himself declares he did not sign them. Gurnoe says he did not. Who then did? It is not necessary for us to express any opinion. The applications referred to are those of William Herbert and Catherine Herbert.

Again we invite your attention to five pieces of scrip issued to Andrew, Francis, John, Augustus, and Margaret Chenguay. These were issued by the Commissioner of Indian Affairs, without any applications being filed, and without any knowledge upon his part of the real claims of the parties, and only upon the personal application of Agent Webb. These parties are all full-blooded Indians, without any admixture of white blood, as the affidavit herewith filed of Augustus, Francis, and John Baptiste Chenguay affirms, and is also well known to all the people of Bayfield and vicinity. Augustus Chenguay makes oath as follows:

STATE OF WISCONSIN, *County of Bayfield, ss:*

Augustus Chenguay, being first duly sworn, says that he is a pure blood Indian, without any admixture of white blood; that some four years ago Joseph Gurnoe called him into the office of General L. E. Webb, Indian Agent, and, taking me to one side, and wanted me to sign papers in reference to half-breed scrip, saying I was entitled to it; and offered me $20 if I would do so. I refused; went home and asked Mr. Monferrand, the school-teacher, if it would be right. He told me it would not. After that I told Gurnoe not to bother me any more about it. I never signed any paper in reference to this scrip. In the same conversation Gurnoe told me that Francis Chenguay, John B'te Chenguay, Adam Chenguay, and Madeline Chenguay, my father, brothers, and sister, were all entitled to this scrip. I advised them all to have nothing to do with Gurnoe concerning it. (In speaking of them Gurnoe used their Indian names.) There are no other persons by the name of Chenguay connected, related, or belonging to the Chippewas of Lake Superior or Mississippi.

his
AUGUSTUS + CHENGUAY.
mark.

Sworn to and subscribed before me, this 22d day of July 1871, at Bayfield, Wisconsin.

S. N. CLARK,
United States Indian Agent.

Accompanying this is the affidavit of Vincent Roy, jr., and Henry Blatchford, two of the most intelligent and conscientious of the half-breeds of the Lake Superior, as to the character, blood, &c., of said Augustus Chenguay.

Mr. Webb seems to have forgotten the Christian names of two of these parties, and substituted Andrew for Adam, and Margaret for Madeline. In manner thus set forth as above, Webb secured 199 pieces of scrip, which was disposed of by him to other parties, from whom he received $2 50 per acre, and one-half of whatever might be realized from the same, over and above that sum. On each piece he realized in any event not less than $200, while all expenses in procuring it did not probably average $25.

About the time of this renewal of this business at Lake Superior, a similar movement began at Saint Paul, Minnesota. The new construction of the treaty was again put to its utmost stretch. Applications of any mixed-bloods of the Chippewas, without reference to their bands or

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residence; husband and wife each being considered the head of a family, some persons whom we are advised had received Sioux scrip, and in two instances, white married women, Mrs. Julia Cormick and Mrs. Liflet Chournand, of Little Falls, wife of Peter Chournand, who also applied for scrip, were all induced to made application. In this way about seven hundred and fifty-six applications were taken, as will appear from examination of Schedules C and D accompanying this report. There will be found in this schedule four instances, numbers —, in which duplicate applications were filed for each individual, and the scrip issued thereon. This fraud was successfully accomplished in two instances by the insertion of the initial letter F for a middle name. Three of these parties, the fourth being dead, themselves certify that they have no knowledge of this "repeating," and never received any gain or profit therefrom. We have been able to trace but one of these pieces of scrip, and that was in the hands of W. P. Dole, late Commissioner of Indian Affairs.

Most of these applications were by mixed-bloods of the Chippewas of the Mississippi and Pillager bands, and by such members of the Pembina and Red Lake bands as were residing in the vicinity of Saint Paul. We have the evidence of these persons who signed certain applications as witnesses, that they have no knowledge of or acquaintance with J. B. Bassett, late United States Indian agent, and yet the applications have the certificate of late Agent Bassett; that he is personally acquainted with the parties, and that their statements are entitled to full credit and belief. One of the attorneys who did the principal part of this business in Saint Paul and vicinity was Isaac Van Etten, of Saint Paul. With a large number of the applicants he made an agreement to procure their scrip, and charge them $20 for his services, or retain it, paying them $40 for the same, thus promising to pay them the sum of 50 cents per acre, while at the same time he knew the scrip was then selling in Saint Paul at not less than $3 per acre.

For the amounts actually realized by the mixed-bloods for their scrip we refer you to the statements of sums paid, appended to Schedule D, and to the affidavits accompanying that schedule, numbers 1 to 49 inclusive, from which we copy as follows:

Matilda Thompson (No. 46) swears that—

I was a married woman September 30, 1854; that I made application for scrip under the treaty of September 30, 1854; made at La Pointe, Wisconsin, through Isaac Van Etten; that I never saw the scrip, but was told by Van Etten that the scrip was worthless; that it could only be laid on some land around Lake Superior, on which I would have to pay taxes, and thereby induced me to sell it to him for $20.

Peter Brunell (No 4) swears that—

I applied for scrip under the treaty of September 30, 1854, through Isaac Van Etten. When I went to him to apply he said it would be for forty acres. I was on a furlough from the Army. I was a soldier in the Union Army. He then asked me if I wanted to sell. I said, "Yes; what is it worth?" He said he would risk $20, but did not know whether he could get the scrip. He paid me $10, and I gave Peter Smith an order for the other $10, to be paid when the scrip came. This order was paid, and is all I ever received.

Elizabeth Monchaud (No 32) swears—

I applied through Isaac Van Etten about seven years ago, and have never received either land, scrip, or money, nor do I know that any scrip was ever issued. Van Etten told me to sign the paper, but did not explain it to me.

It will be observed, upon examination of the statements appended to Schedule D, that some of the persons were paid by him as large a sum as $100. They were of the more intelligent class, and knew better how to protect their rights and interests.

The scrip issued upon one of the applications, that of Margaret La Fond, of Saint Paul, and filed by Van Etten, was sold by William P. Dole, late Commissioner of Indian Affairs, to J. P. Wilson, of Saint Cloud, Minnesota.

In the spring of 1865 certain parties, resident of St. Paul and vicinity, determined to visit the Red River country, largely inhabited by mixed-bloods of the Pembina band of Chippewas, and take their applications for scrip under this treaty. As yet no operator had been bold enough to claim that this band, separated from Lake Superior Chippewas by the entire breadth of the State of Minnesota, never within the memory of man having had any tribal relations whatever with them, could be embraced within the provisions for the mixed-bloods of Lake Superior.

Accordingly a notary public, H. S. Donaldson, and an interpreter, went to that hitherto uncultivated field, and made diligent search for the half-breeds of either sex, without regard to marital relations, and often with a disregard to age. After exhausting Minnesota, Donaldson went down the Red River to Fort Gerry, Winnipeg, and other places in the British possessions, taking applications without scruple, and administering the oaths himself, although only a notary public for the State of Minnesota. To prevent the discovery of this fraud he filled the blanks, making the county of Pembina, State of Minnesota, the *locus in quo*. He procured about four hundred and fifteen applications, which were turned over to N. W. Kittson, his employer in St. Paul. These applications, in whole or in part, Mr. Kittson sent to Washington, and on them Commissioner Dole issued one hundred and five pieces of scrip.

At the time said applications were taken an agreement was made with the applicants by which they were to pay $50 for procuring their scrip, or were to permit Mr. Kittson to retain the same by paying $50 therefor. If this arrangement had been faithfully observed by Mr. Kittson, and those who became interested with him in said applications, it would have been the most favorable of any made for the half-breeds, and, at the same time, would have been highly advantageous to Mr. Kittson and his associates, for there having been taken over four hundred applications, the commission on the whole would have amounted to $20,000, while the legitimate expenses could not have exceeded $5,000. But we regret to say that he has not fulfilled this agreement, and that we failed to find more than two of these mixed-bloods who have received one dollar upon said agreement, although we have reason to believe that there are some others who have been paid in whole or in part, what he promised them.

In this connection we refer you to affidavits of Schedule D. Of these applicants not one, in our estimation, had any right to make any claim under this treaty, they never having had any tribal relations with the Chippewas of Lake Superior.

All the parties engaged in this business at the time the applications were taken also caused the applicant to execute two powers of attorney in *blank*, one authorizing the receiving of the scrip from the Indian Bureau, and the other the selling, locating, or otherwise disposing of the same, and the conveying of the lands located. We are well satisfied that the mixed-bloods signing said powers of attorney, which was generally done by touching the pen once, even if there were a dozen papers to sign, as a general thing never had the slightest conception of the nature and consequences of the act; and that no explanation was made to them which for a moment would lead them to suppose they were doing anything that would prevent them from obtaining the possession of their

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scrip. These powers of attorney were executed in blank, and could not therefore by any process of legal reasoning be held to be of any binding force and validity; on the contrary, such instruments have always been held to be without validity and void. In view of the foregoing, the question will naturally occur, how did these various parties succeed in inducing the Commissioner of Indian Affairs to issue scrip in such quantities upon papers which, if not on their surface fraudulent or defective, would have been so found upon a slight inquiry?

We regret to say that we have discovered clear proofs of the complicity of William P. Dole, then Commissioner, in this matter. A considerable portion of the scrip was given to him as a consideration for issuing it, and where an attorney or agent declined to share it with him he refused to issue scrip upon the applications filed. This can be substantiated, if need be, by the oaths of Isaac Van Etten, N. W. Kittson, Franklin Steel, and others.

In proof thereof we have set forth the pleadings of a suit instituted by Dole in the district court of Ramsey County, Minnesota, against one J. P. Wilson, to wit:

District court, second judicial district.

STATE OF MINNESOTA, *County of Ramsey:*

WILLIAM P. DOLE, PLAINTIFF,
against
JOSEPH P. WILSON, DEFENDANT. } Complaint.

The plaintiff in the above-entitled action, respectfully complaining, shows and alleges that heretofore, to wit: on or about the 8th day of April, A. D. 1867, the defendant entered into, made, executed, mutually with him, a certain agreement and contract, in the words and figures following, to wit:

"This agreement, made and concluded this 8th day of April, A. D. 1867, by and between William P. Dole, of the first part, and J. P. Wilson, of the second part, witnesseth: That the said party of the first part does hereby sell, and at the execution of these presents does deliver, to the party of the second part 28 pieces of Chippewa land-scrip, of 80 acres each, being 2,240 acres, at the rate of $3 per acre; in consideration of which sale and delivery the said party of the second part does hereby agree to pay for said scrip the sum of $6,720 on or before the 8th day of October, A. D. 1868; and the said party of the second part does hereby further agree that the said sum of money, to wit, $6,720, shall be paid previous to the 8th day of October, 1868, out of any moneys that may be collected from the United States by Charles King, the attorney of the said party of the second part, who as such attorney is now authorized to collect from the United States the sum of $10,000, being the amount of money agreed to be paid to one A. J. Campbell, by the United States, under article 9, treaty of June 19, 1858, Medawakanton and Wahpakoota bands of Sioux Indians, accepted and ratified by the President of the United States March 31, 1859, and which claim was, on the 26th day of August, 1866, assigned and sold to the party of the second part by said A. J. Campbell, and the said Charles King is hereby authorized and directed to pay to the said party of the first part the full sum of $6,720 so soon as he shall collect the same from the United States as hereinbefore provided, and without further or other instructions or authority, which payment when made shall be in full of all obligation on the part of the party of the second part, and forever discharge the same. It is further understood and agreed that, should the said Charles King fail to collect the sum of $10,000, as is herein provided, then and in that case the party of the second part shall well and truly pay, or cause to be paid, to the said party of the first part, the full sum of $6,720, as hereinbefore provided.

"In witness whereof we have hereunto set our hands and seals, April 8, 1867.

"J. P. WILSON. [SEAL.]
"W. P. DOLE. [SEAL.]

"CARRIE KING."

And that the said agreement is duly stamped 55 cents, and the stamps duly canceled.

And the plaintiff alleges that no part of or portion of $6,720 was paid previous to the 8th day of October, A. D. 1868, nor at any time since that date, out of any moneys collected from the United States by Charles King, or any other moneys; and that said Charles King has failed to collect the said sum of $10,000 specified in said agreement,

and every part thereof, of which the defendant long since, to wit, on the 8th day of October, A. D. 1868, and on other days and times between that day and the day of the date hereof, had due notice. The plaintiff further alleges that, under and by virtue of said agreement and contract, he did then and there, to wit, on the 8th day of April, A. D. 1867, sell and deliver to said defendant 28 pieces of Chippewa half-breed land-scrip, representing in the aggregate to 2,240 acres of land, which was worth and of the value of $3 per acre, in consideration whereof the defendant did then and there promise to pay him, on or before the 8th day of October, A. D. 1868, $6,720, and that the defendant has not paid the same, nor any part thereof, though often requested so to do. Wherefore, the plaintiff demands judgment against the defendant for the sum of $6,720, and interest thereon from the 8th day of October, A. D. 1868, at the rate of 7 per cent. per annum, besides the costs and disbursements of this action.

LAMPREYS.
JOHN B. SANBORN,
Plaintiff's Attorney, St. Paul, Minnesota.

MARCH 11, 1870.

STATE OF MINNESOTA, *County of Ramsey, ss:*.

John B. Sanborn came before me personally, and, being duly sworn, doth say that he is said plaintiff's attorney in the above-entitled action; that the foregoing pleading is true to the best of his knowledge, information, and belief; and that the reason why this affidavit of verification is not made by said plaintiff is that he is absent from the county of Ramsey, Minnesota; where resides this affiant, his attorney; and further saith not.

JOHN B. SANBORN.

Subscribed to and sworn before me on this 14th day of March, 1870.
[SEAL.]

H. R. BRILL,
Notary Public, Minnesota.

State of Minnesota, district court, second judicial district of Ramsey County.

WILLIAM P. DOLE
vs.
JOSEPH P. WILSON.

And now comes the said defendant and, answering the plaintiff's complaint, says that the said plaintiff did not at the time stated in the complaint, nor at the time or before the making and delivery of the agreement in said complaint set forth, deliver to the defendant said twenty-eight pieces of Chippewa half-breed scrip, described in said agreement and in said complaint, and the said plaintiff has not yet delivered the same to the defendant, nor any scrip except twenty-four certificates hereinafter described, and which were delivered on and before the 7th day of June, 1867; and the defendant says that the said so-called scrip was not worth or of the value of $3 per acre, as noted in the complaint, or of any value whatever.

And the defendant further says, that on and before and for a long time after the respective dates of the certificates hereinafter mentioned, the said plaintiff was the duly-appointed and Acting Commissioner of Indian Affairs under the laws of the United States, and being such Commissioner and assuming to act in the premises under and pursuant to the treaty with the Chippewa Indians of Lake Superior and the Mississippi, concluded on the 30th day of September, 1854, ratified on the 10th day of January, 1855, and without other authority or direction in the premises, the said plaintiff did, as such Commissioner, at the times hereafter specified, make and sign and affix the seal of the Department of the Interior to certain certificates in writing of the nature, character, and form following, to wit:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS.
(Date of certificate.)

I hereby certify that (name and residence of the person) is one of the persons described in the provisions contained in the treaty of September 30, 1854, with the Chippewas of Lake Superior, and that the said (name of person) is entitled to 80 acres of land as therein provided.

It is hereby expressly declared that any sale, transfer, mortgage, assignment, or pledge of this certificate, or of any right accruing under it, will not be recognized as valid by the United States, and that the patent for lands located by virtue thereof shall be issued directly to the above-named reservee, or his or her heirs, and shall in nowise inure to the benefit of any other persons, and that the object and purpose of this certificate is to identify the said above-named (name of the person) as one of the

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persons entitled to the benefit of the provisions of the seventh clause of the second article of the treaty aforesaid.

Given under my hand and the seal of the Department of the Interior, this —— day and year above written.

[SEAL.]

W. P. DOLE,
Commissioner.

That the said certificates were numbered, lettered, dated and issued in the name of and purporting to be for the sole personal use and benefit of the several persons respectively following, to wit:

No. 5. B, of said certificates, dated April 13, 1864, was in the name of, and purported to be for the benefit of Peter Choenerd.
No. 21. C, dated May 11, 1864, in name and for the benefit of Lucy Briddle.
No. 73. C, dated August 25, 1864, in name and for benefit of Ela J. Chapman.
No. 74. C, dated August 25, 1864, in name and for benefit of Charlotte Shaw.
No. 11. C, dated April 20, 1864, in name and for benefit of Margaret La Fond.
No. 45. C, dated June 13, 1864, in name and for benefit of Francis Bird.
No. 42. C, dated June 13, 1864, in name and for benefit of John B. Goslin.
No. 30. Letter and date not known, in the name and for benefit of John B. Gurnoe.
No. 182. C, dated November 12, 1864, in name and for benefit of Joseph Lagarde.
No. 230. C, dated January 14, 1865, in name and for benefit of Michael La Loche.
No. 296. C, dated February 20, 1865, in name and for benefit of Charlotte Bellair.
No. 194. C, dated —— 21, 1864, in name and for benefit of Joseph Nolan.
No. 276. C, dated January 31, 1865, in name and for benefit of Archange Beauchamp.
No. 164. D, dated May 10, 1865, in name and for benefit of Louise Saynard.
No. 167. D, dated May 10, 1865, in name and for benefit of Joseph Sayert.
No. 165. D, dated May 10, 1865, in name and for benefit of Peter Sayard.
No. 113. D, dated May 10, 1865, in name and for benefit of Isabella Grambois.
No. 90. D, dated May 10, 1865, in name and for benefit of Joseph Carribeau.
No. 120. D, dated May 10, 1865, in name and for benefit of Edward Harman.
No. 103. D, dated May 10, 1865, in name and for benefit of Joseph Fredericks.
No. 162. D, dated May 10, 1865, in name and for benefit of Francis Ramaille.
No. 92. D, dated May 10, 1865, in name and for the benefit of Angelic Charrette.
No. 173. D, dated May 10, 1865, in name and for benefit of Louis Vivier.
No. 174. D, dated May 10, 1865, in name and for the benefit of Francis Vivier.

Which said certificates are the same things that are referred to in said complaint, and therein called "Chippewa land-scrip" and "Chippewa Half-breed scrip," the above specified twenty-four of which were delivered by the plaintiff to the defendant as hereinbefore admitted.

And the defendant, further answering, says that the President of the United States has never assigned to each or either of the said persons named in the aforesaid certificates or scrip 80 acres of land, or any land, for his, her, or their use, nor have the said persons, or either of them, ever selected any land under the direction of the President, for his or her own use, or for any use or purpose, under the provisions of the said treaty. And the President of the United States did not direct or authorize the making and issuance of the said certificates or scrip, or any of them, and the issuance of the same was wholly unauthorized; and neither of the said persons named in the said certificates or scrip was a head of a family or single person over twenty-one years of age at the time of the making of said treaty, of the mixed-bloods belonging to the Chippewas of Lake Superior, or entitled to the benefit of the provisions in the said treaty contained, excepting Joseph Lagarde, John B. Gurnoe, and Charlotte Shaw; and neither of the said certificates or scrip were ever delivered to the person therein named, nor were such persons, or either of them, ever informed by the plaintiff that he had made and signed said certificates, but he, the said plaintiff, without their consent or knowledge, retained the same and each of them in his own possession and control until he delivered the same to the defendant as hereinbefore admitted, and the defendant is informed and believes, that the plaintiff never paid or gave any consideration for the said certificates or scrip, except his services in issuing and delivering to other parties who were not entitled thereto a quantity of like certificates, all of which was done by the plaintiff in violation of his official duty as such Commissioner, with intent to cheat and defraud the United States, and the mixed-bloods of the Chippewas, referred to in the aforesaid treaty.

Wherefore the defendant demands judgment and costs.

MASTERSON & SIMONS,
Attorneys for Defendant, St. Paul, Minnesota.

STATE OF MINNESOTA, *County of Ramsey, ss:*

Henry F. Masterson, of said county, being duly sworn, says that he is one of the attorneys for the above-named defendant; that the foregoing answer is true to the best of his knowledge, information, and belief, and that the reason why this affidavit of verification is not made by said defendant is that he, said defendant, is absent from the said county of Ramsey, where his attorneys reside.

HENRY F. MASTERSON.

Subscribed and sworn to before me this third day of May, 1871.

[SEAL.]

W. P. MURRAY,
Notary Public, Ramsey County, Minnesota.

We are well advised that the averments of Mr. Wilson's answer are correct and true. Oscar Taylor, of St. Cloud, sent to the Indian Bureau the applications of Alexander Blair, Margaret Blair, Mary Ann Blair, Angelique, Trotochand, and Edward Blair. After a reasonable time, not hearing from them, he wrote for information, and received a reply from a clerk in the Bureau that if he would permit the retention of two of the five pieces they would issue on the whole and forward suitable blanks to be executed for that purpose. Taylor refused, and the scrip was not issued.

From 1865 to 1868 no scrip was issued. In 1868 the 310 applications remaining in the hands of N. W. Kittson and his associates were placed in the hands of Franklin Steel, a resident of Georgetown, D. C., to lay before Commissioner Taylor, of the Indian Bureau. The Commissioner issued scrip on all the applications, notwithstanding the fact that many of them were defective in form, as will appear upon examination, and notwithstanding the more important fact that probably not one of the 310 applicants had any claims under the treaty.

This negligence of careful attention to duty has cost the Government in this instance 24,000 acres of the most valuable lands in the Northwest. Commissioner Taylor also assumed the power to extend the provisions of the treaty by indorsing over his signature, across the face of each piece, that this scrip could be laid upon any unsurveyed land in the United States. This scrip went into the hands of Franklin Steel, N. W. Kittson, and Henry F. Wells, who still hold a part of it. This scrip was burdened with the agreement heretofore set out, made with the mixed-bloods, giving them the option to take the scrip or $50 in lieu thereof; yet, as stated above, we have heard of no instance where either a mixed-blood has been permitted to make his election, or has received any consideration for the same. We are informed, however, that Messrs. Wells and Kittson have employed one Robinson, acting United States vice-consul at Winnipeg, in the British possessions, to make settlement with the half-breeds. They gave this man Robinson $50, for which he is requested to obtain a warrant deed from these mixed-bloods for the lands located by their scrip. He obtains this deed, of the nature of which they have but a dim conception, for the smallest possible consideration, and appropriates the balance of the funds to his own purposes. Thus does an officer of the Government join hands with those who oppress and defraud the poor and ignorant. In this connection we refer you to affidavits Nos. 1 to 53, inclusive, of Schedule D.

We forward herewith three schedules, A, D, which contain the facts and the evidence taken in reference to the applications thereon enrolled with the accompanying affidavits. This closes our report upon the supplemental instructions to investigate issues of scrip already made.

Referring to our instructions to ascertain who are still beneficiaries under the respective clauses of the treaties of 1854 and 1863, it is proper that we should make some general statements in explanation of what might otherwise be difficult to be understood.

We soon found that the applications formally made out, with identi-

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fying witnesses and certified to by a public officer, were wholly unreliable as evidence that the applicant was entitled.

Many parties have made two, three, and sometimes more applications, stating in each that they had never applied before. (See Schedule B and the accompanying applications.) Some white persons have applied; several who were dead at the date of the application purport to have applied, and many persons considerably under the age, as will appear in the evidence we have set out. Generally these applications are witnessed by respectable persons, who in turn are vouched for by some respectable officer.

It was easily discovered, also, that the parties applying did not originally comprehend the averments they made in the application, neither as to age, citizenship, nor tribal relations. The most they generally understood was that if they signed the papers they would get in time something called scrip, which would be of some value to them. We also ascertained that among the identifying witnesses a loose notion prevailed concerning the nature of their averments, and that their certificate very often had little more basis than a passing acquaintance with the parties; and also that public officers often certified, as a matter of form, to parties they had never heard of, and in some instances made out certificates in blank.

Thus the applications before us in themselves furnished no evidence in support of the claims of the applicants. For these reasons we have relied very little upon the applications themselves, but almost entirely upon the personal examination of the party, or, where this was not practicable, upon the examination of those who were personally acquainted.

We have prepared two schedules, B and C, on which are enrolled the names of such applicants as appeared before us by attorney, together with the evidence and facts we have obtained in reference to each case.

How little care has been exercised by these agents in procuring applications, will be seen from the fact that some parties are induced to apply who are found to be very young, while others long since dead are made to furnish their applications for this half-breed scrip. There will also be found on this list the names of many white persons who are generally connected, by marriage, with the Chippewas of some of the bands, and many others still who have never resided for any length of time in the United States. The critical examination of each application, made necessary by their irregularities, has been given, so far as was possible upon our part.

On the first of July we notified the attorneys that we were ready to hear any evidence they had to offer touching the applications they respectively represented, and repeatedly thereafter called their attention to the same matter, but generally we have received little response from any of them, and have therefore been left to make our investigations, for the most part, without their aid.

Schedule C represents the applications filed for scrip under the treaty of September 30, 1854. We have decided these cases upon the principles already stated, viz, that women having living husbands September 30, 1854, and all persons who had not, some time during their lives, a personal connection, in other words "did belong to the Chippewas of Lake Superior," are not proper claimants. On this principle we have rejected the applications of all mixed-bloods who are connected with the Mississippi and Pillager bands, and the Pembina and Red Lake bands, although their fathers and mothers may some time have belonged to the Chippewas of Lake Superior.

Very few of the applicants in these bands, however, claimed to have any other connection with the Lake Superior Chippewas than that they were of a common ancestry, and formerly drew their annuities at the same agency.

There are 495 applicants upon this schedule, many of whom are also found to be applicants upon Schedule B; this is exclusive of duplicates.

Schedule B represents the applications filed under the treaty of 1863, numbering 723, besides duplicates.

These claims we have also adjudged according to the limitations of the treaty of 1863, which requires that each beneficiary shall be a male adult half-breed, who is related by blood to said Chippewas of Red Lake and Pembina bands. This we have construed to mean close relationship at the present time, and not the relationship of a remote, common ancestry; and have also insisted that the applicant shall be a citizen of the United States.

Owing to the widely-scattered localities and the roving lives of the Pembina half-breeds, it has often been very difficult to decide those questions to our entire satisfaction. In such cases we have generally given the half-breed the benefit of the doubt.

Schedule F contains the names of parties who, according to instructions of Hon. J. D. Cox, former Secretary of the Interior, made personal application to locate their claims, under treaty of 1854, for Lake Superior scrip at the land-office in St. Cloud. Nearly all these persons came into St. Cloud with one of the "Red River trains," a long procession of carts that comes annually, laden with furs, from the Northwest and the British possessions. These half-breeds, and others camping on the prairie near St. Cloud, were taken in charge and brought in crowds to the land-office. They subscribed and swore to applications, were identified in due form, located their 80 acres and immediately conveyed it to their friends who had so kindly informed them of the bounty of a generous Government, and receiving in turn from $15 to $40 each they went their way to their carts and to their homes in Canada. In these 116 successful applications we find, after the most diligent search, the name of only one man who belonged to the Chippewas of Lake Superior in 1854—Edward Wells—and he had already received his scrip under this treaty.

One person, Pascal Belgard, is a member of the Manitoban government, and never pretended to have any rights under this treaty. He was approached and offered $15 for his name; he distinctly declared that he was not a proper claimant; but was told it did not matter, and so he took the $15 and some other one took the 80 acres of land.

Schedule G shows the personal applications made in a somewhat similar way at the land-office at Duluth. We would call the attention of the Commissioner to this schedule and the certificate indorsed thereon.

Schedules A, D, and E have already had sufficient reference.

Schedule K contains a list of applications taken by R. F. Crowell, in 1870, under the treaty of 1854. We have passed upon the same in accordance with the construction of the treaty adopted.

Schedule L contains a list taken by Mr. Crowell at the same time, under treaty of 1863, with our findings thereon.

Schedules H and I contains a list of the applicants who appeared before the commission without our findings in each case under both treaties.

We also return you herewith the applications sent to us for examination, and forward those filed with the commission by the different agents and applicants themselves before the commission.

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It is proper that reference should be made to the personal character and qualifications of the persons from whom we have received important information, and whose names frequently appear in the evidence taken.

Benjamin G. Armstrong and Joseph Gurnoe, of Bayfield, Wisconsin; Vincent Roy, jr., and D. George Morrison, of Superior City, are mixed-bloods who have spent their lives at Lake Superior, and are intimately acquainted with the mixed-bloods belonging to the Chippewas of Lake Superior.

John Baptiste Bottineau, now resides at Ossea, Minnesota, a very intelligent mixed-blood of the Pembina band. He resided at St. Joseph, Dakota Territory, for some years, trading with the half-breeds in that region of country. Peter Bottineau, the celebrated guide, was born and raised in Pembina, and by his repeated visits to that section of the country inhabited by the mixed-bloods of the Pembina bands has kept up an intimate acquaintance with the families and almost all the individual members of the families of the mixed-bloods connected with the Red Lake and Pembina bands. John B'te Wilkey and Antoine Azure, of St. Joseph, are two reliable mixed-bloods.

Joseph Robert, of St. Paul, was once a resident in the Red River country, and has traded there more or less every year since.

Clemen, H. Beaulieu, John H. Fairbanks, and Peter Roy, for a long time residents in the Mississippi Valley, were from Lake Superior, and are intimately acquainted both with the mixed-bloods living in the valley of the Mississippi and at Lake Superior.

R. C. Burdick, Philip Beauprie, and Captain J. J. Hill have had much intercourse with the mixed-bloods in the Red River country.

George Bonga has served for a long time as the Government interpreter, and has been a trader at Superior, and among the Chippewas of the Mississippi and Pillager bands.

Your commission make the following recommendations as a guide for future action in reference to scrip:

First. That such legislation by Congress be secured as will hereafter forbid the receiving of any applications for scrip under the treaty of September 30, 1854, at La Pointe, Wisconsin, with the Chippewas of Lake Superior, at any land-office, until the merits of such application shall have been decided and the bounty granted by special act of Congress in each case.

Second. That for future applications for scrip under the Red Lake and Pembina treaty of October 2, 1863, and April 12, 1864, an authorized form be prepared by the Department of the Interior which shall clearly set forth the treaty and its proper construction, and shall declare the age, birth-place, parentage, and residence of the applicant; and that no other form of application be allowed; and that the Indian agent for the Pembinas, or some other designated authorized person, shall be required to certify that he has made all necessary inquiries in the case, and believes the applicant is entitled.

Third. That immediate action be taken on the entries at the St. Cloud land-office, as set forth in Schedule F, and at the Duluth land-office, as set forth in Schedule G, and that said entries be canceled. Not one of them having been found entitled.

Fourth. That in any treaties hereafter to be made with any tribe of Indians by which lands may be ceded, no promise of scrip shall be made a part of the consideration by the Government. The provisions under the "homestead law" being regarded sufficient to provide for all who desire to settle on the lands, and the history of all half-breed scrip clearly proving that such Government bounty inevitably leads to fraud and corruption, and brings no help to the half-breed.

Fifth. That immediate steps be taken to secure the Government against loss by canceling all entries made at the different land-offices on applications for scrip found illegal, for which the patent has not yet been issued.

Sixth. As to what course should be pursued, if any, to secure the punishment of parties to the frauds which your commission has disclosed, we do not feel called to express an opinion further than to suggest that the interests of all true government, both of its honor and justice, in coming time, seem to require that such flagrant wrongs as perjury, and subornation of perjury, and forgery and embezzlement, should not be permitted to escape the mark of condemnation and punishment; and especially do we hold it important that an officer of the Government, made a guardian of the nation's wards, should not be permitted to enjoy, with impunity, the fruits gained by such crimes at the expense of his wards.

Respectfully submitted.

HENRY S. NEAL,
Commissioner.
S. N. CLARK,
Special Commissioner, United States Indian Agent.
EDW'D P. SMITH,
Special Commissioner, and United States Indian Agent.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

D 1.

ST. PAUL, MINNESOTA, *September 15*, 1871.

SIR: The undersigned would respectfully represent that on or about the 5th day of August, 1870, he was designated a special agent of the Indian Office, "to take evidence with a view to ascertain what persons of mixed-blood are entitled to receive certificates of scrip for lands under the provisions of the seventh clause of the second article of the treaty concluded at La Pointe, Wisconsin, on the 30th day of September, 1854, between the United States and the Chippewa Indians of Lake Superior and the Mississippi." And, also, under the eighth article of the treaty of October 2, 1863, made between the United States and Red Lake and Pembina bands of Chippewas, and the seventh article of a suplementary treaty, made by the same parties at Washington, D. C., April 12, 1864. That his letter of appointment was received on or about the 15th day of September, 1870, and he entered upon the discharge of his duties. That in said letter of appointment he was instructed as to the kind and amount of "proofs required to establish a proper claim," under the said respective clauses of said treaties. His instructions under the provisions of the treaty of the 30th of September, 1854, with the Indians of Lake Superior and the Mississippi, were as follows:

The proofs required to establish a proper claim under this clause are such as will clearly show that the party claiming is a "mixed-blood of the Chippewas of Lake Superior," and that at the date of the treaty aforesaid, he or she was the head of a family, or twenty-one years of age, as the case may be. These facts must be sworn to by the mixed-blood claimants, whose testimony as to the same facts, must be corroborated by the affidavits of two disinterested witnesses, &c.

In the discharge of his duties the undersigned was met by claimants and attorneys of claimants, under the treaty of the 30th of September,

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1854, who maintained that, to entitle them to be beneficiaries under said treaty, it was not necessary that they should at the date of said treaty reside among the Lake Superior Chippewas; that if they were mixed-bloods belonging to, descendants of, having a common lineage with, related to, the Chippewas of Lake Superior, it was all that was required; that their place of residence was immaterial. They maintained that this question had been presented to the Indian Office and to the Secretary of the Interior, in 1863, in the cases of Elizabeth Borup and Theodore Borup, mixed-bloods, residing in Ramsey County, Minnesota, and that certificates for land had been issued to them; that the Secretary of the Interior had decided that certificates for lands should be issued to the mixed-bloods without regard to their residence, the only requirement being satisfactory evidence that they were mixed-bloods, belonging to the Chippewas of Lake Superior and the Mississippi, and were twenty-one years of age, or the head of a family at the date of said treaty, and that the Department, in repeated instances since, had approved of that decision and acted in accordance therewith. It was also claimed that those persons that acted for the Indians in making said treaty maintained that the intention and object of that provision of the treaty was to apply to all "mixed-bloods of the Chippewas of Lake Superior," wherever they might be.

Upon investigation the undersigned learned that the question as to who were legally entitled to the benefits of this provision of the treaty had been presented to the Indian Office as early as July, 1856, and that the honorable Commissioner had construed the treaty to mean only those "mixed-bloods of the Chippewas of Lake Superior" who resided among or contiguous to the Indians of Lake Superior, as distinguished from the Chippewa Indians of the Mississippi and the Chippewa Indians of Michigan. That subsequently, in the month of March, 1863, this question was again brought to the attention of the Indian Office, upon the applications of Elizabeth Borup and Theodore Borup for 80 acres of land under the provisions of said treaty.

A re-examination of the question was had and was submitted to the honorable Secretary of the Interior. In reporting the former construction of the treaty the Commissioner of Indian Affairs stated:

> From an examination of the evidence submitted, it is to me, at least, doubtful if the latter allegation (construction of the treaty) is sustained; but granting that, it is in my mind a forced construction of the treaty to require that the mixed-bloods should reside among or contiguous to the Indians in order to be entitled to the benefits of its provisions.

The Secretary of the Interior thereupon overruled the former construction of the treaty by the Indian Bureau, and decided that the said claimants were entitled as beneficiaries under the provision of said treaty. Under this decision of the Secretary scrip was issued to said Borups, and thereafter scrip continued to be issued to other mixed-bloods without regard to their residence, the only requirements being satisfactory evidence that they were half-breeds or mixed-bloods belonging to the Chippewas of Lake Superior and the Mississippi, and were twenty-one years of age or the head of a family at the date of the treaty.

In 1865 this matter was again brought to the attention of the head of the Department, there being another Secretary of the Interior, and the same decision as to who were beneficiaries under this provision of said treaty was adhered to, but the manner or method of carrying out the provision was changed.

In 1867 or 1868 the Acting Commissioner of Indian Affairs, in a communication to the Secretary of the Interior, reviewed the past action of

the Department in regard to this matter, and the honorable Secretary decided that all half-breeds or mixed-bloods belonging to the tribe, parties to the treaty, who were twenty-one years of age or the head of a family at the date of the treaty, were entitled to the benefits of this provision of said treaty, and that thereafter certificates for land were issued; that the position of the Department has remained unchanged and still adhered to, as to who are beneficiaries under this provision of said treaty.

In the discharge of his duties, the undersigned was guided by his instructions and the decisions of the Department above referred to. No list of names of those to whom scrip had been issued, nor other information of that kind, was furnished the undersigned.

The honorable Commissioner of Indian Affairs, by letter dated February 7, 1871, directed the undersigned to report to the Indian Office what progress he had made in carrying out his instructions, together with all the facts he had been able to collect up to that time. In accordance with said direction the undersigned, under date of March 10, 1871, submitted such a report of his action as he was able, under the circumstances, at that time.

That by letter from the Acting Commissioner of Indian Affairs, dated May 4, 1871, the undersigned was informed of the revocation of his appointment as a special agent, and of his appointment as a special commissioner "to be associated with Henry S. Neal, of Ironton, Ohio; and Seldon N. Clark, agent for the Chippewas of Lake Superior; and Edward P. Smith, agent for the Chippewas of the Mississippi; who will act, when within their respective agencies, for the purposes mentioned in your former appointment." Evidently constituting two boards, one of which was designed and designated to act within the agency of Seldon N. Clark, and the other within the agency of Edward P. Smith. That the undersigned was instructed in said appointment as special commissioner as to the nature and amount of evidence required in each case.

Under the seventh clause of the second article of the treaty of the 30th of September, 1854, with the Chippewas of Lake Superior and the Mississippi, as follows:

> The proofs required to establish a proper claim under this clause are such as will clearly show that the party claiming is a "mixed-blood of the Chippewas of Lake Superior," and that at the date of the treaty aforesaid, he or she was the head of a family, or twenty-one years of age, as the case may be. These facts must be sworn to by the mixed-blood claimants, whose testimony as to the same facts must be corroborated by the affidavits of two disinterested witnesses, whose credibility must be certified by you, or your associates, if such witnesses are personally known to you or them, or if not so known, then their credibility may be certified by the judge or the clerk of a court of record, attested by the seal of such court.

And under the eighth article of the treaty of October 2, 1863, and the amendatory seventh article of the treaty of April 12, 1864, with the Red Lake and Pembina bands of Chippewas, as follows:

> In ascertaining who are entitled to the benefits secured by the aforesaid treaties last mentioned, you will observe that the grant is confined to the male adults. You will require each applicant to make oath that he was, at the date of the treaty of 1863, related by blood to the said Red Lake and Pembina bands of Chippewas; that he was at the time twenty-one years of age; that he has adopted the habits and customs of civilized life; was at that time a citizen of the United States; has not at any time applied for or received scrip for lands under treaty with the Chippewas of Lake Superior, or with any other tribe of Indians, or has not at any time received an allotment or reservation of land under treaty with any other tribe of Indians. Should it appear that any applicant has at any time applied for and received scrip, or has had allotted to him land under the provisions of any other treaty with any tribe or band of Indians, you will reject his application. In addition to the oath of the applicant, as above stated, two disinterested persons, whose credibility must be certified by you

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or your associates, must make affidavit to the same facts as required of the applicant, (those facts which relate to receiving scrip or lands under other Indian treaties may be stated according to the knowledge and belief of the affiants,) and that they have not acted as attorneys or agents for the applicant, and have no interest whatever in the case.

In executing the trust confided to you you will be careful to observe the foregoing instructions.

That subsequently, by letter from Colonel H. R. Clum, Acting Commissioner of Indian Affairs, dated May 8, 1871, the undersigned was instructed, "in conjunction with your cocommissioners, to make an examination and investigation of each case in which an issue of scrip has already been made under the provisions of the treaties referred to in said instructions; in making such investigation, you will be governed by the rules laid down in your original instructions in regard to the manner of making proof required from claimants for lands under said treaties as far as the same are applicable."

That the undersigned withheld his approval of the report (dated September 4, 1871) submitted by the other special commissioners to the honorable Commissioner of Indian Affairs for the following, among other reasons:

First. Because the report reflected upon the decisions and practice of the Bureau and Department which appointed the commission.

Second. Because statements which were not made under oath nor to the commission, but to some member of it, were reported as evidence submitted to the commission.

Third. Because sufficient time was not allowed the undersigned to consider and weigh the information, statements, and evidence submitted to and obtained by the commission or members thereof.

Fourth. Because the report, together with the evidence and papers submitted therewith, were not in the form required by instructions, and were not in substance as required by instructions.

Fifth. Because the undersigned is not convinced of the correctness of all the statements and conclusions contained in said report.

Very respectfully, your obedient servant,

R. F. CROWELL,
Special Commissioner.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs,
Washington, D. C.

E.

WASHINGTON, D. C., *September* 30, 1871.

SIR: I have the honor to report that, in compliance with Department instructions of the 31st July last, to investigate and report on certain matters connected with Indian affairs in Colorado, I left Washington on the 1st ultimo to enter on the discharge of the duties intrusted to my care. On my arrival at Denver, on the 8th day of August, I ascertained that Agent Littlefield was then on his way to that place, having left his post at White River a few days previous for the purpose of purchasing supplies for the Tampa, Grand River, and Uintah Utes under his charge, and, deeming it of importance to confer with Mr. Littlefield on the state of affairs at his agency, I deferred my departure for the interior of the Territory until this object had been accomplished.

The White River agency was located by Mr. Oakes under the superintendence of Governor McCook on the 8th September, 1869, in latitude 40° 6′ north, and longitude 107° 40′ west, the distance from Denver, by way of Rawlings's Springs, being about four hundred miles.

The frequent changes of agents and acting agents in charge—not less than eight during a period of two years—has proved very detrimental to the prosperity of the agency and the interest of the service; and it is to be hoped that the present agent, who appears to be a man of intelligence and energy, earnest in his desires to do what is right, may be able to restore the confidence of the Indians regarding the stability of the agency, and the benevolent purposes for which it was established by the Government. Thus far little or nothing has been done, except some laudable efforts by Mr. Adams, Agent Littlefield's immediate predecessor, for the civilization of these Indians; but Mr. Littlefield appears confident that, if time and means are given him, he will soon be able to make a favorable report of his charge.

On the details of his official duties, as regulated by the rules of the Indian Bureau, I gave him such information and instructions as his total inexperience with the new field of labor in which he is placed seemed to demand. Having completed my arrangements for transportation to the Los Pinos agency, I left Denver on the 14th August, and after a journey of some three hundred miles, through mountain and valley, reached, on the 25th of that month, when within six miles of the agency, a camp of Tabequache Ute Indians, numbering fifty-one lodges. U-rah, who is regarded as the head chief of all the southern Utes in Colorado, was present, as also were the following sub-chiefs: La-po-van-er-i, Sha-wana, Cha-vis, Ta-wa-wat-se-wich, Jim, Bill, and Ah-kaw-ush. They all expressed in earnest language the great satisfaction and pleasure they felt in being remembered by the authorities in Washington, and their desire to have a long talk with me before proceeding to the agency.

The Tabequaches, I was informed, number some five hundred lodges, of which, as before stated, only fifty-one were present, the remainder being scattered all over the reservation and elsewhere, engaged in the chase. U-rah had heard of my arrival at Denver with intention to visit his people, and had collected some of the chiefs and headmen of the tribe to receive me in their tented camp. The subject of their talk at this time consisted of complaints against their present agent, Mr. Trask, but their complaints were of a very indefinite character, without anything tangible to rest upon. They did not like the man. He shut himself up in his house, refused to issue rations to their squaws and children when they were starving, and treated them like dogs. They wanted a man of life and energy—one that they could rely upon for counsel and advice, and recommended for appointment their old friend Colonel A. H. Pfeiffer, a late officer of the volunteer army, in whom they appeared to repose unbounded confidence, from their acquaintance with him while agent for the Utes in New Mexico some ten years ago. In reply I explained to the Indians that Mr. Trask was probably not to blame for the scarcity of provisions complained of, as the supplies now on the way may not yet have reached the agency; that he had been highly recommended to the Government as the right man for the office he now held; that I had been sent out and was prepared to instruct him in everything pertaining to his duties as agent; and that I felt confidence that the bad opinion they now entertained of him would be changed after better acquaintance. Promising to meet them again on my return from the Los Pinos agency, I left for that place the same evening. This agency is located some sixty miles southwest of the village of Saquache, on a fine stream, a tributary of the Gunneson River, the site having been selected by

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Lieutenant Speer in July, 1869. The buildings, erected in the fall of that year under contract with Messrs. Crane and Kettle, of Denver, I found precisely as represented by Special Agent Thompson in his report of September 1, 1870, and will, after some slight improvements suggested by me to Agent Trask have been made, answer all the purposes for which they are intended. The school-house is a large and commodious building, capable of providing for all the children of the tribe; but thus far no teacher has ever been engaged, and the agent despairs of ever being able to overcome the indifference of the parents and repugnance of the children to avail of the benefits of instruction. Nor have any attempts worth mentioning been made at farming. The climate has proved too cold for grain, and experiments with potatoes and turnips by means of irrigation have met with but slight success.

There are, however, within the reservation, and not more than thirty miles from the agency, as fine farming-lands as any in the Territory, known as the Uncompagre country, watered by a stream of that name, where agricultural operations may be carried on to any extent and with every prospect of success.

Of the cows and sheep furnished these Indians, under the provisions of the thirteenth article of the treaty of 1868, for the purpose of inducing them to adopt habits of civilized life and become self-sustaining, there are now herded at the agency 1,160 head of sheep and 640 cows and calves, a great number having been killed for mutton and beef and others destroyed by the wolves, which infest this region. The sheep, as Agent Trask has heretofore reported, are all wethers, except some two or three dozen ewes, and although they would to-day command the same price that was paid for them, yet they are not suitable for the purposes of increase and propagation for which they were intended. The proceeds from the sale of the wool may be sufficient to defray the expenses of herding them; but as no benefit can result from this course, I recommend that the agent's proposition, to distribute them among the Indians in lieu of beef, may be approved. The cows, said to be exclusively of the Texas breed, are in fine order and well taken care of, but by reason of the great scarcity of bulls among them the increase has been very slow. An expenditure of a few hundred dollars in American bulls of superior breed would make this herd of cattle a source of wealth to the tribe, with but little expense to the Government.

The mill at this place is said to be one of the best in the Territory, capable of cutting from 4,000 to 4,500 feet of lumber per day; but since the present agent took charge it has been lying idle, with a large quantity of logs scattered around it ready to be sawed. The people of Saquache being exceedingly anxious to exchange provisions for lumber, by which the expense of the Government of feeding the employés of the agency may be saved, I suggested to the agent the propriety of availing of this source of revenue.

The agency establishment consists at present of only five persons, a blacksmith, cook, and three herders, all hard-working men, well deserving the small stipend they receive for their services.

With reference to certain vouchers left unsettled by Lieutenant Speer, which I was instructed to examine into, the agent informed me that he had, previous to my arrival, sent the same to the Indian Office; but from his memorandums I learned that they were mostly connected with salaries due employés and for supplies purchased on credit, without any special authority of the Department.

The accounts of Agent Trask, owing to inexperience and ignorance in matters of that kind, I found in a great state of confusion, and had

to spend a great deal of my time at the agency correcting them, giving minute instructions in every detail for his future guidance in their rendition. The report of his insanity, which I heard at Denver and at other points of my journey to the agency, is without foundation, and may be ascribed to a certain eccentricity in manners and oddity in appearance peculiar to Mr. Trask. On the contrary, I found him a man of more than ordinary intelligence, and an examination into his accounts, confused though they be, gives unmistakable evidence of honesty and integrity. The whole expense to the Government of his journey from his home at St. Joseph, Missouri, to the Los Pinos agency, in Colorado, is $115, the United States receiving credit for free tickets granted him over the railroad to Denver, while the remainder of his journey of three hundred miles through the mountains was mostly performed on foot. I am satisfied the agency under his superintendence will be managed with the most scrupulous honesty and with strict regard to economy, and there is reason to hope that, after he has acquired a little more experience in his duties and become familiarized with the Indian character, he may show a good record for ability and efficiency.

The head chief and the principal men having assembled at the agency on the day following, we had a long talk with reference to the treaty of 1868, and its stipulations and provisions. They complain bitterly of the frequent intrusions of white men on their reservation, and the failure of the Government to protect them in the undisturbed enjoyment of their lands as agreed upon by the terms of the second article of said treaty. They were glad to learn that their annuities and provisions were now on the way, as they were greatly in need of them; and they wished me particularly to represent to the Department that their tents were old and ragged, and that a new supply of tent-cloth would be more acceptable to them than anything else, and, as they relied in a great measure on the chase for their subsistence, they would be grateful, also, for a few more guns, such as can be purchased in Denver for $16 each. I promised to lay their request before the Commissioner, recommending a favorable consideration of the same. On the subject of intrusions by miners and others on their reservation they appear to be exceedingly sensitive, but as the reservation boundaries have never been surveyed, it is in most cases impossible to determine whether the alleged intrusions have actually been made. By the third clause of the seventh article of the late treaty the President is authorized at any time to order a survey of the reservation, and it is evident the sooner the order is issued the better for all concerned. The area of the reservation is 19,077,120 acres, comprising about one-third of the Territory of Colorado, bounded on the west and south by the Territories of Utah and New Mexico, and on the north and east by the meridians of longitude 107° and latitude 14° 15′. The cost of extending these two lines, according to the estimate of the surveyor general of Colorado, with whom I conversed on the subject, would be about $25,000, for which I suggest that an estimate be submitted to Congress at its next session.

On my return from the agency I made another visit to the Ute camps, remaining over night and spending the evening with U-rah and other chiefs in their tents. In course of conversation U-rah remarked that in his visit to Washington, in 1868, at the head of the Ute delegation, the President had invited him whenever he wanted anything to come to him, and, if possible, his wishes would be complied with. Availing of this promise, he now requested that Mr. Trask be sent home to his friends, and Colonel Pfeiffer appointed in his place; and, if necessary,

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he would come to Washington himself, at his own expense, and personally lay the petition before the President.

After my return to Denver I visited, according to instructions, the Ute Indians in that vicinity, numbering some two hundred souls, in charge of Special Agent Thompson, and headed by Pe-ah and Colorado as chiefs. Repeated efforts have been made to induce these Indians to go on the reservation and join the agency at White River where they belong; but thus far all such efforts have proved unavailing. My own visit among them had the same object in view, but, I regret to say, without any better result than heretofore. I endeavored to impress their minds with ideas of the duty they owed to themselves, their children, and the Government which cared for them, and with which they had entered into treaty stipulations; but, although they listened attentively to what I had to say, yet it became evident from their replies that nothing but actual force will ever induce them to exchange their present camping-grounds, endeared to them by memories from childhood, for the distant hills in the north.

For the present I can only recommend that the special agency be continued, and that clothing and provisions, not to exceed $5,000 per annum, be issued for the partial support of these Indians, in order to prevent, so far as possible, the depredations on private property that would undoubtedly result should Pe-ah and his followers be left entirely to their own resources.

I cannot close my report without expressing my grateful acknowledgments of the courtesy and attention extended to me by the governor of Colorado, General E. M. McCook, during my stay at Denver, and sincerely trust, for the benefit of the service in Colorado, that the official connection heretofore existing between him and the Indian Department may be resumed.

I reached this city, on my return from Denver, on the 23d instant, and have resumed the general duties of my desk in the office of Indian Affairs.

Very respectfully, your obedient servant,

G. F. JOCKNICK.

Hon. H. R. CLUM,
Acting Commissioner Indians Affairs.

F.

SEPTEMBER 1, 1871.

SIR: In compliance with instructions dated June 22, 1871, empowering me to "visit the Sioux agencies on the Upper Missouri, and to investigate the affairs of said agencies and report their condition," I have the honor to submit the following:

In furnishing information respecting the present condition of the schools, and the social and religious training of these people, it is with great pleasure I am enabled to present the following interesting and reliable papers from gentlemen in charge, feeling they are not in any way colored for report purposes. And your attention is called to these papers, marked A, from Rev. John P. Williamson, Samuel D. Hinman, and A. L. Riggs, giving interesting statements of the schools, churches, and social condition of these people at the Yankton, Ponca, and Whetstone agencies, Dakota, and that of Santee agency, Nebraska.

At the Crow Creek agency, there is neither school nor church. This

agency consists of two agencies, the Lower Yanktonnais and Two Kettle Sioux, constituting those at the agency proper, and the Lower Brulé Band of Sioux, who occupy the west side of the river, some twelve to twenty-five miles below the agency proper, and is generally known as the Lower Brulé agency. The Yanktonnais and Sioux, who constitute the agency proper, number about twelve hundred, and are represented as being peaceful and well disposed. The Lower Brulé Band are quite different in character, are violent in their passions, and of a roaming and hostile disposition. These occupy the country from the north of White Earth River to Old Fort Lookout Bottom, and number some two thousand.

But few and miserably constructed cabins constitute homes at this agency. Even the buildings at Crow Creek proper are of the very poorest order. The house occupied by the agent, H. F. Livingston, is a shabbily constructed, one and a half story building, 16 by 20 feet in dimensions. This, with all the other buildings, was constructed of green cottonwood lumber, without foundations, which have since warped and so changed their positions that neither roofs nor weather-boarding afford much protection to Government stores or to the inmates in either cold or wet weather. Everything, however, bears an air of neatness and cleanliness, deserving a better foundation for labor employed in this direction. A small outlay would improve the buildings at all the agencies, and add much to the comfort of the occupants; and I would most respectfully insist that the dwelling occupied by the worthy agent at Crow Creek should receive the earliest possible attention, and be enlarged and made comfortable before the storms of winter set in. It is a duty the Government owes these faithful and efficient servants who have surrendered their accustomed comforts of civilization to provide for them, and all connected with these agencies, comfortable quarters; and it is felt that a knowledge of the facts is sufficient to insure immediate attention. The flattering prospects for a bountiful harvest of corn, potatoes, beans, &c., (the first full crop for four years,) has induced a disposition to increase the farming interests for the coming year. There have been cultivated the past season about 150 acres of corn at the agency proper, and some 200 acres at the Lower Brulé.

There is a deficiency in the quantity as well as in the quality of the farming implements at this agency, and additional supplies will be necessary in order to produce any marked increase in agriculture another season.

SANTEE.

The Indians at Santee agency, Nebraska, now in charge of Joseph Webster, esq., number over one thousand. At this agency I found a goodly number of these people dressed in the habiliments of civilization, and about one hundred families living in houses on their several allotments. The land in this locality is of good quality, and about 600 acres are now under cultivation, 350 acres in corn, 150 in wheat, with a large proportion in vegetables common to agricultural districts. Everything in this department bespeaks a plentiful reward for the labor bestowed, and with these encouraging results it is contemplated devoting a much greater number of acres to the growing of grain another season. Labor is rapidly increasing, the men becoming more and more disposed to work, without considering it a disgrace, and many are now anxiously waiting to have houses erected on their allotments of land, while some

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say they will build their own houses, and are desirous to have their money invested in agricultural implements necessary to conduct farming operations.

It is evident that plows and books are the necessary instruments that must be used in the civilization of this people, and while the Government is abundantly disposed to furnish every facility calculated to hasten the settlement and domestication of these people upon lands of their own, too much praise cannot be awarded to the missionary work that has been wrought by means of combined wisdom and patience of men who have sacrificed everything to secure the confidence and welfare of these people. Missions are the handmaids of the peace policy. They present ideas of civilization in the most attractive forms, and have impressed the young and old, and brought these ideas of a better and happier life directly to their habitations or places of abode, by means of the Christian work of teaching them to read and furnishing them with books in their own language. With the great work of these missionaries, co-operating with the just and benevolent policy of the Government, these reservations will soon become self-supporting and shields to frontier settlements, and will effectually protect white settlers from the savage sorties of the wild prairie Indians. This, however, is but one of the many good results expected, that makes it desired by all friendly Indians, and seconded by experienced missionaries and Government agents, that such measures be adopted and prompt aid rendered as will insure the retention of these people upon their several reservations and direct and encourage them in the development of the agricultural resources of the soil.

While labor civilizes, it also opens the door that leads in the direction of Christianity, and little can be expected by the missionary unless these people receive and adopt the civilization of labor, and quite as uncertain would labor meet with success, and civilization unattended by the Christianizing influences of schools and churches. And it would now appear of vital importance that each family should be supplied at the earliest day practicable with a homestead or allotment, together with oxen and wagon and farming utensils, and enough of the needful to overcome the many difficulties necessarily encountered in opening a new farm in this western wilderness.

And I wish to call special attention to papers B, from the Rev. Samuel D. Hinman, missionary in charge of Dakota and Ponca Indians, also for the Santee, on the Sioux River, at Flanders, calling the attention of the Department to the necessity of furnishing material aid. Also papers from the Rev. John P. Williamson, missionary of the American Board of Commissioners for Foreign Missions, in regard to the "Big Sioux colony," and marked C. Suggestions of gentlemen who have manifested so much wisdom in the management of these untutored people, and whose labors have been crowned with so much success, should receive the most careful and candid consideration.

With these aids and superintendents, having knowledge, patience, and perseverance, the success of the present policy of the administration of Indian affairs will transcend the expectations of its most sanguine friends.

It is true the older Indian can scarcely be expected to adopt altogether civilized practices; but, while many of them adhere even to the blanket, they are none the less desirous that their children should be taught to adopt the better way of civilized life; and the time is not far distant when these reservations will become self-sustaining and a rebuke

to all opposition to the Christian course the Government has adopted toward these people.

I am, most respectfully,

N. J. TURNEY,
Special Agent.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

A.

Statement of the work of the American Board of Commissioners for Foreign Missions.

YANKTON AGENCY, DAKOTA TERRITORY, *August* 1, 1871.

DEAR SIR: We have engaged at our mission station at the agency one American teacher, besides myself, and have kept school for thirty weeks the past year. We also have two other schools on the reservation taught by native teachers for ten weeks each.

The following summary will give you some idea of the work:

	Number of pupils.	Boys.	Girls.	Daily attendance.	Branches taught.
YANKTON AGENCY.					
J. P. Williamson, M. M. Pond, teachers	72	48	24	26	Dakota reading, English reading, spelling, arithmetic, geography, penmanship, and singing.
JUMPING THUNDER'S CAMP.					
David Light, teacher	60	41	19	28	Dakota reading, spelling, and singing.
MEDICINE COW'S CAMP.					
Philip Walter, teacher	57	28	29	25	Dakota reading, spelling, and singing.
Total	189	117	72	79	

Our place is to teach them to read their own language first, after which they are better prepared to study English. We have religious meetings for the Indians regularly at the agency. The attendance is about double what it was a year ago. A church has been organized during the year, and about twenty professed the Christian religion.

Two years ago last March, when I removed from the Santee agency to this place, the Yanktons had never had a missionary and very little teaching of any kind, and there were very few of the Indians who had any desire for learning. Now, through the influence of the Episcopal mission afterward established as well as our own, the views of the Indians in regard to education, civilization, and Christianity are being gradually changed, and as their views change their actions will gradually follow suit. The social, moral, and spiritual renovation of a people covered with the pollution of ages is a great and most blessed achievement, and, like all great achievements, requires great time and labor to bring it about.

We are not of those who expect to accomplish it in a day or a year. But we do believe it is well worth the labor of generations, and the bounden duty of a Christian nation to bestow it upon her heathen subjects. And, at the present time, the outlook at the Yankton agency is hopeful.

Most respectfully, yours, &c.,

JOHN P. WILLIAMSON,
Missionary of the American Board of Commissioners for Foreign Missions.

Notes concerning the Christianization and Civilization of the Dakotas.

In the year of 1835 the American Board of Commissioners for Foreign Missions began missionary labor among what are now generally known as the Santee Sioux or Dako-

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tas of the Mississippi. In 1860, or twenty-five years later, the Episcopal mission entered a portion of the field. Among the first labors of the missionaries of the American board was the reducing the Dakota language to writing, the gathering of the vocabulary of the language, the preparation of school-books, and the translation of the scriptures.

The completed vocabulary was published in 1852. The whole of the New Testament is now in the hands of the people in a thoroughly revised edition, together with a considerable part of the Old Testament, for this work of the translation of the Scriptures and book-making is yet going on. The list of our publications in the Dakota contains some thirty different titles. It has been our belief that to reach the people at large you must get at them through their own language. Experience has confirmed this idea. While we have labored much in boarding-schools and in English schools, we must say that the great advancement of this people is owing, educationally, to the fact that the people, as a whole, know how to read their own language, and most of those who can read can also write it; and we find that the quickest way to teach them English is to give them a start and set them to thinking by the study of their own language first.

Contrary to the theory of many, we have found that civilization cannot be had without Christianity. The Indian must lose faith in his native gods before he will dare to work. He must have something of a better faith before he will have a persistent, patient desire to work.

These missions of the American board now occupy these main points:

1. At the head of the Cotean, near Fort Wadsworth, Dakota Territory, among that portion of the Minnesota Sioux or Dakotas called the Wahpeton and Sisseton bands, we have a training school established.

2. At the Santee agency, Nebraska, another normal training school.

3. At the Yankton agency, Dakota Territory. This is a new field comparatively, and never occupied by missionaries until the establishment of the mission there under the charge of the Rev. J. P. Williamson, in March, 1869. We have also kept a teacher part of the time at Crow Creek.

The settlement on the Big Sioux River is composed of colonists from the Santee agency, and most of them are in membership with our mission church.

Statistical summary.—Three central stations; 2 training-schools; 9 churches; 659 church members, May 1, 1871; 7 native preachers and pastors; 6 native teachers; 1,000 read their own language; 405 pupils in mission schools proper.

Santee training-school.—Pupils in attendance during the year, 115; average attendance, 55; young men, 37; young women, 18; boys, 31; girls, 29; total, 115. Number of teachers, 4; branches taught: Dakota reading, English, arithmetic, geography, grammar, geometry, drawing, map-drawing, writing, composition, singing, and instrumental music.

A. L. RIGGS,
Missionary, American Board of Commissioners for Foreign Missions.

MISSION HOUSE, SANTEE AGENCY, NEBRASKA,
August 2, 1871.

MY DEAR SIR: I desire to call your attention to a matter that concerns our intercourse with the Indians, especially the wild tribes of the upper country.

In all their trouble, or whenever trouble is threatened, they send down their delegations to consult me and get advice. This is very beneficial to them, and gives me additional power to aid the Government in case of need. What the Indians see here also makes an impression and inclines them to favor civilization.

Heretofore these Indians have visited the governor of Dakota, and been cared for out of the contingent fund of $20,000 allowed for Indian expenses in that Territory; when they return home they expect presents of clothing or implements of husbandry. These we have to provide, as well as their maintenance, out of our missionary funds. The result is they are always overdrawn, and it does not seem right, especially as our influence among these Indians is used entirely for the benefit of the Government, and in case of trouble may be worth millions of dollars. I gladly do the work of a superintendent without reward; but it seems to me the Government ought to aid us in the matter of contingencies of Indian service and travel, and give us a share of the contingent fund. I think also I should have, as formerly, some commission as special agent, and some power from the Department to correct abuses that I find to exist, or to report them to the Department at Washington without seeming to be a mere informer.

I am, most respectfully, yours,

SAM'L D. HINMAN,
Missionary in charge Indian Missionary Instruction.

Mr. N. J. TURNEY,
United States Special Indian Agent.

Missions and schools of the Episcopal Church among the Indians of the Upper Missouri.

SANTEE AGENCY, NEBRASKA.

Collegiate Church of our Most Merciful Saviour.—Rev. Samuel D. Hinman, in charge of all missions; Rev. Pano Mazakuto, pastor; Luke Walker, deacon; natives. Communicants, 415. School: Teachers—Mr. Walter Hall, Rev. Luke Walker, Miss Mary J. Leigh, Miss Anna Pritchard, Miss Louisa Campbell. Pupils, 175.

Mission station on the Bazillo.—Pupils, 50; Rev. Christian Saopi, deacon; teachers, John Chapman, George Redowe.

YANKTON AGENCY, DAKOTA TERRITORY.

Church of the Holy Fellowship.—Rev. W. Cook, pastor; Rev. Daniel Hemans, deacon. Communicants, 85. School: Mr. Daniel Hemans, Miss E. J. West, and Miss Lizzie Stetoler, teachers. Pupils, 75.

Church of the Holy Name, (Choutcau Creek).—Rev. Philip Johnson, deacon. Communicants, 18. School: Mr. S. P. Jones, teacher. Pupils, 45.

Church of the Holy Angels, (White Swan).— ———, pastor. Communicants, 11. School: Mr. Amos Ross, Mr. Alex. Pepe, teachers. Pupils, 48.

Church of the Merciful Father—Ponca Agency.—Rev. J. V. Dorsey, deacon. Communicants, 5. School: Rev. J. V. Dorsey, Mr. J. N. Lawrence, Mr. C. L. Clair, teachers. Pupils, 50. Station just opened.

Church of Hope.—Whetstone Agency, Dakota Territory.— ———, pastor. Baptised, 80. Communicants, 3. School: Pupils, 150. Mrs. J. W. Washburn, Mr. A. Jacobs, Miss ———, teachers.

Besides, we have a congregation on the Big Sioux, and are hoping to establish schools at Crow Creek and Cheyenne and Brulé very soon. There is also a school at Rollins, and one at Big Woods, taught by Indians; the pupils number 87. Expended this year for missions, $10,000, and no Government aid.

Yours, respectfully,

SAM'L D. HINMAN,
Missionary in Charge.

B.

MISSION HOUSE, SANTEE AGENCY, NEBRASKA,
July 31, 1871.

MY DEAR SIR: The desire of the Santees is to have a supply of oxen, wagons, plows, and agricultural implements generally. I know that they are prepared to use them. They have both the knowledge and the skill to do so. I think there is a large fund to their credit from the sale of their lands in Minnesota. If no appropriation can be obtained or used for this purpose, I should think money might be obtained from the "land fund." Even twenty yoke of cattle and the same number of wagons, plows, chains, &c., would be sufficient for this year, and would be a great encouragement for the future. Our reservation here will soon be valuable. It must be either improved and occupied, or given up.

If permitted, I would also desire to apply for aid for the Santees now settled on the Sioux River, at Flanders, Dakota Territory.

I am, with respect, ever sincerely yours,

SAM'L D. HINMAN,
Missionary in Charge of Dakota and Ponca Indians.

Mr. N. J. TURNEY,
United States Special Indian Agent.

C.

Statement in regard to the Big Sioux colony.

In the spring of the year 1869 about thirty families of Santee Sioux, believing that they could improve more rapidly in that way, removed from the Santee agency in Nebraska to the Big Sioux River, in Dakota Territory, and took claims about forty miles above Sioux Falls, at Flandrean. They since have been joined by others till they now number about fifty families. These Indians have been under the instruction of the missionaries of the American Board of Commissioners for Foreign Missions for thirty-

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six years, and now we have a church there of over one hundred members, in which nearly every family is represented and ministered to by a native preacher, supported, in large part, by themselves; and, encouraged by aid from abroad, they are now engaged in building a house of worship, doing a large part of the manual labor with their own hands. By their own labor these Indians have earned the means to pay for securing their homesteads. They have built log-cabins on their separate claims and planted their patches of corn, many of them digging up the ground with the hoe and spade. But it must be many years before they can attain to a comfortable competency with their limited means and inexperienced hands, as every experienced farmer well knows. And the object of this paper is to solicit from the Government some aid in the way of stock and farming implements. This, we believe, the Government should be very ready to grant for the following reasons:

1st. It is in accordance with treaty stipulations. These Indians were parties to the treaty between the United States and different tribes of Sioux Indians, concluded April 29, 1868; ratified February 16, 1869; proclaimed February 24, 1869. Of the names signed to that treaty four are among this colony, viz: Old Flute, All Over Red, Iron Dog, and Big Eagle.

Article VI of said treaty gives these Indians authority to take homesteads and not debar them from the rights of the treaty, the last clause of said article being in the following words: "Any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States, and be entitled to all the privileges and immunities of such citizenship, and shall, at the same time, retain all his rights and benefits accruing to Indians under this treaty."

The treaty goes on to provide most liberally for all Indians adopting the civilized mode of life. Article VIII specially provides for supplying them with seed and agricultural implements, and this is what they most of all need.

2d. The encouragement held forth in this treaty was one great motive in leading these people to break tribal influences, so deleterious to improvement, and adopt our democratic civilization. Is it not base tyranny to disappoint them? They are the first Sioux, if not the first Indians in the United States, to adopt the spirit and life of our American civilization. They have of their own accord done just what the Government has been for generations trying to get the Indians to do. And now will this Government refuse the helping hand which it promised? To our shame, it has for two years refused. And why? Because the Indians exercised a little American independence, and said, if we become civilized it is necessary for us to break up tribal relations and settle down like white men. The Government chose to put on the strait-jacket and say, "No! you must become civilized under the old tyrannical chieftain, supremacy, and customs as you have them." This was something the child the Government had been so long laboring to generate could not understand.

3d. We do not ask for them every provision of this treaty, as we believe it is not necessary; but we do ask that the Government supply them liberally with farming implements, and we suggest that the following items for each family would not be any superfluity: one yoke of oxen, one wagon and log-chain, one plow, one cow, one scythe, one fork, and one hoe.

It might not be best to make the whole appropriation one year, but they should have some help, say $5,000, immediately. As they have no agent, we suggest that it would be most appropriate, under the present policy of the Government, that whatever is appropriated be expended under the direction of the secretaries of the American Board of Commissioners for Foreign Missions, who have instructed these Indians so long, and with which mission so large a number of the Indians are connected.

Yours, respectfully,

JOHN P. WILLIAMSON,
Missionary of the American Board of Commissioners for Foreign Missions.

WASHINGTON SUPERINTENDENCY.

No. 1.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Olympia, Washington Territory, October 1, 1871.

SIR: In accordance with the instructions of the Indian Bureau, I have the honor to submit herewith my fourth annual report on the condition of Indian affairs in Washington superintendency, a district of

country lying between 45° 30′ and 49° north latitude, and between 117° and 125° west longitude.

It is with regret I am compelled to state that upon assuming the duties of superintendent of Indian affairs, after reinstatement, a noted change for the worse was everywhere visible, there having been a retrograde movement in the last two years. I particularly refer to gambling, drinking, ta-man-a-mus, flattening heads, and polygamy; also slavery, all of which were again practiced. The military officers, sent here against their wish, in a service decidedly distasteful to them, as I have heard them repeatedly declare, and looking upon their stay as temporary, did not take the interest they should, or feel inclined to break in upon these tribal customs. In fact, many of the people of this Territory contend that no superintendent or agent has any right to interfere with the customs or tribal habits of the Indians. If they are correct, and this is the policy of the Government, it is folly to attempt to civilize them. My aim has always been to break down these barbarous customs, for as long as they exist nothing can be done toward civilization. Of course, this must be done in a way that will not do great violence to their feelings, but a commencement must be made and steadily adhered to, as a want of firmness and determination in this matter is construed as weakness, while nothing is accomplished and confidence lost. My object in this report will be to lay before the Department the necessities of the Indians, and what is actually essential in their progress toward civilization.

The present policy will, no doubt, prove a complete success, if care be taken in the selection of suitable agents and employés, as the example of men placed over them has a powerful influence, either for good or evil, upon the closely observant Indian.

The policy now pursued is similar to that recommended in my annual report of 1867, and I have always been thoroughly convinced that none but honest, upright, Christian people, full of the missionary spirit, could succeed in civilizing and christianizing these people; and, as an auxiliary to their labors, I would recommend that Congress enact a stringent law against the sale of all kinds of intoxicating liquors, including wine, cider, and beer. The two latter drinks are, perhaps, the cause of more drunkenness than whisky. Unprincipled persons have taken advantage of the fact that the sale of beer was not prohibited, and built breweries near reservations, and by this means induce the Indians to squander their money and become intoxicated. A number of Indians are killed yearly in drunken brawls in the vicinity of these establishments; some of the murderers are now confined on the reservations. I would also recommend the passage of a law by Congress for the punishment of crimes committed among Indians; for so long as an Indian is permitted to kill another without punishment, life has no safeguard. Murder should be made punishable by death.

The necessity of an agent having something like magistratic powers conferred upon him, I think, is very great, so that he may settle difficulties arising among them, and, when an important case arises, or a case between tribes under different agencies, that the agents and the superintendent may constitute a court for the trial or settlement of the difficulty.

SURVEY OF RESERVATIONS.

The need of an appropriation for the survey of the different reservations becomes more apparent every day; as railroads are tending this way, and settlers constantly coming in, disputes are continually arising

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as to the boundaries. I would also recommend an appropriation (see my estimate for funds for first and second quarters, 1872) to survey in severalty the Tulalip and Lummi reservations under the Point Elliott treaty, the Puyallup reservation under the Medicine Creek treaty, also the S'Kokomish reservation, under treaty Point no Point, the Yakama reservation, Yakama treaty, and also the Chehalis reservation; the title to be vested in the Indians.

HOSPITALS.

I would urge the making of an appropriation for all the reservations (except the Yakama, that being supplied) of at least $2,000 for the building and furnishing of a hospital, as it is almost impossible to administer medicine with any degree of success to Indians living in cold, damp huts; and not unfrequently the medicine is not taken, or not taken as directed, and the beneficial results expected are defeated when the Indian loses faith and returns to his sorcery or ta-man-a-mus. Hospitals are found absolutely necessary in cities, garrisons, and in the field; then why deny them to the Indian?

TREATY OF POINT ELLIOTT.

The reservations under this treaty are the Tulalip, Port Madison, Lummi, Swinomish, and Muckleshoot, and are under the supervision of the Catholics—Rev. E. C. Chirouse, sub-agent.

TULALIP RESERVATION.

At this reservations are the Government buildings, comprising agents and employés' dwellings, shops, schools, and a very neat church, where service is regularly conducted. The reserve consists of a little more than one township of land, valuable principally for the timber thereon; there is, however, about 1,200 acres of swamp-land, mentioned in my former reports, which, by proper drainage, could be made a productive farm, thereby placing these Indians forever beyond want. In order to reclaim this land an extra appropriation of about $1,000 for this specific purpose would be necessary.

SCHOOLS.

The schools for the boys and girls, numbering full fifty scholars, are a complete success, and could be made more useful if an additional fund was appropriated; for, as it is, many who are equally entitled to the benefits have to be turned away simply because of the want of funds. Very great inconvenience is felt, and beneficial action restricted, by reason of want of room in the schools. It was hoped, from the tenor of the circular dated December 25, 1870, that an appropriation would be made for the improvement and enlargement of the agency buildings, not only here but elsewhere. I have no doubt that if the agent is properly supported by the Government it will not be long before a marked improvement is wrought.

PORT MADISON RESERVATION.

This reservation consists of about 7,000 acres, heavily timbered. The Indians are Catholics principally, are very industrious, attend church regularly in a neat edifice erected by themselves, where service is conducted by one of their own number when a priest is not present. They own cattle, and are engaged in cutting and selling saw-logs on their own responsibility, Mr. G. A. Meigs, of the Port Madison mills, purchasing the same from them, he having, by his upright, honorable dealings, secured their entire confidence, and been of incalculable benefit to them, and also to the Department. No employé is stationed here for the want of funds. I would recommend an appropriation of $1,000 for the payment of one.

LUMMI RESERVATION.

This reservation comprises a fine body of land, and the Indians are contented and industrious, raising every thing they need. Many of them work in the coal mines and hire out to the neighboring farmers, receiving the highest wages. They own a large number of cattle, horses, hogs, chickens, ducks, geese, &c. A good substantial church has been built, and daily service presided over by an excellent old chief, David Crockett; besides they are frequently administered to by different Catholic priests, nearly all the Indians being of that denomination.

This reservation should be given to the Indians in severalty, as they are entirely capable of managing a little farm for themselves, and all are anxious and eager to have their lands surveyed into small farms, that each may know what belongs to him.

SWINOMISH RESERVATION.

This reservation is described in the treaty as comprising the southeast peninsula of Perry's or Fidalgo Island, and has been, and is still, the source of much vexation and trouble, and voluminous correspondence with the Department. Taking the map of this reservation, as laid down by Governor I. I. Stevens, who made the treaty, there can be no doubt as to the boundaries; but it is asserted that the map, as made by Governor Stevens, and filed in the land and surveyor general's office, is incorrect. A survey has been made lately, which describes a bay never before shown, running far up into the island, (see accompanying map marked A;) and it is contended that this is the narrowest point, and that the initial point should be taken from the head of this bay. Accepting this as the boundary, it would throw all the settlers in the northwest portion of the peninsula off the reservation. I present this matter for the consideration of the honorable Commissioner, hoping that it may be speedily settled. I am of the opinion that Governor Stevens knew what he was doing, and had his map made in accordance with the understanding had with the Indians.

About seventy-five Indians live here, the most of whom are worthless and degraded. No employé resides there, as the agent was obliged to take him away for service on the Tulalip.

I repeat my former recommendation, that the reservation be surveyed and sold for the benefit of the treaty under which it belongs, and the Indians transferred to the Lummi, they being connected and well acquainted with the people of that reservation, and no difficulties would arise by reason of their removal.

I would also recommend, in justice to these old settlers, that they be given the preference over all others in buying their homes, many of them having lived there for the past ten years.

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MUCKLESHOOT RESERVATION.

The title to this reservation is of a doubtful character. It consists of two sections situated near the forks of Green and White Rivers, and was formerly a military reservation; was transferred by the last commander to the Indian Department and has been held by it ever since. In 1868 many rumors came to me, by letter and otherwise, of anticipated trouble with these Indians, as it was in this section where the Indian war commenced before. On account of surveying this section of country, and the whites threatening to take claims immediately on the forks of these two rivers which was claimed by the Indians, I deemed it advisable to take the land in the forks of the rivers mentioned as an addition to the reservation, and by so doing, no doubt, avoided trouble. What I did I reported to the Commissioner of Indian Affairs, and it was apparently approved, as I heard nothing more about the affair.

Emigrants are now coming in and the same trouble is again threatened. I would ask some definite information on the subject.

A small church has been built on the reservation by the Catholics, and occasionally the people are gathered together for worship by a priest.

Sub-agent E. C. Chirouse, who is in charge of all the reservations under the Point Elliott treaty, has devoted the better part of his life to the amelioration of the condition of these Indians, and there can be no doubt of his integrity and honesty in conducting the affairs of his agency.

MEDICINE CREEK TREATY.

Under this treaty there are three reservations, viz: Puyallup, Squaxon, and Nisqually. I would again call attention to the fact that the Indians under this treaty are without an agent. After the resignation of Agent Howe the Point Elliott and Medicine Creek agencies were placed under the charge of one agent. It however was found impossible for a single agent to attend to the duties of both, and, therefore, the Medicine Creek was taken under charge by this office.

The last Congress appropriated funds for the pay of sixty-two agents, six of them for this territory, whereas we have only three full agents. I most earnestly recommend that an agent be appointed to this agency.

PUYALLUP RESERVATION.

At this reservation, on the Puyallup River, where it empties into Puget Sound, are all the Government buildings, and where the employés reside. It contains about 23,000 acres of land, much of which is excellent, and a portion covered with fine timber. Mr. B. Barlow, the farmer in charge, is an able energetic man, and has accomplished much more in the short time he has been there than I had expected.

SCHOOL.

The school, under the charge of Mr. Thompson, numbers at present only eleven; is quite creditable, the children having progressed quite rapidly. Arrangements are now being made to increase the membership to about twenty-four, taking an equal number of either sex. Great need is felt for a suitable house, the present structure being totally inadequate.

I would most earnestly recommend an appropriation of $2,000 for the building of a school-house. Many new buildings have been erected by the Indians during the past eight months.

SQUAXON RESERVATION.

This reservation is an island some twelve miles distant from Olympia; it contains but little good land, and is only valuable for its timber. About one hundred Indians live there and at Olympia, and, with a few exceptions, are degraded. No employé lives among them, it being thought advisable to concentrate all that force at one reservation.

As in my former reports, I would advise the survey and sale of this island for the benefit of the treaty to which it belongs, viz, Medicine Creek, and the removal of the Indians to the Puyallup, where there is plenty of land for all, and where their relatives reside.

NISQUALLY RESERVATION.

This reservation contains about 5,000 acres, which is principally prairie, almost useless for agricultural purposes, but affording good pasturage for sheep; there is, however, some good land in the Nisqually River bottom, where they raise wheat in considerable quantities, also potatoes, turnips, carrots, and oats. Many of the Indians are good workers, and are employed by the surrounding farmers. Others are shiftless, spending much of their time on horseback, wandering from place to place, visiting relatives and acquaintances.

YAKAMA AGENCY.

This reserve is by far the best in the Territory, being about forty by sixty miles in extent, and is well adapted for farming and grazing. It has been assigned to the methodist denomination, and James H. Wilbur, the agent, is an energetic, zealous man, well adapted, both mentally and morally, for the position which he occupies, his knowledge of Indian character having been obtained by long experience among the people of his agency. He has built churches, which are well attended, the service being conducted by native preachers. No school has been in operation since the reinstatement of Mr. Wilbur, for reasons given in his report, he, however, expects to reopen the school on an extensive scale, when much good will no doubt be accomplished. Although the reservation is far behind what it was two years ago, when Mr. Wilbur was relieved, (see Agent Wilbur's report,) I am satisfied that by his thorough knowledge and understanding of the situation all lost ground will soon be recovered, and the marked improvement made conclusively prove the present Indian policy a success.

I would recommend that the lands of this reservation be surveyed and given to the Indians in severalty.

SKOKOMISH RESERVATION.

This is the only reservation under the treaty of Point-no-Point, and is under the supervision of the Congregationalists, Edwin Eells, agent. It is well adapted to agricultural purposes and the Indians raise quite extensive crops; there is also an abundance of excellent timber, from which they are, under the direction of the agent, realizing handsomely from the sale of logs, they doing most of the work themselves.

I would call attention to letter, inclosing map, dated March 5, 1868,

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in which I proposed a small addition to this reservation. The ground asked for is high land, situated along the water, and used by them for winter quarters, the ground on the reservation along the river overflowing at certain seasons and being damp and wet in the winter.

The school has not been a success, but I think under the management of the present agent, a zealous and earnest man, something will be accomplished.

I would recommend that this reservation be surveyed and given to the Indians in severalty.

MAKAH RESERVATION.

The only reservation under this treaty is situated in the extreme northwest of the Territory, and at present is presided over by E. M. Gibson, of the Christian Church, a very estimable gentleman, who, I think, is devoted to the business undertaken by him, possessing good health and full of the missionary spirit. I expect much good to result from his administration. The Indians are a bold, hardy race, getting their subsistence principally from the ocean, and caring but little about tilling the soil, and it is with the utmost difficulty they can be persuaded to work for the small wages of $1 or $2 per day, while they not unfrequently make as high as $10 by taking the fur seal.

The buildings are good, but not of a sufficient number for the wants of the employés. The school building is ample and every way suited to a male and female school. So far the school is not a success, but Mr. Gibson is sanguine of making it so.

Much has been written and said about this reservation. Some ten persons have taken claims, and assert that it was by permission of the late agent, Captain J. H. Hays. Two of these claims are on the original reservation, and the balance upon the extension made by late Agent Webster, the same having been surveyed and reported to the Department. On this extension are all the employé buildings, farm, farmhouse, barns, roads, &c.; in fact, for years the Government money has been expended on this addition. The parties taking these claims cannot plead ignorance, for nearly all of them have been employés on the reservation, and are now attempting to appropriate to their own use the improvements that they have been paid by Government in times past to make. Without this is decided to belong to the Indians, there would be no land for cultivation or pasturage to graze cattle. I cannot think that Governor Stevens would so far stultify himself as to provide in his treaty with this people for an agricultural and industrial school, and give them nothing but barren rocks. For particulars I refer to the report of the agent, also the accompanying map.

QUINAIELT RESERVATION.

This agency is under charge of the Methodists, G. A. Henry sub-agent, an earnest, Christian man. It is progressing, though not enough time has passed to make any very marked change. The school is doing pretty well and bids fair to be successful. The strong prejudice against sending their children to school is being gradually broken down, and scholars are slowly coming in. The plan of trying to make a farm on the prairie, where the agency houses were first built, has been abandoned, it being found entirely too wet. Ground is now being cleared along the river bottom, and farming has been conducted with considerable success. I look for great improvement in the condition of these people under the administration of Agent Henry.

INDIANS PARTIES TO NO TREATY.

The Indians under this head reside in the northeast and southwest portions of the Territory, and those in the northeast are in charge of W. P. Winans, farmer in charge; an assistant farmer and a physician are also employed.

The importance of making some arrangement with these people for a surrender of their lands daily becomes more apparent as emigration sets in. Many of them have settled on valuable tracts of land and are good farmers, raise extensive crops, make good improvements, and own stocks of cattle and horses.

Peace has thus far been preserved by means of a liberal policy, distributing agricultural implements, blankets, seeds, medicines, &c., among them. With the influx of population these people are being crowded out, and some of them have had their places taken from them. I fear trouble will arise if some understanding is not had for a peaceful surrender of their lands, as constant rumors and complaints are reaching me.

The accompanying able report of W. P. Winans, farmer in charge, gives a full history of this people, and the map a correct idea of the extensive country now occupied by them.

In my annual report of 1869 I recommended as follows, viz:

> That a tract of suitable dimensions, including the fisheries south and west of the Hudson's Bay trading-post, (Old Fort Colville,) be set apart, and in the event that the pending negotiations shall result in a surrender of the possessions of that company to the United States, that the buildings now occupied by the company be reserved as agency buildings. Kettle Falls, near this station, is a favorite salmon fishery, where thousands of Indians resort every year during the fishing season, and this fact makes the locality all the more valuable as an Indian reservation. This reservation should be at least forty miles square, and should be located west of the one hundred and eighteenth meridian, and north of the forty-eighth parallel.

Since that time the negotiations spoken of have been completed, and the Hudson's Bay trading-post now belongs to the United States, and I would urge the setting apart of this tract of land as a reservation.

CHEHALIS RESERVATION.

This reservation contains about 5,000 acres of land, most of which is excellent for agricultural purposes. It is situated in the forks of the Chehalis and Black Rivers. The Indians living on the reservation and on the Chehalis River and its branches number about six hundred, and have never been treated with. They are under charge of a farmer and an assistant farmer, and are rapidly advancing in civilization. They raise quite extensive crops of cereals, also potatoes, turnips, peas, &c.; have cattle and horses in abundance; are excellent field-hands, and are extensively employed by the surrounding farmers as laborers, getting the highest wages.

The school-house commenced in time past by myself, and nearly brought to completion by my successor, has never been occupied as a school, on account of the lack of funds. I would ask an appropriation of at least $5,000 from the civilization fund, for the inauguration of a school for males and females.

I would also urge that Congress fix the status of this reservation. It was taken some eight years ago, surveyed, and all the settlers then occupying bought off by the Government, and has been used and improved as an Indian reservation ever since; notwithstanding, it has never been recognized as such by an act of Congress.

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Emigrants possessing a knowledge of these facts have turned their attention to it, and threaten to lay claim to the same.

In conclusion, I would return thanks for the continuous courteous manner with which all communications had with the honorable Commissioner have been marked during my connection therewith.

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

T. J. McKENNY,

Superintendent Indian Affairs, Washington Territory.

Tabular statement of the Indians in Washington Territory.

Treaty.	Date.	Reservations.	Agents.	Tribes.	No.
Point Elliott	1855, Jan. 22	Tulalip, Swinomish, Port Madison, Muckleshoot, Lummi.	E. C. Chirouse, sub-agent.	D'Wamish *et al*	3,000
Neeah Bay	Jan. 31	Makah	E. M. Gibson	Makah	600
Medicine Creek	1854, Dec. 26	Nisqually, Puyallup, Squaksen.	Buchanan, Superintendent.	Nisqually, Puyallup, and Squaksen.	1,200
Olympia	1855, July 1 1856, Jan. 25	Quinaielt	G. A. Henry	Quinaielt Quillehutes, *et al.*	500
Point-no-Point	1855, Jan. 26	Skokomish	Edwin Eells	Sklallams, Skokomish *et al.*	1,000
Yakama	Jan. 9	Yakama	J. H. Wilbur	Yakima Nation	3,500
No treaty		Chehalis	Farmer in charge.	Shoalwater Bay, Cowlitz, Chinook, and Chehalis.	600
No treaty		Fort Colville, East of Cascade Mountains.	Farmer in charge.	Colville, Pend d'Oreille, Okinagan *et al.*	3,370
Total					11,500

No. 2.

NEEAH BAY INDIAN AGENCY,
Washington Territory, September 1, 1871.

SIR: When I assumed charge of this reservation, on the 1st of June last, I found it in a very unsatisfactory condition; two of the employés were away—the farmer for the purpose of purchasing cattle for his own use, and the blacksmith for the purpose of cultivating land of his own. Upon their return I immediately discharged them and appointed others.

There were thirty-eight head of cattle belonging to the reservation; they were all grazing upon the prairie with quite a large herd of other cattle, and in the absence of the farmer it was almost impossible to tell which the Government cattle were, as some of them had not been branded; they were looking well and are in good condition now.

The buildings were very much out of repair, and presented rather a dilapidated appearance; they consist of a dwelling-house for the agent, a small house for the employés, a school-house, stable, canoe-house, and wood-sheds. There is also a farm-house, a tolerable good log barn, with comfortable cattle-sheds, and other out-buildings upon the farm, about three miles from the first-named group. The farm-house is in bad condition, and will require repairing before it is fit for occupation. I have had all the other buildings repaired, thoroughly whitewashed, and painted so far as I had material for that purpose.

In consequence of the lack of building-room, one apartment in the

house occupied by the employés has to be used as a blacksmith shop, and a part of the stable has to be used as a carpenter shop. The agent's house was built to be used as a carpenter shop, but was afterward converted into a dwelling-house; it is small and very inconveniently arranged. The agent under whose direction the buildings were erected never resided upon the reservation, and consequently there was no necessity for a dwelling-house for him.

The artisans' tools and agricultural implements were in bad condition, being rusty and some of them almost unfit for use; they were scattered over the place in a very careless manner; the plows are of a very old pattern, and would not be used by any respectable farmer of the present day.

A crop of about 18 acres of potatoes, 5 acres of oats, 2 acres of cabbages, carrots, turnips, and other garden vegetables had been planted, but had made but little progress, and the weeds had grown so thick and fast that it looked like a very successful attempt to raise a crop of that kind. The employés, and much of the time two or three Indians, have been at work almost constantly, plowing, hoeing, and pulling weeds, and we have succeeded in making a pretty fair crop, but not more than half what could have been raised had the seed been properly put in and attended to early in the season. I estimate the harvest as follows: Potatoes, 2,700 bushels; turnips, 100 bushels; carrots, 75 bushels; beets, 10 bushels; cabbages, 1,000 pounds; oats made into hay, 3 tons.

It is impossible to know how many acres the Indians have in potatoes, as they are in little patches scattered ten or fifteen miles along the coast, but I should think at least fifteen acres. They are entirely unskilled in agricultural science, and do not produce more than one-fourth of an average crop; they know but little about using the hoe, and it seems almost impossible to learn them.

Most of the Indians have been away nearly all summer catching and drying fish. They have been peaceable and quiet excepting on several occasions when whisky was brought among them and a number of them became intoxicated. The whisky is generally brought here by Indians who live on Vancouver's Island, and with whom the Makahs carry on commercial and social intercourse. Many of the Makahs will not drink whisky, but most of them are very fond of it, and will drink whenever they can procure it, and, if not punished, would soon become unmanageable and dangerous. At present there is no way to punish them except to send them away to prison, which would involve a great deal of time, trouble, and expense. A block-house should be built at the agency.

A mild form of slavery still exists among them, and it seems almost impossible to abolish the system; those held as slaves fare as well as their masters, and will not leave them. I endeavor to convince them that they all have equal rights and privileges. They have but vague ideas of morality and religion; polygamy, pressing the heads of infants, and gambling are customs they cling to very tenaciously, and it will take some time to obliterate them.

The general health has been very good, but many of them are afflicted with scrofulous diseases which are so deeply rooted in the system, that they seem to be incurable in many cases.

When the agency was established, it was discovered that there was no agricultural land upon the reservation, and not even a suitable place for the erection of necessary buildings for the agency; therefore the agent recommended that the reservation be enlarged, in order that the provision in the treaty for the establishment of a farm for the

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benefit of the Indians might be carried into effect. A survey was accordingly made (as I am informed) by direction of the agent, and a tract containing about 3,500 acres of land was added to the reservation, upon which there is a small marsh-prairie, which affords good pasturage for the cattle all the year, and without which they would have to be sold or otherwise disposed of. The reservation farm and all the improvements that have been made, with the exception of the school-house, are upon ground included in this addition to the reservation.

Recently several persons, some of whom were formerly employés upon the reservation, have taken claims upon this land, and have brought quite a large number of cattle upon it, and they have informed me that they would not have done so had they not been informed by my predecessor that they had a perfect right to take the land. The Indians claim this land, and most of them live upon it, and they will not relinquish it willingly; it is very embarrassing to me, as I have no authority to order them away, and they are encroaching upon what has always been considered a part of the reservation. It is a matter of actual and pressing necessity that the Government should settle the question as to whether this land, upon which most of the money appropriated for these Indians have been expended, is or is not to be a part of the reservation. Nearly all the arable land of the reserve is upon this addition, and without it nothing can ever be done by these Indians in the way of farming.

When I came here I found a poorly organized school of nine male scholars. There were only six in regular attendance, and they had made but little progress. They were able to read a little in the first reader, and spell words of three or four letters. I regard the school as the most important part of the Indian service, and have done all I could to aid the teacher in reorganizing and enlarging it; and although it is almost impossible to induce the children to attend, I have strong hopes that great improvement will be made during the coming winter. At present there are sixteen scholars in attendance. The parents, with few exceptions, do not want their children to attend school, or be like white people.

I think the school here has been more in name than in reality, as I do not find any of the older Indians who are able to read or write, and the moral influences of civilization have evidently never been brought to bear upon them.

Nature supplies them abundantly with nearly all the necessaries of life; consequently they do not appreciate what they receive from the Government. They are the most happy and independent people I have ever seen. They catch plenty of the finest fish, which they dry in great abundance for winter use. They take several kinds of shell-fish, which are unlike anything I have ever before seen, and which they eat with great relish. They catch a great many dog-fish, from which they make oil; and seal, from which they obtain both fur and oil, which they barter to the white traders for clothing, flour, and such other articles as they may need.

I would recommend that an appropriation of $2,500 be made for the purpose of building a saw-mill upon this reservation. With that amount a mill could be constructed of sufficient capacity to supply all the lumber needed upon the reservation, and for building houses for the Indians, which they greatly need. At present all the lumber used upon the reservation is brought a distance of more than a hundred miles. These Indians have no means for the conveyance of lumber except by canoes, which is extremely hazardous, and requires a great deal of time. If

lumber was easily obtained, they would all gladly build new houses; and if such buildings should be constructed as are actually needed upon the reservation, it will be a great saving to the Government in the end.

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

E. M. GIBSON,
United States Indian Agent.

Hon. T. J. McKENNY,
Superintendent of Indian Affairs,
Olympia, Washington Territory.

No. 3.

SKOKOMISH RESERVATION, W. T.,
August 31, 1871.

SIR: I have the honor to submit the following annual report for the fractional year ending August 31, 1871:

On the 1st day of June, 1871, I assumed charge of the Indians belonging to this reservation. I found but very few residing here, not exceeding two hundred, and most of them very poor. Scarcely any planting had been done either by the Indians or on the reservation farm. The buildings on the reserve were in a dilapidated condition, two of them being entirely unfit to occupy. There were three framed dwellings and a large framed school-house barely fit to occupy, while one framed house, entirely unfinished inside, was filled with oats and rubbish, and one log-dwelling was occupied by an Indian, and leaked badly. The frame of a barn was up and partly inclosed, also a shed used for a stable. There were besides a carpenter shop, a blacksmith's shop, and a block-house. There had been in previous years near 100 acres of land cleared, set in grass, and otherwise cultivated, but half of it had been left to grow up to brush again and was entirely wild. The reservation farm proper contains about 25 acres. The Indians cultivate about as much more. The Indians say that, during the occupancy of this reservation by the military, this land was all taken from them, and in consequence they became discouraged from doing anything, suffered severely for want of food, and many of their animals perished for want of hay.

On my arrival here all the previous employés except the carpenter immediately resigned. During the month of June I filled all the positions except that of assistant teacher. A little gardening was then done. The houses have since been repaired and thoroughly whitewashed. The barn has been raised and prepared to hold the hay. About 50 tons of hay has been cut by the employés and safely housed, and near the same amount has been cut by the Indians on their own land. There will be near 600 bushels of potatoes on the reservation farm, and perhaps 200 bushels raised by the Indians. There is an orchard on the farm containing about —— trees, mostly bearing, also large quantities of shrubbery of various kinds. There will be a considerable quantity of apples, but I am unable to give anything like an estimate of the probable amount. The Indians who are here have been industriously at work getting out logs for the saw-mills, and have got out over 700,000 feet of lumber, bringing in a return of over $3,000, which has been divided among them after deducting the expenses for

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provisions and feed of team, and 50 cents per thousand, which I have taken to make a fund to provide for the poor and needy.

The school I found in a very deplorable condition. Only five boys were in attendance, and they were nearly destitute of clothes. There were on hand no supplies of any kind, nor any dishes or utensils for cooking, nor any funds to get the necessaries for carrying on the school. In this condition of affairs I directed the teacher with his boys to assist in the work on the farm and the building a large proportion of their time. I found, also, that the management of the school had been such that the Indians were very averse to sending their children to school. Proper treatment and time is all that can overcome this feeling on their part. There is also need of more room for the proper carrying on of the school. At present there is not a good audience-room on the place, nor any sitting-room for either the boys or the girls.

Over 600 of the Indians belonging to this treaty reside at distances varying from fifty to one hundred and fifty miles from here. This they are allowed to do by the treaty. For this reason it is impossible to give anything like a correct statistical statement of them or their products. The tables forwarded in connection with this report are necessarily meager and unreliable, being purely from estimates made on no basis whatever but the merest guess-work.

During the summer a destructive fire accidentally caught in the Indian village, destroying the tenements of forty-five persons, also considerable amounts of property in the way of household goods, clothes, &c.

In conclusion, I would say that the condition of the Indians is such that their advancement must be necessarily slow. The fact that by the terms of the treaty they are allowed to roam about so much to get fish, upon which they chiefly subsist, militates greatly against their settling down to habits of civilized life. It also brings them in contact with unprincipled white men, who do not hesitate to sell them liquor, and commit other vices which bring on premature disease and death.

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

EDWIN EELLS,
United States Indian Agent, Washington Territory.

General T. J. McKENNY,
Superintendent Indian Affairs, Washington Territory.

No. 4.

OFFICE YAKAMA INDIAN AGENCY,
WASHINGTON TERRITORY,
Fort Simcoe, August 10, 1871.

SIR: I have the honor to submit the following report, which, owing to the short time since I resumed my duties as agent, will not be as full as might be desired.

I entered the Indian service first as superintendent of teaching, in the fall of 1860, and as Indian agent in 1864. From the first I have had but one idea in respect to the true import of the service. I have known the common sentiment of the country regard the Indian race as doomed to extermination; that it expects no high results from the appliances of the Indian Bureau, in the way of ameliorating either the moral or material condition of the race. So deeply seated and universal is this feeling that it is useless to try to make anything of an Indian more than

an ignorant savage; that all direct and positive endeavor to instruct and benefit him, is scouted as a vain and foolish attempt; and out of this feeling grows a tacit justification in the minds of Indian officers not only, but in the mind of the country generally, of that loose and inefficient, not to say dishonest, way of conducting the Indian service which has brought it into so great disrepute. The argument is, if the Indian will be savage in spite of the most faithful and honest appliances of the means appropriated for his benefit, then it were as well to divert those means to the political and personal advantage of those to whom they are intrusted. This argument has given rise to practices in the administration of the affairs of the department that have entitled it too often to the opprobrium of a political machine, and the appropriations by which it is manipulated to that of a corruption fund.

I have always taken direct and practical issue with this popular heresy. I believe, and always have believed, in the manhood of the Indian, and in the possibility of elevating him to a high state of civilization. The fact that the Government service has so generally failed in his improvement is no mystery to me. Looking at the question from a Christian standpoint, I cannot see how the result could have been different from what we see it; nor do I find the failure chargeable to anything inherent in the Indian character. True, he is ignorant, treacherous, and cruel by nature; he is destitute of moral character; he is poor in every respect. He needs everything that enters into the comforts of civilization, but his first great want is character. Failing to give him character, all material gifts but hasten his degradation, and render his future destruction more positive and complete. I repeat, the first great want of the Indian is character. As a Christian teacher, I have believed in the possibility of giving him this first indispensable condition of civilization. I have known I could inspire virtue in the Indian only by the plain, open, unequivocal manifestation of virtue on my own part in all my intercourse with him. I entered the service in the first place as a Christian teacher, and have since endeavored to administer the affairs of the agency on Christian principles. I would as soon put wolves among sheep, or rattlesnakes among children, as immoral men upon an Indian agency. Reformation of moral character has been the great point at which I have aimed. When I contrast the condition of the Indians of this agency with what they were eleven years ago, when I first came among them, I find the result of my labors a perfect justification of my theory, in respect to the possibility of giving to the Indian race the comforts and respectability of civilized life. From the time I took charge as agent in 1864, to the day of my suspension, and turning over to Lieutenant J. M. Smith, September, 1869, all branches of business on the reservation were marked with progress, and the work of moral reform, though slow, was gradual and certain. From that time to my resuming my duties, January 1, 1871, every interest, material and moral, was waning.

Employés were paid for services long before reaching the reservation, and with the influence they exerted in dancing, swearing, drinking, and card-playing, the interests of the reservation were rapidly declining.

The cattle belonging to the Indians, when I left the agency, numbered 1,600. The natural increase would have been about 600. When I returned there was not more than 350, old and young. These cattle were worth $25 per head; add 600 to 1,600 and you have 2,200, at $25 per head, making $55,000; deduct the price of those found, $8,750, and you have $46,250 loss in latter; or, say nothing of the increase, and take 1,600 head at the price above, and you have $40,000; deduct the price

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of those I found when I resumed my duties as agent, $8.750, and it makes the loss in cattle $31,250. This is a fair index of how other things were managed under the administration of my predecessor for sixteen months.

Had the Indians been protected against dishonest traders from without, and a species of robbery within, they might to-day stand up and compare property with white settlements of the same number, and show equal wealth.

Some of the Indians that were doing well when I left the agency, under the military administration left their farms and the reservation, and did not return until last spring. There was a universal dissatisfaction with the better class of Indians under the administration of Lieutentant J. M. Smith.

I am pleased to say that the Indians professing religion, numbering about 300 at the time I left, maintained their piety amid their persecution, with but little loss.

Schools.—When I left the reservation, I turned over to my successor $1,200 school fund. The annual appropriation was $3,200, making $4,400. On resuming my duties, I found no school, only on paper. The boarding-house that had been used for the convenience of the school was changed so as to make it impossible to gather the children. The funds appropriated for schools had been used in other ways. There was no lumber to fit up any other boarding-house, and no food to subsist the children or funds to clothe them, so I was obliged to defer the opening of the school until we could cut and haul logs and make lumber, sow seed and reap a harvest. Our school-room and boarding-house are being put in order, and in a few weeks we expect to open a school upon an enlarged plan.

On entering upon my duties as agent, I found a destitution of wood for the station, but little stock of any kind for the shops, and business of all kinds near a stand-still. As soon as I became acquainted with the employés and the general condition of things on the reserve, I determined to make changes, and in less than one week I relieved six of the employés I found when I came. We were destitute of seed to sow, and the Indians were destitute of seed and food.

Money furnished.—With money furnished by the superintendent, we purchased seed for the Indians and for the agency farms, thereby inducing many of the Indians to return that were away, and are now industrious, and have reaped a harvest sufficient to meet their coming wants.

Breaking land.—We have broke about 100 acres of new land for the Indians this season, worth $300.

School farm.—During the summer we have put the school farm in good condition, dug a drain of more than half a mile, and grubbed out about 15 acres of very excellent land, at a cost of $250.

Wheat raised.—At the department farm we raised 800 bushels of wheat, worth $1 25, $1,000.

Oats.—We harvested and thrashed 500 bushels of oats, worth 75 cents, $375.

Corn.—One hundred bushels of corn, worth $1, $100.

Hay cut and hauled.—Seventy tons of hay have been cut and hauled, worth $10 per ton, $700.

Straw stacked.—Sixty tons of straw have been stacked, worth $3 per ton, $180.

Coal burned and hauled.—We have burned since January, 1871, 1,200 bushels of charcoal, worth 25 cents per bushel, $300.

Potatoes and vegetables.—These are not harvested, but we have raised enough for the uses of the agency.

Repairs of agency buildings.—During the season we have repaired the dwelling-houses of the employés, the school and boarding-house, at an expense, at least, of $500. We have built one house for an Indian; labor worth $100.

Mills.—The reservation mills are in good running order. I have given them this season a general overhauling. We have put in a new wheel at the saw-mill, and made other repairs, at a cost of about $250.

Harness-shop.—Some of the boys that have been in school in years past have been instructed in harness-making, so that now they are capable of cutting and making team-harness for the agency teams and for the Indians. During the first and second quarters these Indian boys made twenty-eight sets of team-harness, which have been issued to the Indians. All the repairs of the harnesses for the agency teams and the Indians are done by the Indian boys.

Wagons.—I have been obliged to purchase three new lumber-wagons, as our old ones were not sufficient to do the work of the agency. The destitution of timber to build wagons, and the great amount of repairing there is to do on the Indian wagons, make it inexpedient to put up new work here, as the wagon-timber would have to be transported 165 miles.

Catholic mission.—There has been within a few years a Catholic mission established a little over the line of the reservation. They succeed in drawing off a few of the Indians and instructing them that marriages solemnized, baptisms administered, and religious instruction given by the agent is invalid and should not be regarded. It seems to be the object of those in charge of said mission to keep the Indians, so far as they can, in a feverish and dissatisfied state. This teaching is doing the Indians an injury, and tends directly to keep them from settling upon the reserve; to make and keep up a difficulty between the Indians and the white settlers around the reservation. Petitions, numerously signed by the settlers around said mission, have been sent to me, complaining of the Indians, and urging me to put a stop to their congregating at that place. I think there is not more than one in ten belonging to this reservation that sympathizes with them, though Colonel Ross, in his *knowing* report of last year said, "three-fourths of all the Indians were Catholics." There is more danger of difficulty between the whites and Indians from this quarter than all others put together.

Indian labor.—It will be seen by our monthly reports that very much of the work of the agency is done by the Indians. My object is to bring as many of them into the service as we need to accomplish the business of the agency, with as few white men to instruct and assist in the work as is allowable. This gives them the knowledge they need, makes them industrious, and furnishes means for their subsistence and general improvement. In conclusion, I have to say, give the Indians the amount of means appropriated by the Government from year to year, give them agents and employés whose examples are worthy of imitation, instruct them that it is honorable to work and to pray, and you start them upon an upward grade to civilization, and to become sons and daughters of the Lord Almighty, living without rebuke in the midst of a crooked and perverse generation.

All of which is respectfully submitted.

JAMES H. WILBUR,
United States Indian Agent, Washington Territory.

General T. J. McKENNY,
Superintendent Indian Affairs, Washington Territory.

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No. 5.

TULALIP INDIAN RESERVATION,
September 20, 1871.

SIR: I have the honor to herewith submit my first annual report of this agency since it has been under my charge, which has been since the 1st of last April. I can add but little, having already given full details in two former reports, which I forwarded to the honorable Commissioner of Indian Affairs through you.

It is to be regretted that the Hon. Mr. Brunot and yourself, during your recent visit to this place, had no time to see Priest Point, the birthplace of our Indian school and the finest portion of the reservation. I regret, also, that you could not have shaken hands with our regenerated and truly Christians of Port Madison reservation, who were anxiously looking for you, and were ready to salute you with a hearty welcome; but, notwithstanding, I think the honorable president saw enough to convince himself of the miserable state in which I found the agency, and I need not repeat.

When I first took charge, the Indians asking me what I would do for them, I said, "Wait and see;" that I did not want to make too many promises, lest I might disappoint them.

Now all, both good and bad, express their satisfaction in saying that they were very glad, and are very happy to see their new farm opening, their saw-mill nearly ready to saw lumber, and to hear that their small grist-mill is on the way here from San Francisco. They seem to be especially well pleased and much encouraged in seeing that they get every cent of what they make in working on the reservation, and many of them, finding that they can make and save more on the reservation than anywhere else, are well pleased, and prefer to stay at home and abandon their former meandering life.

I hope I will be able to begin draining the marsh this fall and continue the work next spring, if not possible in the winter. All the Indians express their earnestness to assist me in the work.

I have the same employés I had when you were here; but Mr. Spithill, our farmer, has sent in his resignation, to take effect at the end of this quarter. I must state that his leaving the service will be a misfortune to the reservation. He is a strict disciplinarian, and drives his work ahead with a great force, which are the principal reasons for the dislike the Indians cherish him. He is severe, it is true, but not unnecessarily so. Besides the regular employés, I have an extra carpenter helping on the building of the mill, and six other white men to help and teach the Indians to work properly and earn their own living. All those white men are of different religious sects, but they are all good, honest, and industrious citizens.

Our young Indians all say they would like to have a reservation with more prairies than this has. Those of them who have visited the reservations east of the mountains are charmed with them, and feel somewhat discouraged in returning to their heavily timbered and sterile-soiled country. They represent that their eastern or transmountain brothers can accomplish more in one month working their rich prairie land than they can do themselves in two years on their heavily timbered reservation. They are right in saying so; but, notwithstanding the great disparity of natural advantages, the willingness of our Indians to work encourages me to hope that, if time and means are given us, our Indian youths will in a few years be able to support themselves. The monthly reports of the employés will show you the amount of labor

which has been done since I took charge. As I do not know what crops were raised last year, and as this year crops were put in so late that they have not yet been harvested, I am unable to give you any statistics in relation to our agricultural or farming products, and will have to defer the matter until I send you my next fiscal report. Our old school-boys who have left the reservation are, generally speaking, better than other Indians. Some of them who live with the uncivilized Indians have become like them; but, as you have recently witnessed yourself, they do not easily forget their early discipline, and are easily induced to return to the paths of rectitude and virtue. In connection with this part of my report, allow me to tender you my sincere thanks for the assistance you have rendered me in returning some of those boys and other disordered Indians to the reservation and to duty.

On account of absence from the reservation for the purpose of attending matters at the Port Madison reservation, I have been unable to send this report sooner.

I remain your very respectful servant,

E. C. CHEROUSE,
Indian Sub-Agent.

General T. J. MCKENNY,
Superintendent Indian Affairs, Olympia, Washington Territory.

No. 6.

QUINAIELT INDIAN AGENCY, WASHINGTON TERRITORY,
September, 1871.

SIR: In compliance with the regulations of the Indian Department, I have the honor to submit my first annual report.

I commenced the duties of sub-Indian agent at this agency on the 31st of March, relieving Thomas H. Hay, the former agent. I found the agency in a condition much improved. In addition to the land partly cleared by my predecessor, we have slashed three acres. The Indians have cleared about eight acres, which, with the assistance I have given them, they have sown to oats and hay. I have also planted the agency farm in oats, peas, potatoes, and other vegetables. We have also raised sufficient potatoes and other vegetables for summer use.

I estimate the crops to be gathered to be as follows: Oats, 80 bushels; potatoes, 800; turnips, 250; beets, carrots, and parsnips, 100 bushels; cabbage, half a ton. We have cut 2 tons of timothy hay, besides about 6 tons of wild grass. The season has been unfavorable; owing to the late rains in the spring and drought during the summer, a portion of the crop was almost a total failure.

We have built an addition to the agent's house, also an office, which was much needed. A room has been added to the school dwelling for the accomodation of the girls. A wood-shed has been built, and the school-grounds inclosed with a picket fence.

The buildings for the employés are old and need a general repairing. The procuring of material for building purposes is attended with much difficulty, as the nearest saw-mill is sixty miles distant. The lumber used in building thus far is heavy fir, which was purchased by Agent Hill in 1866. The shingles and finishing lumber are got out by the employés.

The road over Point Greenville is impassable during most of the winter for wagons, being washed by the heavy tides and storms where

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it leaves the beach, so that teams cannot get up or down. For this reason it is important that all supplies for the winter and spring should be secured by the 1st of November, as the teaming from Point Brown, thirty miles south of the agency, (where all goods have to be landed,) must be governed by the tides, which in winter is very difficult, and at times dangerous.

I would here call your attention to a circular letter, received from the Commissioner of Indian Affairs, relating to the purchase of goods and freight thereon, there being no direct means of transportation from Olympia, where supplies for the agency are purchased. I am compelled to employ farmers and Indians in transporting goods to Point Brown. Goods shipped from Olympia for this agency have first to be hauled thirty-five miles over a rough road to the nearest point on the Chehalis River, thence by canoes thirty miles down the river to Montesano, where they are again reshipped in boats suitable to navigate Gray's Harbor, and landed at Point Brown at a cost of from $35 to $40 in coin per ton, and it is difficult to get goods freighted at these rates. For this reason I am unable to get goods transported and comply with the restrictions contained in the circular referred to. I would therefore respectfully ask for instructions on this subject.

I have succeeded in persuading the Indians to turn their attention to cultivating pieces of land, in which they succeed well. The land is covered with heavy timber and brush, and requires a great deal of labor to clear it up, but, when cleared, produces well. Many of the Indians will raise plenty of vegetables to keep them through the winter. The condition of the Indians living at the agency is much improved. They are in a better state of health, and more cleanly in their habits; are leaving off many of their superstitious ways, and are taking some interest in civilization.

For their sanitary condition I refer you to the report of the physician, who is a faithful employé, and is trying to benefit these people in health and morals.

Only a portion of the Indians belonging to this agency live on the reservation. The Qeetes, Hokes, and Quillehutes are still living on the rivers from which they are named.

The total number of Indians, parties to this treaty, as taken from last year's census, was 532. Since then, from the best information I can get, there has been 11 deaths and 18 births, showing an increase in their population of 7.

The school is in charge of a competent teacher, and the children are well-behaved, and making satisfactory progress in English. They are well fed and comfortably clothed.

A good feeling exists between the Indians and employés.

In conclusion, I shall endeavor to carry out the present policy, and assist the Department to improve the condition of these people.

I herewith transmit the annual reports of employés, statistical returns of education, farming, and crops of the reservation.

I have been without a blacksmith until since the 1st of August; consequently I have no annual report from that department.

Thanking you for the kind and courteous treatment received, both officially and personally, I subscribe myself,

Very respectfully, your obedient servant,

O. A. HENRY,
Sub-Indian Agent.

T. J. McKENNY,
Superintendent of Indian Affairs, Washington Territory.

No. 7.

QUINAIELT INDIAN AGENCY,
September 11, 1871.

SIR: I have the honor to submit my first annual report of the school under my charge.

I took charge of the school on the 13th of April. I am, therefore, unable to report a marked improvement in the school-room.

I opened the school with an attendance of eight scholars present, others being absent with their parents. I have reasonable hopes of obtaining an attendance of fifteen scholars this winter, when their parents return from their excursions. This seems small in proportion to the number of Indians belonging to this reservation, but the inaccessibility of the tribes north of the agency is one of the causes of so small an attendance. In my opinion the mechanical arts and agriculture is of more importance than the other branches taught.

There has been built, with the assistance of the boys, an addition to the teacher's house, a large wood-shed, also a picket-fence inclosing the school premises.

We are clearing a piece of land designed for a school farm.

The assistant teacher has been employed in her department. The number of garments made during the quarter is as follows: 16 shirts, 8 coats, 12 pants, 5 skirts, 9 dresses, 6 sacques, and 9 aprons, besides some other small garments. The girls have been under the care of the assistant teacher, and have made some improvement in sewing, knitting, and housework. The health and conduct of the children have been good.

I have been employed a portion of the time in assisting in the several departments at the agency, as circumstances required.

Very respectfully,

GEO. W. BYRD,
Teacher.

G. A. HENRY,
Sub-Indian Agent, Wyoming Territory.

No. 8.

PUYALLUP INDIAN RESERVATION, WASHINGTON TERRITORY
September 18, 1871.

SIR: In conformity with the regulations of the Indian Department, and in compliance with your instructions, I have the honor herewith to transmit this my first annual report.

On assuming the duties of farmer in charge on this reserve the 10th of December last, I found the reservation in a dilapidated condition. The Indian farms were fenced with poles, not very well constructed, affording very little protection to the crops. The Indians had but few comfortable houses, many of them living in wigwams. The department buildings were as follows: one carpenter shop in very poor order; one blacksmith-shop in poor order; one school-house not in very good repair, and too small; two dwelling-houses for employés; there were two other houses formerly used by employés, but on taking charge I found them occupied by Indians, and in such a condition that it was necessary to have them torn down and reconstructed; one hay-shed, and a small

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stable. The farming implements turned over to me were almost worthless, being worn out and broken. The carpenter and blacksmith tools were also in a poor condition.

The census taken by my predecessor, just before turning over to me, shows a total of four hundred and fifty persons belonging to this reservation; of that number at least two hundred and fifty were absent on my taking charge. This being the fishing season for the Indians, there are many of them temporarily absent procuring their winter supply of salmon; consequently I am unable to take the annual census correctly, but the number will not vary materially from last year. There are residing on the reservation at this time three hundred; absent from the reserve, fishing and working for the whites, about one hundred and fifty.

As winter was already upon us when I took charge, it was impossible to do much toward improving the reservation until spring. As soon as the weather would permit, I commenced repairing fences, employé houses, out-houses, &c. During the present year we have moved the dwelling occupied by myself over 600 yards, to a site safe from the winter's overflow; constructed a dwelling for teacher, moving the school-house convenient thereto, making repairs to all the other employé houses, inclosing the different dwellings with picket fences, clearing away the old rubbish, and otherwise making many needed repairs. Since entering upon my official duties I have exerted myself and tried to persuade the Indians to locate and remain permanently upon the reservation, to build houses, open farms, and cultivate the soil, in order to make it their future home; to give up their roving habits, and apply themselves entirely to raising their own subsistence, so that they would be provided with the necessaries of life to meet their wants. I made every inducement to them to put in spring crops, in which I succeeded to a considerable extent. Many of them have labored under great disadvantages in putting in their crops, owing to a scarcity of teams. I will here state that there are but two yoke of cattle belonging to this reserve fit for use, and as many of the Indians have no teams of their own, it is impossible for them to cultivate much land. I would earnestly recommend that the Department furnish this reservation with twenty sets of harness for the use of such of the Indians as are desirous of farming and have no oxen or harness of their own. Nearly every Indian has horses, and if harness were furnished them, they would cultivate much more land. A majority of the Indians have been very industrious this year. The following is the number of acres cultivated by the Indians, and the estimated products: 49 acres wheat, estimated 882 bushels; 63 acres oats, estimated 1,890 bushels; 71 acres potatoes, estimated 10,650 bushels; 5 acres turnips, estimated 1,500 bushels; 4 acres peas, estimated 120 bushels; 9 acres barley, estimated, 270 bushels; 80 acres timothy meadow, estimated 160 tons; 10 acres garden vegetables; 201 acres, producing 15,312 bushels and 160 tons hay, besides cutting over 400 tons marsh hay, and gathering over 2,000 pounds timothy-seed, valued at 6 cents per pound. They have cut and sold 554,487 feet saw-logs, receiving for the same $2,495 19; 480 piles, receiving $720.

There will be a large catch of salmon this year, probably over 400 barrels. The number of stock belonging to the Indians on this reservation is 409 head of horses, 13 American brood mares, 15 yoke oxen, 21 milch cows, 47 head beef cattle, and 5 mules; besides, nearly every family has chickens, and many, in addition, have ducks and geese.

I think I can see a marked change for the better in the general appearance of the Indians at this reservation since taking charge; and I have no hesitation in saying that they are on the advance toward the

goal of civilization. Many of them have discarded every vestige of their former habits, and work on their farms with a zeal and industry that might be imitated to advantage by some of their white brethren. To these I have given every encouragement and afforded every facility requisite to secure success, that others might be induced to follow their example. I have exerted every influence to prevent the sale of intoxicating liquors, with, I am happy to report, very gratifying success. The practice has now almost entirely ceased, with the exception of a few, who are, I fear, incorrigible, and will continue the use of bad whisky as long as depraved white men can be found to sell it to them.

The health of the Indians on this reserve has been generally good. For further account of their sanitary condition I will refer you to the report of the resident physician, herewith inclosed. I would also refer you to the recommendations contained in his report. In the physician's opinion, as to the necessity of a hospital, I fully concur. The cost of building a hospital would be comparatively small. In view of this fact, and the great benefits the Indians would derive from this improvement, I would recommend an appropriation of $400.

The school, though small, is making considerable progress. This school, with a good building and proper appliances, will, I am satisfied, be of great benefit to the Indians, and tend greatly toward their advancement in the arts of civilized life. I would therefore earnestly recommend an appropriation of $800 for a school-house. I would also call your attention to the fact that there is no dwelling-house for the carpenter, and would recommend an appropriation of $400 for another employé house.

I am, sir, very respectfully, your obedient servant,

BYRON BARLOW,
Farmer in charge Puyallup Indian Reservation.

General T. J. McKENNY,
Superintendent of Indian Affairs, Washington Territory.

No. 9.

PUYALLUP INDIAN RESERVATION,
Washington Territory, August 31, 1871.

SIR: In compliance with the regulations of the Indian Department, I have the honor to submit the following, my first annual report.

On the reception of my appointment as teacher to Indians on the Puyallup reservation, I proceeded there, arriving on the 7th day of March. I found the school had been suspended for several days. There being no house suitable for the teacher to reside in, I was necessarily compelled to move my family into the school-house.

The first duty assigned me was to assist the carpenter in erecting quarters for teacher, and move the school-house convenient thereto, and also building fence, hauling manure, planting garden for school, &c.

I organized my school on the 26th day of June, and up to the present time I kept it open, with the exception of one week vacation in the present month. I am happy to say that the scholars under my charge have thus far made commendable progress. The past quarter's experience has fully convinced me that many of the Indian children on this reservation are quite capable of acquiring education.

The only barrier to success, as compared with the average of white

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children, is the difficulty of enunciating many of the sounds represented in the English alphabet. And being ignorant of the definitions of the words they learn and the sentences they read, the exercises do not possess an equal interest to them as to white children. I have drilled the children in this school in a way that is calculated to improve their pronunciation, and with very good success. During this, my first quarter, I have received into my school eleven scholars—ten boys and one girl—their ages varying from eight to sixteen years old.

The branches taught are spelling, reading, writing, arithmetic, and geography. All are studying orthography except two, who are still unable to pronounce. The scholars under my charge are rapidly learning neatness of personal appearance and to perform duties connected with the farm and household. And in order to secure these benefits to them, I would respectfully suggest that there be in a suitable locality five acres of the reservation land set apart for that special purpose, cleared and fenced, and would recommend that $200 be appropriated to pay the expenses of the same, thereby enabling the school on this reservation to be a self-sustaining institution.

I would call your attention to the fact that the school-house is entirely unfit and inadequate to the requirements of the school. The walls of the house being made of old refuse undressed lumber, one inch in thickness, present many cracks and open places, and form but a very poor protection against wind and cold weather.

I would therefore recommend an appropriation of, say $800, for the purpose of constructing a school-house adapted to a manual-labor institution.

I am, very respectfully, your obedient servant,

L. F. THOMPSON,
Teacher.

General T. J. McKENNY,
Superintendent of Indian Affairs, Washington Territory.

No. 10.

OFFICE OF SPECIAL INDIAN AGENT,
Fort Colville, Washington Territory, September 1, 1871.

SIR: I have the honor to submit the following as my annual report of Indians under my supervision, they having never been treated with or placed on reservations, and reside within the following boundaries, viz: Commencing at a point where the forty-ninth parallel of latitude crosses the Cascade Mountains; thence along the main ridge of the Cascade Mountains to the point where the northern tributaries of Lake Chelan have their rise; thence southeasterly on the divide between the waters of Lake Chelan and Methow River to the Columbia River; thence crossing the Columbia River, on a true east course to a point whose longitude is 119° 10'; thence in a true south course to the forty-seventh parallel of latitude; thence east on said parallel to the one hundred and seventeenth degree of longitude, (being the line of Idaho Territory;) thence north to the forty-ninth parallel of latitude; thence west along said parallel to place of beginning. The Indian tribes living within these boundaries are the Methows, Okanagans, San Poels, Colvilles, Lakes, Spokanes, Calispels, and part of the Cœur-d'Alenés. The accompanying map will show what part of this district is occupied by each tribe under my control.

The Methows, residing on the river of the same name, number three hundred and ten, have never received any assistance from the Government, and desire to be furnished with agricultural implements. Most of them cultivate small patches of potatoes and corn; about one-third of their subsistence is derived from this source; the remainder from hunting, fishing, and root-digging.

The Okanagans, numbering three hundred and forty, reside on the Okanagan River and its tributaries; they have only four farms, on which they raise wheat, corn, and potatoes; they have a few agricultural implements that they received from this agency, but need many more; they depend mostly on fish, roots, and berries for subsistence.

The San Poels and Nespelums number five hundred and thirty-eight, and reside on streams of the same name, and on the Columbia River; make but little effort toward farming, they having but few small inclosures, in which they plant corn and potatoes. They have never received any presents from the Government, though frequently offered them by the agents; they tell me that they never will receive anything from the Government; that the land on which they reside is their land; that their fathers gave it to them, and, by accepting presents, they would give the Government a claim to their lands; that the United States has no authority over them; that God is their chief ruler. They are rich in horses and cattle; satisfied with their condition, their only fear being that the white man will settle in their country, or the Government deprive them of it.

The Colvilles, numbering six hundred and thirty-one, and residing on the Columbia, Kettle, and Columbia Rivers, have thirty-five farms; they raise wheat, oats, corn, potatoes, peas, tomatoes, and garden vegetables. About one-half of their subsistence is derived from this source; some of the farmers are industrious, and raise as good crops as their white neighbors; they reside near the agency, and have received more assistance from the Government than any other tribe in this district. This assistance, together with the fact that there are mills in Colville Valley at which they have their wheat and corn ground for consumption, is a great help in encouraging them to farm; the only mills in this district are in this valley.

The Hudson's Bay Company post, established in 1820, and situated on the east bank of the Columbia River, opposite the mouth of Kettle River, and a mile above Kettle Falls, (the great fishery where the surrounding tribes get their annual supply of salmon,) was recently purchased by the United States, and, in the event that these Indians are placed on a reservation, would be one of the most suitable places in this district for the agency buildings, being near the falls where the Indians congregate, at the mouth of Colville and Kettle River Valleys, and at a point where the various trails meet. These buildings are now occupied by Angus McDonald, a chief trader of the Hudson's Bay Company, who informs me that they are situated on his homestead claim. That part of this valley having never been surveyed, I question whether he can acquire any title as a homestead settler. Furthermore, Angus McDonald is simply an agent of the Hudson's Bay Company, and the possessory rights of that company and title to these buildings was acquired by the United States in their purchase. I doubt whether his occupancy of these buildings will give him any title to them or to the land, and that he must be holding possession by sufferance of the Government.

The Catholic fathers established a mission in 1846 at Kettle Falls, called St. Paul's, for the conversion of the Indians; and in 1868 they established another, called St. Francis Regis, five miles east of the first.

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They now occupy the former during salmon season, the latter being the chief mission for this tribe. The labor of the fathers is in the conversion of the Indians; they make no effort to teach them reading and writing.

The Lakes, numbering two hundred and thirty, reside on the Columbia, from Kettle Falls north; they have never made any attempt at farming until this year, and a very unusual high water in the Columbia overflowed and destroyed their crop. Losing their labor this year has not discouraged them from trying it again next year. This tribe subsist almost entirely by hunting and trapping; they catch the finest furs, and more of them than any other tribe in this district, which they sell to the traders, and purchase food and clothing.

The Spokanes, numbering seven hundred and twenty-five, reside on the Spokane River; they are divided into three bands, the upper, middle, and lower, with a chief to each band, and Garry as head chief; they have quite a number of farms, on which they raise wheat, corn, and potatoes. This year, for the first time, some of them have accepted presents, and been furnished with seed-wheat and potatoes, but a majority of them are opposed to accepting anything from the Government. About one-third of their subsistence is obtained by cultivating the soil, the remainder from fish, roots, and berries.

In 1836 a mission was established at Walker's Prairie, six miles north of the Spokane River, by Presbyterian missionaries, and a number of Spokanes were converted to Christianity. (The mission was burned in 1848.) A few years ago the Jesuit fathers established a mission on Spokane Prairie, forty miles above the first mission, and have a number of converts to their faith, so that the tribe is about equally divided on the religious question; and as an Indian cannot be conservative, and is from nature a fanatic, the feeling between the two factions is about as bitter as between Orangemen and Hibernians. Trouble was apprehended between these two factions last winter, but when the rumor of a withdrawal of the troops from Fort Colville reached them, they dropped the religious question, and united in council to ascertain what advantage could be gained by the abandonment of Fort Colville. On this question they were also divided. Ah-mā-mel-chin, a middle Spokane, was leader of the party friendly to the whites, and Garry, head chief, was for appropriating what improvements the whites had made on their lands to his benefit. When they ascertained that the troops would not be withdrawn, Ah-mā mel-chin came to the agency, and stated that he was, and always had been, friendly to the whites, and that his band would show their good feeling by accepting presents against the wishes of a majority of his people. Garry came also, and had but little to say; would not accept anything, and on his way back to the Spokane, notified some settlers not to make any more improvements, for they would do them no good, as he intended to appropriate them to his benefit.

The Calispels reside near the Pen-d'oriell River and on Camas Prairie, numbering four hundred and twenty. They have thirteen small farms, and cultivate wheat and potatoes, about one-third of their subsistence being derived from this source. The surrounding tribes assemble on this prairie in June to dig camas, which they bake and dry for winter use.

The Calispels are the most peaceable and quiet of any tribe in this district, and are desirous of improving their condition. They want agricultural implements; they need them, and are deserving the assistance of the Government.

The Coeur-d'Alenes reside on Spokane Prairie, and their number

living in this Territory is about one hundred and fifty. They farm on a small scale, but subsist principally by hunting and fishing. They have not accepted any presents from this agency.

Kam-i-ne-kan, head chief of the Yakama Nation, with a small band of Indians, resides on Rock Creek, the northwestern tributary of the Palouse. He does not visit this agency, and refused last November, when I visited him, to receive any presents, saying he preferred to have the Government indebted to him than to be indebted to the Government. His band cultivate a small parcel of land, raising corn and potatoes.

Of the various tribes in this district, those who are Catholic, or prefer Catholic teachers, are as follows: Okanagans, Colvilles, Lakes, Calispels, Upper Spokanes, and Coeur-d'Alenes, numbering 2,137. Those preferring Protestant religion and teachers, are the Methows, San Poels, and Lower Spokanes, numbering 1,212.

To better enable you to see at a glance the country comprised in the several treaties with the Flathead, Nez Perce, Yakama, and Cayuse Indians, also to show you the tract not treated for, I have prepared a map showing these facts. The greater part of this tract not treated for is in this Territory, and all the Indians located on it reside in this Territory, except part of the Coeur-d'Alenes, who reside in Idaho. A greater part of this tract is fast settling up, it being near or on the line of the proposed Northern Pacific Railroad. It is no more than justice to the Indians and the settlers to have the Government indicate what it intends doing with these lands. To let the question remain unsettled until all the arable land is occupied by settlers, is not justice to the Indians, and to allow settlers to occupy the land and afterward to establish a reservation for Indians covering their claims, is not justice to the settler. Whatever appraised value they might receive for their improvements would fall far short of the real value dependent on a location near a railroad in a country where arable land is scarce. Men do not go on the frontiers, endure hardships, to be paid just the value of their labor; the *prospective* value of the places they may settle on is the inducement to leave civilization and all its enjoyments and settle in the wilds of an Indian country.

There is fear that the encroachments of settlers on lands that the Indians consider their own may cause a collision between them, and a general war ensue. To guard against an occurrence of this kind, I would suggest that there be reservations established, and the Indians placed on them, and that it be done soon, for the nature of the case demands immediate action.

I would also state, judging by the actions of the Indians last spring, on the rumor of a withdrawal of troops from Fort Colville, that it is my belief that the lives and property of the settlers in this vicinity would not be safe without military protection; a majority of the Spokanes, San Poels, Okanagans, and Colvilles were anxious to appropriate the property of the settlers to their use and benefit; they made no effort to conceal their intentions. Knowing their numbers and feeling their strength, they notified many settlers what they intended to do.

In view of these facts, I believe that the continued occupancy of Fort Colville by the military is our only security against an Indian war, until these various tribes are placed on reservations.

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

WM. P. WINANS,
Farmer in charge, &c.

General T. J. McKENNY,
Superintendent of Indian Affairs,
Olympia, Washington Territory.

REF0064105

No. 11.

CHEHALIS INDIAN RESERVATION,
Washington Territory, September 19, 1871.

SIR: I have the honor to report that I arrived here on the 1st of February last, as farmer in charge of this reservation, and found the Indians to be in a very destitute condition. They had but little to eat for themselves, and comparatively not anything for their horses. The year previous, the farmer then in charge hired their land and them to work it; most of the product was hauled to Olympia, not leaving a bushel of the same for seed. These Indians are fast adopting the manners and habits of the whites. Some have built "Boston" houses, and more are desirous of building, but are not able to get the lumber and other material for the purpose. They have done nothing this summer in the way of clearing land. One reason therefor is that they had nothing to support themselves with while at work, and they were obliged to go off the reservation to find work. Another reason is that as soon as they were done with their planting, they all went to Shoalwater Bay, to a "cultus potlatch," and did not return for three weeks; some of them not until the middle of summer. Those that returned soonest went to work for the white settlers, slashing and clearing land for them, so that most of their time has been spent off the reservation. Some of the Indians have had cleared land given them to cultivate, I believe twelve in all; they have from two to six acres each, which they call their own, and farm to suit themselves. Always plowing in the spring, when the ground is wet, it is impossible for a full crop to be produced. Their reservation being badly fenced, it has been impracticable to keep the cattle from breaking in and destroying most of the Indian gardens. I suppose you are aware that most of the farming lands are overflowed by water every winter, by which the fencing is carried away. I have been urging upon the Indians the necessity of fencing the highest ground with rails, and of driving pickets in the low places, but they say very high water will carry all away. The Government has had eight or ten acres of land slashed but not cleared, but it has grown up to bushes, and is in a worse condition than before. We have cleared three acres of land and planted therein potatoes and turnips. The corn is an entire failure, having been destroyed by frost, and the potato crop is very light, on account of drought and frost.

Since John Haden's talk with Mr. Brunot, of the board of Indian commissioners, the Indians seem to be very much encouraged. Mr. Brunot assured him that this was their land, and that it would not be taken away from them without their consent. I had informed them of the same, also, many times, but they were not satisfied.

Very respectfully, your obedient servant,

JACOB SMITH,
Farmer in charge of Chehalis Indian Reservation.

T. J. MCKENNY,
Superintendent of Indian Affairs.

OREGON SUPERINTENDENCY.

No. 12.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Salem, Oregon, October 25, 1871.

SIR: I have the honor to submit my third annual report of the condition of Indian affairs in Oregon.

It will be observed that the agents on every reservation have been changed within the year. These changes have produced confusion, and consequently we have some excuse for not accomplishing all we designed. I believe that every man now in charge of Indians in Oregon has his heart in the work.

UMATILLA RESERVATION.

(N. A. Cornoyer, agent.)

The condition of Indian affairs in this agency has been somewhat unstable for several years, owing to the great pressure of *outside* parties to obtain possession of the lands of this reservation.

In compliance with instructions from Commissioner Parker, a council was called to meet August 7, at Umatilla agency, to ascertain on what terms the Indians would consent "to remove to some other reservation," &c., N. A. Cornoyer, United States Indian agent, Umatilla, and Hon. John S. White, together with myself, constituting commissioners on the part of the United States; all the chiefs and headmen of the three several tribes belonging to the reservation, on the part of the Indians; Hon. Felix R. Brunot, chairman of congressional executive committee, and Thomas K. Kree, his secretary, honored the council. A fair and plain statement of the several propositions was made and duly considered, and, after six days' council, the Indians unanimously rejected any and all propositions "to sell and remove, or to take land in severalty." This virtually settled the question as to the permanency of these people. It now becomes the duty of the Indian Department to make such arrangement and improvement for them as will prepare them for citizenship.

But few years will elapse until all treaty provisions expire. They are comparatively wealthy, but, when unprotected by an United States agent, would fall an easy prey to the sharpers who hang round Indian reservations.

The agency buildings are worthless, and should be rebuilt. The flour-mill is eligibly located and efficient. The saw-mill should be removed to the immediate vicinity of the timber.

This agency has been assigned to the Catholic church, under whose supervision a school is being kept, though not a very efficient one. I think that the church is preparing to enlarge its facilities for taking care of and teaching the Indian children. This will probably meet the want so far as the children of Catholic parents are concerned; but at least one-half the Indians on the reservation are very much opposed to the Catholic religion, and will not consent to have their children educated in that church. Some liberty of conscience on this subject should be secured to the "non-Catholics." In obedience to the genius of our Government, no people can be forced to *accept* or to reject any form of religion.

I have confidence in the integrity and ability of Agent Cornoyer, and

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trust that his administration may be successful, but he should be instructed to establish a school acceptable to the non-Catholic Indians.

Some time must elapse before these people will consent to locate permanently on lands in severalty.

WARM SPRINGS RESERVATION.

(John Smith, agent.)

Unlike Umatilla, these people occupy a tract of country that nobody wants. Indeed it has but few resources to make it available as a home for Indians. The few small bodies of arable land, which are second-rate, however, have been surveyed preparatory to allotment.

The agent has found some new country on the reservation which he thinks will be available for settlement. This step is very encouraging to the Indians, who seem to start anew on the road to civilized life.

The present season has been unusually dry, and but little has been provided on the reservation to subsist them. Agent Smith reports that a fair supply of Indian provisions, consisting of roots, berries, and fish, has been secured, which, together with such assistance as he can give, will enable the people to get through the coming winter. In this connection I desire to call attention to the necessity of having a small portion of the Dalles fishery on the Columbia River reserved forever for the especial use of the Indians of Warm Springs reservation. By treaty of 1855 with General Palmer, acting superintendent, this right was reserved by the Indians, but in a supplemental treaty with Superintendent Huntington, in 1865, the right was relinquished for a small consideration, which has been paid. The Indians claim that they did not understand that they were selling the right to take fish at the Dalles, in the latter treaty, and claim the right as before. The whites deny the use of the land to the Indians for fishing. Now this land still belongs to the United States, and inasmuch as the fishery is an indispensable necessity for the Indians at Warm Springs, I would most repectfully suggest and insist on a reservation being made of, say, one mile on the south side of the Columbia River. Captain Smith is a zealous member of the Presbyterian Church, but holds his position under the Methodist, to which this agency has been assigned. Some specific and well-understood rules are necessary to be made for the government of church matters in Indian agencies. This precaution should be heeded, although Captain Smith is, so far as my knowledge extends, acceptable to both Methodists and Indians, "still he is a *man*, and man is mortal." The efforts of Agent Smith to civilize and Christianize this people hav ebeen in part successful, especially with the Wascoes. He has organized a Sabbath-school, the results of which are good, and promise much for the future. A large number of the other tribes of the confederation, however, are opposed to the Christian religion, and have steadily refused to accept either religion or schools at the hands of the agent. They are still in "paint and feathers, following the way of their fathers," and will require peculiar treatment, largely mixed with Christian charity and human kindness, to overcome their long-taught prejudices against the white man's religion and customs. The schools are partly successful, and promise but small and comparatively insignificant good for the funds expended. Agent Smith is now preparing to organize among them a manual-labor school, the only kind, in fact, that have success in them, but the funds at his command are insufficient to establish such a school on a permanent basis.

The agency buildings are good; flour-mill efficient; saw-mill nearly worn out, and should be rebuilt near the timber.

KLAMATH SUB-AGENCY.

(J. N. High, sub-agent.)

This agency has changed the management twice within the year, Captain O. C. Knapp having been relieved by John Meacham, as special commissary, October 1, 1870, and he in turn by the present incumbent September 1, 1871. Notwithstanding the confusion arising from so many changes, the people are steadily progressing, and bid fair, though the youngest in civilization, to rival their red brethren of other and older reservations.

With the present understanding this agency is under assignment to the Methodist Church. These Indians, having never been under any kind of religious instruction, find no fault with the arrangement; although they are slow to embrace the Christian religion, nevertheless, of all the missionary field, this one is the most desirable and hopeful from the fact above stated.

They are a very peculiar people, exhibiting more enterprise than commonly found among natives. The completion of a saw-mill has worked a great reformation and inspired them to extraordinary exertion to amass property of various kinds. Savages in skins, paint, and feathers, as they were two short years since, they have donned the white man's costume, taken the ax, cross-cut saw, and hauled to the mill a half million feet of lumber, and to-day are lumber merchants with stock in trade constantly on hand, evincing shrewdness and business integrity that makes an agent's heart strong to work with and for them.

The flouring-mill is fast approaching completion, and will do much for their advancement, besides being a profitable source of subsistence. Their native food has hitherto been "nocas" and fish, of which they have unlimited sources.

No schools have yet been established, except a sickly effort several years ago, which resulted in so little good that it was abandoned until such time as buildings could be erected suitable for a manual-labor school, which, with the abundance of lumber now available, may be established at an early day, but can only be made successful by an increased appropriation for school purposes, or by diverting annuity funds to that end.

The exterior boundaries have been run and a sufficient amount of arable land surveyed to allot each person a home. This idea of permanent home, on a small piece of land, with exclusive privileges, is so new to them that they are slow to comprehend, although not unwilling to accept. The altitude of this country being over 4,000 feet, consequently the climate is cold and uncertain. The cultivated products being confined to some hardy varieties of cereals and vegetable, all of which are liable to destruction by the heavy frosts, it is safe to say that Klamath is unreliable as an agricultural country, though, strangely enough, it is a good grazing country.

YAINAX STATION.

(J. D. Applegate, special commissary, in charge.)

Located within the boundary of Klamath reservation, on Sprague's River, this settlement was made, in the latter part of 1869, for the pur-

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pose of colonizing the Snake Indians with the Wall-pah-pes. Success has attended the labors of Commissary Applegate to a satisfactory extent. He has, with a few white men as employés assisting the Indians, made good and substantial improvements, consisting of a farm of 300 acres, well fenced and cultivated in part, with agency buildings, including houses for employés, barn, and corrals, together with eighteen good substantial log-houses for Indian families, with windows and doors to each. The lumber for this station is obtained from Klamath Mills, without other expense than that of hauling a distance of forty miles. This station was originally a part of the Klamath agency, but owing to the fact that these Indians have long been at war with those at Klamath, consequently are ancient enemies, and still entertaining somewhat the feelings incident to such relationship, which sentiment still lingers also with the Klamaths, it seems impracticable, and in fact impossible, that an agent located at Klamath agency proper could prevent the stronger from constantly encroaching on the rights of the weaker, and since the only way to secure peace and justice is that those in charge at either agency should have equal power to punish crime and protect the weaker, and since the appropriations for each were made separate, and in no way connecting, and these reasons being set forth by the then acting agent, O. C. Knapp, and concurred in by Commissary Applegate, also approved by the chiefs and headmen of the Klamaths, and demanded by the chief headmen of the Snakes and Wall-pah-pe tribes; believing also that the success of the Snake settlement at Yainax depended on effective measures being taken; therefore, on consent, and with a distinct understanding with all parties interested, a line was drawn north and south across Klamath reservation, at or near Mahogany Mountain, the eastern part assigned to the Snakes, and the western to the Klamaths. The success of the movement demonstrates the wisdom thereof, and I would respectfully urge the Department to make and create Yainax a distinct agency; and further, that the present commissary, J. D. Applegate, should be appointed agent permanently. On no account should he, with his long and successful experience among Indians, be placed subject to the whims and caprices of any inexperienced sub-agent, as he was under former connections with Klamath. No kind of religion or church government has been introduced among these people except as the great virtues and principles of Christianity have been exemplified in the management of them by the acting commissary, Applegate, and his subordinates, with "Sunday talks," and easy lessons, and mild sermons, mixed with common and every-day affairs of life, which is, after all, a very successful way to inculcate correct and satisfactory principles of Christianity. Applegate possesses, in a satisfactory quantity, the necessary qualities of both head and heart, combined with industrious habits, uniting energy and hopeful, cheerful manner, to inspire, as he has, his people with confidence in him and his promises. To his adaptability to the work may be ascribed his success. Both Applegate and Indians are clamorous for schools. The present amount of funds appropriated for Snake Indians is insufficient for the establishment on a safe footing of a school with prospects of success. I have instructed him to erect, at the earliest reasonable time, a building suitable for church, school, and general meeting-house. No allotment of lands in severalty has been provided for the people at this station: first, because the Oregon Central and Military Wagon-Road Company have located the alternate sections of lands surrounding this settlement. In this connection, allow me to call the attention of the Department to this subject. In few words, "the

situation" is that the lines of the reservation were agreed on in council with Indians, by Superintendent Huntington, before the organization of the said road company; that the road was located before the treaty was ratified, and the case stands subject to a decision as to priority of right. This condition of affairs was not understood by me at the time of making the settlement for Snake Indians, and it would do much damage to the efficiency of the Department to be compelled to abandon the location at a sacrifice of the improvements already made, and still more the discouragement of the Indians, if compelled to remove, as they "come in" with the distinct understanding (which I felt justified in making) with them that this was to be their permanent home. Pardon me for urging on the Department at Washington especial attention to this subject, as the success of Yainax depends on said action.

ALSEA SUB-AGENCY,

(Samuel Case, special commissary, in charge,)

is situated on the Pacific coast, and constitutes the southern portion of the "coast reservation." It is occupied by four fragmentary tribes of Indians, none of whom are under treaty. Their wants are few in comparison with those other reservations, from the fact that they mostly occupy their old homes, and still retain somewhat their former modes of living. It need not, however, be supposed that they are lagging behind in civilization. Notwithstanding they are too few in number to justify the establishment hitherto of shops and schools among them, they have nevertheless shaken off many of their old ways, and adopted the habits of their white neighbors.

The present acting commissary (Case) seems to be thoroughly imbued with the most essential qualities for an Indian agent, and from his long acquaintance with these particular people, together with an enterprising pride to bring them up on a level with those of other agencies, he is doing good and substantial work, and should be permanently appointed to look over and lead them up the "grade." No arrangements have been made to allot land in severalty on this agency, for the reason that it was thought advisable to colonize these people with those of Siletz, in the event that sufficient land could be found in the latter reservation suitable for Indian houses. The report, however, of Department surveyor precludes the possibility of such arrangement, unless funds were furnished to clear up timber-lands for their use.

I have looked this subject carefully over, and now conclude that the only just plan will be to survey and allot lands to the Alsea people on Alsea agency, and will proceed to carry out said plan unless otherwise ordered.

These people should have a cheap saw-mill, church, and school-house erected, and an appropriation to carry them on; and not until then will they be on equal footing with others of their race. Unless steps are taken to secure them in these necessary adjuncts to civilization they must eventually fall behind.

The Department buildings are fast decaying, and in a short time will become untenable. Indeed they are only temporary shanties at best.

SILETZ AGENCY.

(General Joel Palmer, agent.)

This agency is so fully reported that it would seem almost unnecessary to amplify.

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I do not, however, fully concur in all that Agent Palmer has said and intimated, in this, that the culture of the Indians had been entirely neglected. While it is not my business to defend all the acts of agents, *it is* mine to see that justice is done those who have served the Indian Department under my administration especially.

The Siletz Indians have always been regarded as the most belligerent and refractory of any in this State; notwithstanding which, however, they are far removed from savage life, having acquired considerable knowledge of the common arts of civilization, and, to all appearance, compare favorably with those of other reservations in intelligence and business capacity. Somewhere, somehow, and by some means or other, they have come to the "front," and it is but justice to former agents to acknowledge that fact. *No man* is devoid of good qualities. Neither should it (though much has been done for these people) be expected, under the old *regime*, to find a nation of people who were steeped in degradation to be brought into all the wonderful and marvelous light of Christianity in the short space of time that they have been under the care of United States agents.

It is Christian-like to forget wrong and accredit good. Deplorably true, it may be, that Siletz Indians are minus chastity, but the white people, who claim to be civilized, have probably contributed largely to the loss of that particular virtue. Under the management of Agent Palmer, with his long and successful experience as superintendent of Indian affairs in former years, together with eminent Christian virtues and heart fully alive to his work, the much-needed reformation has begun. Every facility and encouragement will be afforded him by me in this worthy labor.

This agency has also been assigned to the Methodist Church, whose well-established reputation succesful for missionary labors gives a guarantee that the Siletz Indians will have opportunity and encouragement to throw off some of the bad habits acquired by contact with vicious white men. The schools at Siletz have thus far been only partially successful. The cause of failure is the same assigned by all teachers of Indians, *i. e.*, the constant intercourse of children with their parents. Agent Palmer is sanguine that he can arrange "day-schools," with white female teachers, at a reasonable expense to meet the wants of these people. With the failure of the past fresh in memory, I confess I have not much faith in the plan. Nevertheless, believing that almost any reasonable thing is possible with a *brave* and *true* man, I consent.

The allotment of lands being prepared in severalty for the Siletz Indians is doing much to elevate and encourage them. Some confusion will doubtless arise in dividing these lands, but nothing serious is apprehended.

The agency is much in need of mills; in fact, they are almost indispensable, both for the purpose of Indian and department use.

A large house for general meetings should be built. The schoolhouse, agents', and employés' houses all require repair. For the expense of which see "estimates."

GRAND RONDE RESERVATION.

(S. D. Reinhart, special commissary, in charge.)

Late Agent Lafollett was relieved, at his own request, August 22 last, the reasons given in his letter of resignation being "the interference of members of the Methodist Church." This agency having been assigned to that church, some unnecessary feeling has grown out of the assignment, owing to the establishment several years ago of a Catholic mission in the agency. It was understood between Secretary Delano, Dr. Harris, of the Methodist Church, and myself, and perhaps others, that this mission was to remain undisturbed; and, to satisfy the demand of Father Mesplie, of the Catholic Church, Chas. Lafollett, the acting agent, was recommended by Dr. Harris. Not being notified by the proper authorities of his responsibility to the Methodist Church, and supposing that he was allowed to remain as a "Catholic agent," Mr. Lafollett was unwilling to be questioned as to his official acts by members of the Methodist Church; hence his resignation. The present incumbent has the necessary business qualifications and good moral character, and is an efficient agent. Nevertheless, this question of agent should be settled at an early day.

The school has been discontinued until a manual-labor institution can be organized, which, with the abundant supply of lumber now available, may be accomplished at an early day, provided a reasonable appropriation be made for the erection of suitable building and support of teacher.

The agency buildings are now being repaired and will require no further appropriation for that purpose. The mills were old and useless for want of motive power, the dam having been washed away repeatedly, and as often rebuilt at enormous expense.

After careful examination and due deliberation upon the clamor of Indians for mills, and the indispensable necessity of the same, a general council of Indians, agent, and superintendent was called. The absence of funds applicable to such purpose being stated and apprehended by all parties interested, the proposition was made and fully explained to build a saw-mill on an eligible site near an abundant supply of timber, with this understanding, that all machinery and mechanical labor was to be paid for out of annuity and repair funds, the Indians to perform all such labor on the mill and contingencies as they were capable of, and the Department to furnish subsistence. This plan of operations was submitted to the Commissioner of Indian Affairs for his approval, which, for some reason, has been withheld, though not countermanded. The mill is completed, and is now making lumber, and has been built at a cost of about $4,500. The Indians faithfully performed their part of the agreement, cutting a race of sufficient capacity a distance of 600 yards. They are now very anxious for a flouring-mill, as evidenced during the council with Hon. F. R. Brunot during his late visit, and are willing that the necessary funds may be diverted from their annuity. Under this pressure I have ordered such parts of the old flouring-mill as are available, together with such other new machinery as may be necessary, to be transferred to a building attached to the new saw-mill, and put in running order without delay. In this way much expense will be saved by the use of the machinery of the saw-mill. The long-prayed-for allotment of lands to Indians in severalty will be made as soon as the surveys are approved by the Department at Washington, to which matter I beg to call your especial attention and speedy action. These people fully appreciate the good work of the Government in their behalf, and will not prove ungrateful or unfaithful when allowed to assume the privileges and responsibilities of citizenship. The people of this agency are a living demonstration of the possibility of civilizing Indians, and give back denial to the thoughtless and oft-repeated declaration of "Indian haters," that "good Indians are all under ground."

REF0064109

INDIANS NOT ON RESERVATIONS.

There are several bands of Indians scattered over Oregon that do not belong to any agency. Some of these bands have never been treated with, and are the real owners of the soil they occupy, or have been driven from. The Tilamooks and Clatsops formerly occupied that portion of the Pacific coast between the mouth of the Columbia River and the northern boundary of the "coast reservation." Their number is not definitely known to this office, but their wrongs have been heard and must be redressed. White men have actually crowded them on to the beach of the ocean, not leaving them country enough for graining purposes for the few horses they possess. There is also a small band on the Salmon River, and another on the Nestucca. These, however, are within the limits of the "coast reservation," and free from molestation, but are still living in old Indian style. It is, in this case, only a question of political humanity whether to attempt civilization or allow them to remain as now. They would consent to take land in severalty and receive in full pay for their claim to the country such amounts of money as will place them on a footing with reservation Indians.

Reference to the records of this office discloses the fact that Superintendent Dart made treaties in August, 1851, with these bands, together with other bands now broken up, or who have accepted benefits and protection from the Government by going into agencies, thereby relinquishing all claim to the country they formerly occupied, but that said treaties were never ratified.

It further appears that in 1855 Superintendent Joel Palmer met the representatives of all the various tribes occupying that portion of country west of the summit of the Coast range of mountains from the Columbia River to the southern boundary of Oregon in treaty council, and that a treaty was consummated with the said Indians, though never ratified by the Government.

There is no evidence to show that any of the said Indians above referred to, to wit, Clatsop, Tilamook, Salmon River, and Nestuccas, have ever received any benefits or annuities beyond a few presents at long intervals; hence it is clear that they have never ceded to the Government their country, and, since the country was not acquired by legitimate conquest, it is also clear that these people have rights that ought and will some day be secured to them.

Another band is now being oppressed and driven by white men from place to place in a small tract of country about thirty miles wide by forty miles long, covering the head-waters of the Umpqua River, in Southern Oregon. I have carefully examined the records, and sought all other information possible, and find that these Indians were never represented in any treaty council, and that the country above indicated has never been ceded by any band or tribe of Indians, nor acquired by legitimate conquest. Neither have these Indians ever acknowledged the authority of the United States, or received any consideration for their country.

If our Government intends to be just and uniform in its treatment of Indians, these people should be provided for without delay. Although they may not be the possessors of enough political power to secure to them the consideration of local politicians, they, at least, as original inheritors of the soil, have a "God-given 'right' to life, liberty, and the pursuit of happiness;" and no race, however strong, under a Government claiming to be established on principles of "equal and exact justice," should be permitted to trample on and exterminate a race whose misfortune it is to be "untutored and untaught," though possessing the mental power and innate manhood, if once developed, superior to other races that now enjoy the great and priceless boon of freedom and protection from oppressors of every kind.

As an officer of the United States Indian Department, I demand, in behalf of the Indians of Oregon, that their rights be regarded, and justice done them in some way, either by paying them for their lands, or allowing them to locate homes in common with the white men who are making the Indian country so valuable. This subject is one that concerns the welfare of thousands of white people settled on the lands still claimed by these Indians. The importance of prompt action is manifest, when it is known that some of them have already taken council of able lawyers, who give them encouragement to prosecute their claims. The Indians must be provided for, and the peace of the country secured as well.

There are several bands of Indians living on the Columbia River, all of whom have been parties to treaties, but have refused to comply with treaty stipulations, and who, under the ruling of Commissioner Parker, last June, have thereby forfeited all right and interest in and to lands and annuities as per treaty, and, having been represented in treaty council, have no claim to the country they occupy. If this be so, I ask what is to be done with them? They should not be allowed to remain where now located. This subject demands consideration, as also what disposition is to be made of such Indians as refuse to return to their agencies.

I have before called the attention of your office to this subject, but have received no instructions. Snake or Shoshone Indians are living in the vicinity of Camp Harney. They were subjugated three years ago, since which time they have been under charge of the military department. An effort was made to remove them to Yainax in 1869, but no authority being invested in the superintendent of Indian affairs to compel them, they persistently refused, and hence the failure.

A large tract of country has been withdrawn from sale and settlement for eighteen months, from March 10, 1871, within the boundaries of which I was instructed to locate for them a reservation. No funds having been appropriated to defray the expenses, I am obliged to await such time as funds shall be on hand applicable for such purpose. The welfare of these Indians, and the public necessities, suggest action on this subject.

THE MODOCS

belong by treaty to Klamath agency, and have been located thereon, but, owing to the overbearing disposition of the Klamath Indians, they refuse to remain. Unavailing efforts have been made to induce them to return, but they persist in occupying their original homes, and, in fact, set up claim thereto. During the past summer they have been a source of annoyance and alarm to the white settlers, and at one time hostilities appeared imminent.

The military commander at Fort Klamath made an unsuccessful effort to arrest a few of the headmen. Two commissioners were sent from the Indian Department, and a temporary arrangement made whereby hostilities were averted. They cannot be made to live on Klamath reservation on account of the ancient feuds with the Klamaths. They are willing to locate permanently on a small reservation of six miles square, lying on both sides of the Oregon and California, near the head of the Tule Lake. In equity they are entitled to a portion of the Kla-

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math and Modoc annuity, and need not necessarily be a burden to the Government. According to ruling of Commissioner, they have forfeited these rights. I would recommend that they be allowed a small reservation at the place indicated above, and also a *pro rata* division of the Klamath and Modoc treaty-funds for employés and annuities. Otherwise they will doubtless be a source of constant expense to the Government, and great annoyance to the white settlements near them. This proposition will be strenuously opposed by persons who are endeavoring to obtain a large land interest in that portion of the State. Though they may be somewhat responsible for not complying with the treaty, yet, to those familiar with Indian superstition, it is not strange or unreasonable that great charity should be extended to these people.

Actual experience demonstrates the impracticability of "consolidating" tribes of Indians, although in theory it looks well; and, if we seek to gratify the wishes of heartless white men, it can be made a complete success, as the weaker tribes are exterminated by the stronger, despite all efforts of agents to protect them. No people are more ambitious for power, nor exercise it with more tyranny, than do Indians. Under the present humane policy of the Government, the civilization of Indians is possible. To accomplish it, however, requires some definite, well defined, and well guarded permanent regulation, based not on theory, but on actual experience, and executed by men selected on account of their fitness for the work—men who are thoroughly Christianized, and have business qualification, united with enlarged views of duty; brave, strong, and true to the instinct of humanity, fully comprehending the whole economy of our Government; fired with ambition to do good by elevating a fast-decaying race to the plane of citizenship, and supported with the assurance that their term of office entirely depends on faithfully achieved success, not on the lapse of four years or the change of presidential administration. A new day begins with the Indian when such men are placed over them, and funds are furnished them to establish manual-labor schools, where more than books is taught; where the American language is laid on Indian tongues; where religion is made a motive-power in every human action, thus surely and permanently engrafting into Indian hearts and lives the great principles that govern men in the highest and best civilization of the age. In this way will be found the only approach to successfully combat and supplant their old superstitious ideas and practices of savage religion, medicine, marriage, merchandise of women, and the various inborn prejudices against our laws, usages, and customs. Then, too, another great hindering cause is the existence of the chieftainship and hereditary honors. Within two years a manifest advancement has been made. These Indians have been recognized as people, consulted as to the expenditure of funds, and in no instance have they disappointed the hopes of those in charge of them by unreasonable suggestions. On some agencies they have abandoned the Indian mode of making chiefs on account of hereditary right, and have taken pattern from white men by electing officers and making success depend on manhood. Also, the "old laws" for the adjustment of difficulties have been ignored and trial by jury instituted. Slavery has received an eternal quietus among them. Polygamy has been checked, and the sale of women prohibited, and within one year a new and encouraging interest is manifest in church and schools, especially in the latter, on account of the introduction of a new and original series of "object-charts," gotten up expressly for the Indians of Oregon by myself within the last year. This experiment was proposed to Commissioner Parker and had his sanction. The charts were ordered from

the house of Carlton & Lanahan, New York City, early in April last. The charts, being unlike any heretofore published, required new plates and engravings, thus augmenting cost and causing delay. The original design of having ten charts lithographed in colors was abandoned in part, and, on account of great expense, they were reluctantly cut down to eight in number, with but *one* in colors, to bring them within the resources of the superintendency. The total number furnished, 800 copies, (100 of each,) cost, delivered at this office, $553. These charts have been submitted to the criticism of every Indian teacher in the service in Oregon, and have received commendation, often expressed in the declaration that "they are worth more for teaching Indians than all the primers and books ever invented." Professors and teachers in schools have importuned for copies of sets for use of white children. They being the property of Oregon Indians, the request has been denied, except for one set, donated to the deaf-mute school of Salem. One copy of each chart has been furnished your office; also, one to each superintendent of Indian affairs of Montana, California, Washington Territory, and Nebraska. Faith in the experiment and a desire to benefit the Indian race have induced me to send these samples to other superintendents, without intending to do an act of injustice to our own friends. And if they should meet the approval elsewhere that they have with my people, we are not losers by having contributed somewhat to advancement in this indispensable auxiliary to civilization.

Theory alone is not sufficient to insure success, and the almost universal report of failures in common Indian schools has been the result of attempting to introduce knowledge into the Indian mind by the same modes that white children are taught. It is a well-known fact to those who have been personally acquainted with Indian character that they are apt at illustration, always able to give or receive information by signs, however rude. Something tangible to the senses seems necessary, and in fact indispensable, whereby to instruct these people. The charts are so simple and plain that the mind comprehends the meaning whenever the eye rests on the object. An old Indian declared a few days since that he had given up all idea of learning to read, but now "these new papers (meaning the charts) have come, I can steal some of the white man's sense, and know what he does." I believe the investment a good one, the experiment successful, and that a new start will be taken by all our Indian children and adults, and that another and more advanced series of object-charts will soon be required.

The allotment of land in severalty, now being prepared, is perhaps the greatest boon they have yet received, and has already done more to raise the drooping heads of these down-trodden people than anything that has hitherto been done for them by the Government of the United States. They start anew, and, with proper management, the tribal relation will soon disappear, and many of them come up to the level, politically, with their white neighbors. I would respectfully suggest, in this connection, that if any impediments now exist under the Constitution and law to their becoming citizens, that congressional action be had without delay to remove such barriers. Also that the laws regulating intercourse be codified and amended so that they can be understood and applied practically to the administration of justice between white men and Indians belonging to reservations, and who are not qualified to become citizens, especially the liquor laws.

The late visit of Hon. F. R. Brunot has been very beneficial and stimulating to the Indians, and especially on the three several agencies which he honored by visiting personally. His words of encouragement

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to these people have been remembered and treasured, and we hope for another visitation of like character.

Believing in the innate pride and ambition of the Indians to become white men in heart, and knowing full well that these people are close ob"vers and apt imitators, a convention was called to meet at this ofh. October 9, to be composed of acting agents and three Indian delegates from each agency.

Umatilla responded in person of Agent Cornoyer; Indians, Howlist-wan-pe, Winap-snoot, and Pierce.

Warm Springs: Captain Smith, agent; Indians, Mark, (head-chief,) Billy Chinook, and Pia-noose.

Siletz: Agent Palmer; Indians, Too-toot ney, Jack, Push-wash, and George Harney.

Grande Ronde: S. D. Reinhard, commissary in charge; Indians, Louis Lipsank, Joseph Hutchings, and Solomon Riggs.

Alsea sub-agency: Commissary Case, in charge; Indians, Jo Scott, Tyee Jim, Tyee John.

Klamath and Yainax were too distant to respond. Full proceedings will be forwarded at an early day.

That great good was accomplished no one doubts who took part in the convention. The Indians were much encouraged by what they saw at the State fair, then in active operation, also with the speeches made to them by distinguished gentlemen, among them Hon. George H. Williams, ex-United States Senator. Nearly every minister in the city, besides visitors from other parts of the State, addressed them. Perhaps the most appreciated lecture was delivered by Mrs. B. H. Bowman, a teacher in this city, in which many practical ideas were advanced, bearing directly on Indian civilization.

The Indians have heretofore been adjudged by the worthless vagabonds that escape from agencies, and, by lewdness and dissipation, incur the displeasure of the better portion of society. But these Indian delegates have won the good will, respect, and confidence of our white citizens, and demonstrated the transforming power of civilization over savages by their manly bearing, good behavior, personal appearance, and strong, logical speeches, which some of them delivered in a strange combination of Indian and American language, and with Indian oratory, often winning from the audience enthusiastic applause; the agents and Indians getting more interested as the convention proceeded for seven days, each session "better than the last." The churches, schools, colleges, and other public institutions were open to our delegates, and every facility offered by the citizens to make these people realize that the time had come when neither color nor race were barriers to the respect and consideration of mankind.

No event in connection with the Indian affairs of this State has ever produced so much enthusiasm, so much interest among white people, so much ambition among Indians, as has this convention, which finally culminated in a grand public meeting in the largest church in the city, densely crowded, continued until a late hour, and was finally adjourned against the protest of the citizens who had taken so much interest in our people. During the convention agents' meetings with the superintendents were held, and after comparing notes and exchanging views on the various subjects pertaining to Indian affairs, among other propositions agreed upon to be recommended was, after the present officers' time should expire, that the welfare of the Indians suggested that it would be good policy to select superintendents and agents for their fitness for the work, they to hold office during life, (subject, of course, to

impeachment,) and that an allowance of $2,000 per annum and subsistence be made for agents, and $4,000 for superintendent; that physicians serving the Department should be allowed at least $1,200 per annum and subsistence; that every agency should have a commissary clerk, at $1,000 per annum and subsistence; that agents should have the same control and power over visiting and truant Indians upon their agencies that they have over their own Indians; that tribal relations should be broken up, and the people admitted to citizenship as fast as they were qualified. Believing that our Government intends well by these people, and will do justice to them by furnishing the necessary funds to advance their interests, I would respectfully submit the accompanying statistical table, marked A, together with estimate required to carry out the policy lately inaugurated, of feeding and educating instead of killing, of building up instead of trampling down, of encouraging instead of enslaving these people.

These estimates are not exorbitant, and nothing less will fully meet the demand. With full appreciation of the prompt support of superiors in office, and words of commendation for subordinates, and a hope for another year of progress and prosperity in the affairs of this superintendency, I am, most respectfully, your obedient servant,

A. B. MEACHAM,
Superintendent of Indian Affairs in Oregon.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 13.

WARM SPRINGS AGENCY,
September 1, 1871.

SIR: I have the honor to submit the following report of the condition of Indian affairs at this agency from October 31, 1871, the date of assuming the duties of agent, to the present time.

After a careful enumeration of the Indians known to belong to this reservation, I find as follows: Of Wascos, 154 males, 134 females; Warm Springs, 131 males, 158 females; Tenninos, 16 males, 23 females; making an aggregate of 616 souls; of this number 128 are known to be absent *without permission*, as was more fully set forth in my communication to you under date of August 18, 1871.

I regret that I am not able to give a more favorable account of our agricultural prosperity. When I assumed charge here last fall there was only 120 bushels of wheat on hand for the subsistence of the infirm Indians during the winter; consequently I was not only compelled to purchase seed-wheat in the spring, but oats and hay for the department stock; and this season the department has not raised one pound of any kind of grain, although the usual amount of ground was properly cultivated.

The Indians had in cultivation about 700 acres; they raised over 1,000 bushels of wheat, besides oats, corn, and vegetables, though not more than one in every three raised anything. The principal yield was on the Schittack River, which affords but a limited amount of tillable land. All the other streams on which farms are located have been dry during the summer months. As soon as I was aware of the failure of crops I gave the Indians permission to go to Turn-Water, near the Dal-

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les, after salmon, and furnished them with several tons of salt; they succeeded in securing over 35,000 pounds of salt and dried salmon; they have also secured an ample supply of roots, an excellent substitute for bread, and a large majority are now in the mountains after game; therefore I do not think any of them will require subsistence from the Government, except it be a few very old persons, or the winter should be unusually severe.

You will see by my statistical reports that these Indians are well supplied with horses, the present number being greatly in excess of former reports, while there is a decrease in the number of their cattle in a corresponding ratio. I am now trying to induce them to dispose of their surplus horses and invest the proceeds in something more beneficial, but as they believe that the larger the band of horses that they can call their own, the greater the honor attached to the owner, I have little hopes of success; while at the same time they will readily dispose of their cattle, especially for saddles, with which they are most all supplied. I shall stop, if possible, the further sale by them of cattle. I have had one frame house built for them this season, and bedsteads, tables, chairs, and benches, as they are called for; also they have been furnished window-frames and sash complete for their houses, and the demand for them as well as rough furniture is steadily on the increase, a gratifying evidence of their progress.

I found on my return Hop-to-wit, or Jacob Thomas, a native Wasco, in charge of the day-school. He remained in charge until July 31, 1871. Under his managment there has been great improvement in the scholars, though he labored under the same disadvantages as all teachers under the present system, that of the intercourse of children with their parents out of school hours; this great draw-back I now propose to remedy, provided I am furnished with the means. I now have a new school-house well under way, and which I expect soon to have completed, where ample provision is made to board and lodge all the scholars, as well as instruct the girls and women in household duties, the latter to be under the supervision of a lady. I had proposed that the parents of the scholars would contribute for the subsistence of their children while at school, and they were all very willing to do so, but as their crops are a failure I am compelled to abandon this intention and depend entirely on the Government to make provision for the support of these children while at school, as I am convinced, after four years' experience, that this is the only way these children can be advanced.

I am very much gratified to be able to report the very great success of our Sabbath-school; all the Indians manifest great interest in its teachings, and this interest seems to be steadily on the increase, with both old and young. I have organized a Bible-class having some fifteen members, who read a chapter, and then it is fully explained to them; in these labors I receive great assistance from the employés and their families.

The health of the Indians has been as good as could be expected under existing circumstances; comparatively few deaths have occurred, though a majority of these were those we could least afford to lose.

I think a majority of the Indians now employ the physician provided for them, and are dispensing with their native doctors. I have been in the habit of issuing tea, sugar, and rice to the sick; this is very essential, as their own food is not at all suitable for them during convalescence.

Notwithstanding the failure of crops, which is so much calculated to discourage an Indian, I am able to report them as being generally contented and happy; the proposed allotment of lands meets their hearty

approbation, as they have a great desire to become the permanent owners of their own farms. In this connection I will state that I have lately found an excellent tract of land about twenty miles from the agency, and designated by the Indians as the Sin-e-marsh country, which will afford a large number of farms, and from appearances, and from all I can learn, crops will be almost sure and the yield ample; the visit of the Hon. F. R. Brunot, president of the board of Indian commissioners, to this agency, also gave them great encouragement, not only for the manner in which he addressed them, but they now believe that the President of the United States has their welfare at heart, by reason of his sending a man of such a "good heart" to talk with them, and they are now determined to improve themselves, and come up to the standard of the white man if possible; and as an earnest of this, there are a number of young men who are desirous of learning the different trades carried on here, but they are not able to give their time to the work and support themselves, and as there is no provision for this purpose I am unable to aid them. If provision could be made for board, lodging, and clothing of apprentices, it would be of great benefit to the Indians on this reservation. At the present time I have an Indian at work in the harness-shop to whom I have been paying $1 25 per day; he can make a good set of harness after it has been cut out; he repairs all the harness both for the department and the Indians, and also does all the repairing of boots and shoes for the Indians; as far as repairing is concerned he fills the place of a good workman, and by his example stimulates others of his race to become mechanics.

I respectfully call your attention to the various reports of the employés herewith submitted, for information in detail in their respective departments.

In conclusion, I desire to acknowledge the promptness with which you have always abundantly supplied everything necessary for the welfare of these Indians, and they very quickly notice the contrast, in both quality and quantity, of the annuities now furnished, from what it was during former administrations of the superintendency, and they are encouraged accordingly.

Very respectfully, your obedient servant,

JOHN SMITH,
United States Indian Agent.

Hon. A. B. MEACHAM,
Superintendent of Indian Affairs, Salem, Oregon.

No. 14.

WARM SPRINGS AGENCY, *July* 31, 1871.

SIR: I have the honor to submit the following as my annual report:

I have held school steadily since my last report, made to your predecessor, with the exception of a short intermission during the Christmas holidays. The attendance of scholars has been regular, and, notwithstanding the great drawbacks under which a teacher of Indian children labors, with the present system of day-schools there has been considerable progress made, and under the new system proposed by you, of boarding and lodging the scholars, they will rapidly advance. The average attendance during the year has been about seventeen daily. With

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what experience I have had, I am convinced the only way to permanently advance these children is to keep them entirely away from their parents.

Very respectfully,

JACOB THOMAS,
Teacher.

JOHN SMITH, Esq.,
United States Indian Agent.

No. 15.

UMATILLA INDIAN AGENCY,
Oregon, August 29, 1871.

SIR: In accordance with the regulations of the Indian Department, and circulars from the Department of the Interior, Office of Indian Affairs, dated August 1, 1871, I have the honor to submit my first annual report of the condition of Indian affairs at this agency.

On the 1st day of May last I relieved First Lieutenant W. H. Boyle, United States Army, and assumed charge of this agency. I am unable to state anything in relation to the prosperity of these Indians from the date of the last annual report of my predecessor up to the time of my taking charge. I will therefore confine myself to their condition at that time and the short period that has elapsed since.

I found the agency buildings (so-called) in a most dilapidated condition, dangerous to inhabit much longer. I would therefore most earnestly and respectfully recommend that an appropriation be made by Congress to assist in the erection of new buildings; and I would respectfully suggest that they be erected at a point nearer the mills, which will enable the agent to superintend the work at the mills every day; located as we now are, seven miles from the mills, it is impracticable for him to do so. At the time of my taking charge I found that the mill-dam had been entirely swept away during the last spring freshet, and the saw-mill considerably out of repair. I at once went to work and had the saw-mill temporarily repaired; the dam, however, could not be replaced until low water, and I am now having a new dam put in and expect to have both the saw and flour mills running in a short time.

The stock turned over to me by my predecessor consisted of fourteen horses and mules, only six of which, viz, five horses and one mule, were serviceable as work-animals, and five head of very old oxen, totally unfit for service, having been in use on the reservation about twelve years. One of the oxen was stolen and butchered last June; I caused the thief to be arrested and he is now awaiting his trial at the next term of court in November, but I was unable to recover the value of the animal. We are greatly in need of five or six yoke of work-oxen.

Our harvest is now complete, and I am sorry to state that the yield does not nearly meet my expectations. On the department farm the oats are very light, and no wheat was sown this year by my predecessor, and at the time I took charge it was too late to do so. The Indians' crops are also very light, caused by the extreme drought during the months of May, June, and July. We were also visited about the last of July with a most tremendous hurricane or tornado, accompanied by a terrific hail-storm, which did great damage to the standing crops. However, having been able to secure a considerable amount of hay, I

hope to be able to feed the Government stock during the coming winter. It will be necessary, however, to purchase some wheat in the spring to issue to the Indians for seed. It is impossible at this time to make more than an estimate of the amount of grain raised by the Indians, but I trust that, notwithstanding the partial failure of the crop and its destruction by the storm, that they will have sufficient to carry them through the winter without suffering. For an estimate of crops, &c., see accompanying "statistical return of farming."

The fences on the department farm were in very bad condition, and also on the farms of the Indians. I have caused to be made about 1,000 rails, and have placed them around the department farm, thereby securing our crop this season.

The commissioners appointed by the President of the United States, in accordance with a joint resolution of Congress approved July 1, 1870, to negotiate with the Indians on this reservation, with a view of ascertaining on what terms said Indians would vacate the same, or take lands in severalty, met at this agency on the 7th day of August and held a council with the Indians, which lasted all the week. Hon. F. R. Brunot, president of the board of Indian commissioners, and Mr. T. H. Cree, his secretary, were also present during the entire council. The object of the resolution of Congress was fully explained to the Indians by the commissioners, and at the same time they were told that it was a matter on which, after duly taking into consideration all the circumstances, they must make up their own minds; and great care was taken by the commissioners, in accordance with the instructions of Hon. E. S. Parker, Commissioner of Indian Affairs, that the Indians fully understood the propositions presented, and that no outside influence was brought to bear to induce them to agree to anything they might hereafter regret. After the matter had been fully discussed, the Indians declared that they would not part with their present reservation, and none of them expressed a wish to take their lands in severalty. A full report of the action of the commissioners will doubtless be forwarded by them at an early date.

The constant fear and expectation of the Indians that they would soon be removed from here has been a great drawback in the past, but now that the matter is settled that they will remain on their present reservation it is hoped that they will go to work and improve their farms.

In a former part of this report I alluded to the condition of the agency buildings, and suggested the necessity of an appropriation being asked for the erection of new buildings. This I find has been reported upon several times by former agents, and the matter urged upon the attention of the Department at Washington; but in consequence of a doubt existing in their minds as to the permanency of this reservation the matter has been laid over until that question should be determined. It now being permanently settled by the action of the council, and the refusal on the part of the Indians to give up their present home, I would beg leave respectfully to call the attention of the Department to the report of my predecessor, Lieutenant W. H. Boyle, made on the 26th day of January, 1871, in answer to a letter of honorable Commissioner of Indian Affairs, dated December 29, 1870, calling for the same, and hope that it may receive the immediate attention of the Department.

Shortly after taking charge of the agency I was notified by you that a contract had been made and approved for the survey of this reservation, and on the 9th day of May last Mr. Z. F. Moody, deputy United

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States surveyor, reported to me and showed me his contract and instructions. Mr. Moody at once commenced work, and about the latter part of the month of June he informed me that he had completed his contract; that he had run and marked the boundary line of the reservation, and had also sectionized a portion of the arable land on the same. But as no maps or field-notes of the survey have been placed in my possession, I do not know precisely what portion of the same has been surveyed. I would respectfully recommend that, as soon as practicable, a map of the same be obtained from the surveyor general of Oregon for the use of this office.

Although there has been considerable sickness among the Indians during the past few months, there have been but few cases of a dangerous character, nearly all being of a mild type, yielding readily to the treatment of the physician; and I am happy to say that at the present time their sanitary condition is generally good.

In addition to what I have stated in a former part of this report in reference to the mills, I would recommend that the saw-mill be removed to a point farther up the river, where it would be accessible to the timber, and thus avoid the great outlay now necessary to procure logs, which have now to be hauled a distance of over seven miles. This I think would only require an additional appropriation of $500.

I much regret that the present condition of the school at this agency does not meet my wishes. I have, since I took charge, strenuously urged upon the chiefs and head-men to assist me in my endeavors to get the Indians to send their children to school, and have tried to impress upon their minds the advantages that would accrue to them by their so doing. In my exertions in this behalf I have received the hearty assistance and co-operation of the Rev. Father Vermeersch. Some of the chiefs and head-men have promised that as soon as their people return from hunting and fishing that they will give me what assistance they can. The school has been closed for a few weeks as it was impracticable to carry it on during the late council, and after the council most of the scholars were taken by their parents to accompany them to the mountains for a short time during their regular hunt. During the vacation the Rev. Father Vermeersch has visited Portland for the purpose of consulting his bishop in regard to the spiritual condition of the Indians. I have delayed my report until I could have the report of the Rev. Father Vermeersch, which I have just received, and to which I would respectfully refer you for a more detailed account of the school and the moral and spiritual condition of the Indians under my charge.

Very respectfully, your obedient servant,

N. A. CORNOYER,
United States Indian Agent.

Hon. A. B. MEACHAM,
Superintendent of Indian Affairs, Salem, Oregon.

No. 16.

UMATILLA INDIAN AGENCY,
Oregon, September 6, 1871.

SIR: I have the pleasure, in accordance with your request, to submit the following report of the school for the year 1870–'71:

During the winter season the number of scholars amounted to 23,

but in summer it was reduced to 16, viz, 9 boys and 7 girls. The school on this agency being simply a day-school is certainly insufficient for the rapid civilization of the Indians; but, after all, no unbiased man can deny that it has effected a great deal of good. The children that have frequented it are certainly more civil, better dressed, and more modest in their behavior than they were before. I hope that this year I shall be able to increase the number of scholars; and I have made efforts to procure the assistance of another competent teacher.

Now that it is decided that our Indians will remain on this reservation, I have confidence that the Indian Department will take steps to establish the school on the basis of a "manual-labor school," the only system by which the real civilization of the savage can be advanced and secured.

I am pleased to state that our Indians seem to take more interest than before in their spiritual welfare. The services on Sunday are better frequented, and many more have joined the church. You are aware that their conduct and behavior are generally good. Let us hope that their good example and the light of the Gospel may have a good influence over the minds of those who are yet buried in the darkness of paganism, and that finally all will submit to the civilizing influences of Christianity.

Respectfully yours,

G. A. VERMEERSCH.

N. A. CORNOYER, Esq.,
United States Indian Agent.

No. 17.

ONEATTA, YAQUINA BAY AGENCY,
October 1, 1871.

SIR: I have the honor of submitting this my eighth and last annual report of the affairs of Siletz agency.

I closed my term of service as agent on the 1st day of May, 1871, at which time, as you are already aware, I turned over the agency to my successor, Hon. Joel Palmer. Since then I have been busily engaged in making up my final papers. This task, I regret to say, is not yet entirely finished. The delay has been owing to some irregularities, occasioned by a change of employés, and to other causes over which I have had no control. I shall now, however, push the work forward with all possible dispatch, and shall soon have my papers fully completed. I ask, for that purpose, your indulgence, and that of the Department, for a short time.

I presume it will hardly be expected that I should at this time enter into the usual details concerning the affairs of the agency. All the important facts which have not been communicated to the Department by myself heretofore will undoubtedly be embodied in the first annual report of my successor. He will find it convenient, if not necessary, in introducing himself officially to the Department, to give some sort of a summary of the condition of the affairs of the agency at the time he took charge. I feel therefore that it would be altogether a work of supererogation for me to go over that ground in detail. As this is my last report, after a somewhat protracted term of service in charge of Siletz agency, I think it not inappropriate that I should present here a few statements

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of facts in the history of the dealings of the Government with these Indians, in order to show some of the difficulties with which I have had to struggle. I shall also presume somewhat upon your indulgence by offering some suggestions, prompted by my own experience, concerning the future management of the Indians over whom I have so long had control.

I have had charge of Siletz agency for eight years, and in that time have had to encounter many stubborn obstacles to the successful management of its concerns. I think, too, that I may say, without vanity, that I have *overcome* many such obstacles. It is not an easy matter, even under the most favorable circumstances and with all possible helps, to conduct successfully the affairs of an Indian agency. To a race accustomed, as the Indians have been, to the licentious freedom of the savage state, the restraints and dull routine of a reservation are almost intolerably irksome. It is not wonderful, therefore, that they should be often fractious and impatient of control, or that, even when reduced to complete submission to the regulations imposed upon them, they should, in many instances, become sullen and unteachable. To manage such a people in such a condition with any degree of success requires unceasing, anxious labor. Yet this is the duty imposed upon almost every Indian agent in the United States. But in addition to these difficulties, which are incident to Indian management everywhere, there are some which are peculiar to Siletz agency. There are at this agency some fourteen tribes and parts of tribes of Indians, numbering, in the aggregate, at the time I took charge, about 2,500. Separate treaties were made with all of these different tribes in 1855, at the conclusion of what is known as the "Rogue River War," in Southern Oregon. Some of these treaties have been, in part, confirmed and complied with by the United States Government, but most of them have been entirely and persistently disregarded. In expectation, however, of the immediate ratification of all the stipulations entered into, the Indians were all removed from their lands in the Rogue River country to Siletz reservation at the close of the war above referred to. Here they have been kept ever since as prisoners of war, supported by a removal and subsistence fund, appropriations for which, varying from $10,000 to $30,000, have been annually made by Congress. For sixteen years this scant, irregular, and uncertain charity, doled out to them from time to time, has been the only evidence they have received that they were not utterly forgotten by the Government. For sixteen years they have been fed upon promises that were made only to be broken, and their hearts have sickened with "hope deferred." For sixteen years they have seen the white man gathering in annually his golden harvests from the lands which they surrendered; and for all those sixteen long, weary years, they have waited, and waited in vain for the fulfillment of the solemn pledges with which the white man bought those lands. What wonder is it that, suspicious and distrustful as they are by nature, they should, under such tuition, cease to have any faith in the white man's word, or to heed his solemn preachments about education and civilization? Who can blame them if, after such an experience, they come to regard the whole white race, from the Great Father down, as a race of liars and cheats, using their superior knowledge to defraud the poor Indian? And is it amazing that, with such an eminent example before them, they should grow treacherous and deceitful as they grow in knowledge; or, that they should use every possible exertion to escape from the restraints which, as they believe, the white man has imposed upon them only for the purpose of defrauding them? In my judgment, it is safe to

assert that by far the greater part of their restiveness and indocility is justly attributable to this cause. I am fully satisfied that it has more than doubled the difficulty of controlling and managing them for the past eight years. So thoroughly have I appreciated this fact, that I have again and again urged, in my annual reports, the necessity of entering into treaties with the Indians at this agency who are not now parties to any stipulations. Feeling, as I do, that the neglect with which these Indians have been treated in this particular has been most unwise as well as grossly unjust, I cannot permit this last opportunity of expressing myself officially on the subject to pass without again earnestly urging a speedy correction of this grievous error and wrong.

Notwithstanding the many embarrassments with which I have had to contend in the management of the affairs of this agency, I am fully satisfied that no Indians on this coast have made any more rapid advancement than those under my charge, in industry and civilization. When I entered upon the discharge of my duties as agent, eight years ago, I found the Indians in almost a wild state, kept together and controlled by military force. This condition of things rapidly disappeared, and for the past four or five years I have succeeded in keeping the Indians generally upon the reservation, and in controlling them without any other aid than a very small corps of employés. And when I turned over the agency to my successor the state of discipline was far better than it was at any time when the agent had the assistance of a detachment of soldiers to enforce his orders. Besides, the Indians have, many of them, attained a comparatively high degree of proficiency in the useful arts. About all the mechanical work needed on the reservation can now be done by them. Indeed, so great has been the improvement among them in every respect that, in my judgment, many of them are to-day capable of becoming citizens of the United States, and should be admitted to citizenship as soon as circumstances will permit. Knowing as I do the liberality of your views on the subject of the equality of men, I feel confident that you will spare no effort in your power to bring about this state of things at as early a day as possible.

Before closing this report permit me to make one suggestion as to the management of the Indian agencies under the system lately adopted by the Government. I am satisfied that under this system it would be a matter of economy, as well as a benefit to the Indians, to place the whole subject under the immediate control of the superintendent, doing away with agents entirely. Each reservation could be managed by a subagent appointed by the superintendent, and subject to his supervision and control. The superintendent should then be held strictly responsible for the management of the reservations or agencies within his jurisdiction, and the various sub-agents and employés should be made accountable to him alone. The disbursements could be made by the superintendent, and the accounts for the whole superintendency could be kept in his office. The advantages of this system would, undoubtedly, be great. It would reduce considerably the machinery of the Indian Department, and would simplify all its processes. Besides, it would render those who had the management of the different reservations amenable for their conduct not to a distant authority, but to one at home. Their acts would thus be judged, and condemned or approved, as the case might require, in every instance by one who would have, to a great extent, a personal acquaintance with all the circumstances. Under the present arrangement the Indian Department is little better than a gigantic circumlocution office, in which everything is done by indirect and circuitous methods. Every agent renders his account, and is respon-

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sible (nominally) to the central office at Washington, and not to his immediate superior. In this labyrinth of routine and red-tape official incompetency and dishonesty may often hide securely. On the other hand, wise management and worth frequently escape notice altogether or receive censure instead of commendation. In fact, there are in each superintendency so many different centers of power and influence, each of which must be watched from the head of the department, that the view is distracted and bewildered, and official accountability degenerates into a mere farce. The superintendent, though he has a sort of supervision of the different agencies, is yet really powerless to correct abuses which may come to his notice. His subordinates are not responsible to him, and he can do no more than report their incompetence or misconduct to the common superior of all, and then await the tedious processes of circumlocution. His jurisdiction is, in fact, merely formal, rather than actual, and he is not responsible for the conduct of his subordinates; there is but little motive for him to exercise even the slight power which he has. The only remedy is to give him full authority over all the agents and sub-agents, and to make him personally accountable for their official acts.

I think that the necessity for this change is now more urgent than ever before. As a religious element has been infused into the management of Indian affairs, and as agents are appointed upon the recommendations of the different churches, there is danger that, in the search for piety in those who aspire to office, certain other very respectable and necessary qualities may be lost sight of. It is quite as needful that appointees should have some talent for affairs as that they should have the spirit and form of godliness, yet the former does not always accompany the latter. Many very good and pious men are but children in the business of the world. It is also a fact of common experience that if religious bodies are left to select men for responsible positions of any sort, they are apt to choose them more on account of their zeal in the service of God or of some gift of exhortation or prayer, than on account of capability for business. I know that thus far the President has been very fortunate in his selections of men to carry out his new "Indian policy," but depending, as he must, upon the recommendation of church organizations in these matters, he is liable hereafter to make the mistake I have mentioned, and appoint men to office whose piety constitutes their only fitness for the positions they are called upon to fill. It is in view of this danger that I particularly recommend the propriety of making the change suggested above.

With many thanks for the distinguished consideration which I have received at your hands in my official dealings with you, I have the honor to be, your most obedient servant,

BEN. SIMPSON,
Late United States Indian Agent.

Hon. A. B. MEACHAM,
Superintendent Indian Affairs in Oregon.

No. 18.

OFFICE SILETZ AGENCY,
September 9, 1841.

SIR: I have the honor to submit the following as my first annual report of the affairs of this agency. In making this, my first report, I

may not be able to set forth all the facts that ought to be known in order to induce the proper kind of legislation to secure the wants of the Indians upon this reservation, and that kind to which they are justly entitled.

If we take the Indians of this agency as a criterion by which to judge of the merits of the civilizing progress for the last sixteen years, there is but little to encourage us, for while a little improvement may have been made among a portion in regard to apparel and ordinary work in the field, it is difficult conceiving of a people who have sunk lower in the scale of morals and all the vices to which civilized or savage people can reach, than is found among these Indians. If there be an honest or virtuous male or female among them, it is an exception rather than a rule. The child is educated from its infancy to steal. The women are bought and sold like cattle, and, as a general rule, the number of wives owned by the man is limited by his means to purchase, the price ranging from ten strings of aroquois shells of ten each, to five horses. The daughters are loaned, hired, or sold at from twelve to sixteen years of age, as inducements are offered, sometimes for one night, one month, a year, or a bona fide sale, the purchaser casting her off at pleasure, and when so cast off or divorced, the property originally paid must be refunded. The feelings of the girl or woman are seldom consulted. If they have no parents, the nearest of kin, or, if no relations, the heads of the family or tribe to which they belong, make the sale and receive the purchase-price; and it is often the case, after a woman has been thus disposed of and matters settled, that another relative or tribal claimant makes a demand upon the purchaser, and an additional amount must be paid. This plurality of wife system, and the recognized right of the man to cast off the bands, is a fruitful source of contention, for it is often that the woman is returned for the purpose alone of securing a return of the property or gifts originally paid; and one of the worst features of this degrading system is, that it extends to the whites, who have been their teachers in many of these debasing vices.

Considerable progress has been made in the surveys, but the dense growth of fern, brush, and weeds, and the circuitous course of streams, with precipitous cliffs and mountain ranges, renders it a slow and tedious task. I have had detailed one and sometimes two persons to accompany the surveyors, to aid in marking lines and designating corners; yet with even this precaution, I fear it will be difficult tracing lines another season, as fires have been raging through the uncultivated portions of the agency, and in many localities have obliterated every trace of surveys.

Much interest is manifested among the Indians in relation to the allotment of land, but we cannot hope to amicably adjust the conflicting interests involved until a saw-mill is erected, so as to obtain lumber to build them houses, in lieu of those to be vacated when land is assigned them in severalty. At the central or home farm, the greatest number of the Indians are residing upon the land best adapted to the use of a manual-labor school and for agency purposes. The Government buildings are located upon this tract, as are also about sixty Indian families; and even if this were alloted to Indians, the greater number of them would be compelled to rebuild, as they are now huddled together in small villages of from ten to fifteen families. The character of the buildings belonging to Government is not such as can be conveniently removed, and in fact many of them are too much dilapidated to be longer fit for habitation; and the site now occupied is probably the best

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location on the agency for such purposes, being nearly central between the upper and lower farms, the extremes being about twelve miles; besides, this is the largest body of land suitable for cultivation. The system of farming heretofore adopted has been to generally have large fields, bordered on one side by the river, and these fields cultivated by from ten to fifteen different families, each having their separate tracts designated by stakes or strips of uncultivated land; but when the allotment of land is made, it will involve the necessity of much additional fencing; in fact nearly all the fence upon the reservation must be rebuilt, for in addition to the fact that changes are to be made, nearly all the fencing is so old and so much decayed, that but little remains sufficiently sound to make into new fence. Had we provisions with which to subsist them, the Indians might be induced to make rails the coming winter for new fence, and a portion might also be employed in clearing off brush-land, which, when assigned to Indians, would place them upon an equal footing with those who obtain prairie and lands already improved.

The absence of teams among the Indians is a constant source of trouble and embarrassment, it being very difficult, with the limited number of agency teams, to distribute them so as to even partially meet the requirements of the Indians. The work-animals belonging to this agency, both horses and cattle, with but few exceptions, are entirely worn out and unfit for service; many of the oxen are so old they cannot masticate dry food, some of them partially and a few totally blind, and I fear quite a number will perish the coming winter from sheer old age. The horses are, many of them, quite old and badly stiffened by hard and constant usage.

All the feed, harness, wagons, plows, harrows, &c., in fact all agricultural implements, and the expense connected with keeping them in a condition to use, has been borne by the Government, and in the event an Indian produces more than he requires to subsist upon, he disposes of the overplus to whomsoever will pay most, thus losing the lesson of self-reliance; for when he desires his ground plowed, his grain hauled, or any other team-work performed, he calls upon the agent; so, also, if he has use for any agricultural implements of any description, he calls upon the agent, and seldom returns any tools so obtained unless specially required to do so. We greatly need some thirty or forty span of horses, with wagons, harness, plows, &c., yet these implements might be manufactured in the shops upon the agency, so as to teach some of the young Indians in each of these branches of industry, or, perhaps, a more effective method would be to apprentice them to mechanics off the reservation and away from the superstitious influences of their people. With the foul condition of the cultivated portions of the agency, at least ten additional plow-teams should be started this fall, and by this effort to assist the Indians we would remove great doubt from their minds and encourage them to put forth new efforts in agricultural pursuits.

The present has been a very disastrous season for farming operations upon this agency. The continued rains until the 10th of June so retarded the putting in of crops, that nearly every variety is too late to fully mature; besides, several severe frosts about the first of the present month destroyed the greater portion of the potato crop, and, in fact, all varieties of vines, and much injured the corn and beans. The hay crop was good, but the quantity of meadow is entirely inadequate to the requirements of the agency. The early sown oats yielded a pretty fair crop, but little, however, was sown for Government use until after my arrival, and I fear that sown after the date of my assuming charge will

but partially mature. For further information upon this subject, I will respectfully refer you to the statistical return of farming herewith submitted.

No successful effort seems to have been made to induce these Indians to obtain domestic animals. With the exception of George Harney, a young Rogue River chief, who has nine head of stock cattle, not a single head of the cow kind is owned by any of these tribes, and, with but few exceptions, no horses are owned by them suitable to work.

It was contemplated, at the time of selecting this coast reservation, to purchase, for the benefit of the Indians to be located here, herds of cattle and sheep, believing then, as I do now, that these Indians could be more easily induced to become a pastoral or stock-raising people than as exclusive cultivators of the soil. Quite extensive tracts of tide-lands are situated upon this reservation, along the shores of the Siletz, Nestucca, and Salmon Rivers, and rolling sand-hills, coated with nutritious grasses, abound along that portion of the sea-coast, and the adjacent mountain slopes and valleys all afford the best of grazing for cattle, sheep, and goats. If one-fourth the amount that has been thrown away in the purchase of trinkets and useless farming implements, and in unprofitable experiments, now visible at every turn, had been expended in the purchase of that kind of stock, even ten years ago, if properly directed, would have made this a wealthy and prosperous people, and with the additional advantage of the allotment of land in severalty, as originally contemplated, furnishing each family with one or two cows, would have given them an individual interest in their homes that would have made a strong contrast to the roving, thriftless people they now are. It is not yet too late to attempt this policy among them, although much more difficult to accomplish at this late date, as the same number of cattle or other stock could have been purchased then for one-half the sum now demanded. Still, if Congress could be induced to make an appropriation of four or five thousand dollars for the purchase of stock for these Indians, it would, in the end, be great economy to do so.

The early construction of a saw-mill upon this agency is a matter of the greatest importance. The Government buildings as well as those of the Indians are generally very much dilapidated, and many so far decayed that the expense of repairing would almost be equal to that of rebuilding; besides, the changes of residence, in consequence of the allotment of land, will require the erection of many new buildings, and a little interest exhibited in the style and manner of erecting these buildings will do much toward making the homes of the Indians attractive, and aid materially in reforming and changing their reckless habits. I therefore earnestly desire and hope that an appropriation for this purpose may be secured. Under the circumstances, it is my opinion that a portable steam-mill would be preferable to any other, and would cost, with the addition of transportation, about three or four thousand dollars. There is an old excuse of a mill at the upper farm, six miles distant, but it is hardly worth repairing, though, if repaired, it may be made to saw a sufficient quantity of lumber to supply the demands of that station.

The only means we now have of obtaining lumber is to purchase of the Oneatta mills, situated on the Yaquina Bay, boating it up the bay seven or eight miles to the mouth of Depot Slough, thence up the slough three miles, to Premier mill, and from that point hauling over a mountainous road, fording the Siletz River, to the agency, a slow, tedious, and

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expensive method of obtaining lumber; besides, during a portion of the winter season, it is impossible to cross the river with wagons. We will also require a flouring-mill, as the one reported as such, recently built, is useless for any purpose; the building, with proper improvements, may be made a dwelling, but it is difficult to imagine any useful purpose to which the mill could be applied upon this agency. The horse-power may be made useful to propel a lathe or some such purpose. The samples of wheat grown here the present season warrants us in believing that it can be produced in sufficient quantities to meet all the requirements of the agency. At present, all the flour consumed upon the reservation is hauled from King's Valley, a distance by nearest wagon-road of not less than fifty miles. For a time the steam-power of the saw-mill, if one is obtained, might be applied to propel the grist-mill; still, it would be better to have them separate, and in that event it would probably require an appropriation of from $3,500 to $4,000. There are several streams upon the reservation suited to mill-power, but none applicable convenient to the home or central farm. It appears that an effort was made by Agent Metcalf to erect a mill upon a stream emptying into Siletz River, about one mile distant from the agency buildings, and quite an expenditure of Government funds seems to have been made, but it was found that the back-water from the river destroyed the power at the only times when the stream afforded a column of water sufficient to run the mill, and the enterprise failed, and the entire expense, whatever it was, was lost to both the Government and Indians. The burrs are still there, exposed to the elements, and the dam partially washed away.

I have recently been examining the Siletz River as to the feasibility of the construction of a dam across that stream about one and a quarter miles above the agency buildings, and the opening of a race to intersect the river again about one-fourth of a mile below, the entire distance of the race being, perhaps, a little more than a mile and a half, while the circuitous course of the river between these two points is not less than seven miles, with a continued succession of rapids. We have no instruments with which to take levels, but it is believed that a fall of at least thirty feet could be obtained by thus damming. The dam need not exceed 10 feet in height nor more than 200 in length, and the banks are very favorable for the construction of a dam at this point. The ground over which the race will pass presents a sag almost the entire distance, decidedly favorable, the exception being a gravel bench of perhaps near one-fourth of a mile, where it would require a cut of 10 or 12 feet in depth. Could these suggestions be realized, it would make one of the most valuable water-powers in the State, and would be sufficient to propel all the machinery required on the agency. I regard this as a matter of great importance, and would ask that a survey and estimate of expenses might be had of the premises by practical engineers.

The sanitary condition of these people, I regret to say, is by no means flattering, for many reasons. They have but few comfortable dwellings, mostly living in huts and lodges, destitute of floors, windows, chimneys, or any conveniences suited to health and comfort, and, in fact, many of their houses are but little if any better than the ones occupied by them in their old mountain-haunts, previous to their removal to this agency. Their diet is of an unhealthy character, subsisting upon fish, potatoes, and oats often for months at a time, and not unfrequently without a sufficient supply of even these articles. The distance to their fishing-grounds, by the nearest available route, is some twenty miles. The superstitious notions of the Indians in regard to their doctors or

"medicine-men" are very difficult to overcome. They, with but few exceptions, believe that their "medicine-men" can "will" their death, and they must inevitably die. Another great drawback to the treatment of diseases among these Indians is the presence of syphilitic affections among at least four-fifths of all the Indians belonging to this agency; in fact, this disease is so prevalent among them that its effects are becoming apparent among the reckless portions of whites to an alarming extent. The erection of a hospital, where the old, helpless, and crippled Indians could receive attention and subsistence, and be under the immediate supervision of the resident physician, would aid us materially in this great and important work, as it is impossible for a physician to administer to the wants of the sick in their present scattered condition, many of them living a distance of six or seven miles from the physician's residence, and his presence required at different points at the same time; some must be neglected. I would, therefore, respectfully ask for an appropriation for the erection and maintenance of a suitable hospital at this agency. When I assumed charge of the agency, (May 1, 1871,) many of the Indians being without provisions, I was compelled to give passes to quite a number to go out to the valley and work, or permit them to suffer, as I had no means to purchase subsistence. Some of those leaving were industrious, and purchased clothes, provisions, and, in a few cases, work horses; while many others idled their time about the towns, drinking and selling out their women to profligate whites, and greatly annoying the citizens, and have since returned to the agency, many of them sick, as they were imprudent in their diet as well as habits, ague and fevers prevailing among them, as also bowel complaints. The fatality, however, thus far has not been very great.

The schools upon the reservation have evidently been greatly neglected, and the policy adopted in regard to them very obnoxious to the Indian, for upon my arrival among them the mention of establishing schools was received with disfavor. There is no building upon the agency suitable for school-rooms, nor any seats or desks. The building heretofore used for that purpose is attached to a dwelling, and is old and dilapidated, and unfit for use.

I much doubt whether there are to exceed six children among the tribes, under the age of sixteen years, who can call off the alphabet. The constant repetition of the great importance of acquiring an education is making a favorable impression among them, and it is my opinion that, as soon as we can erect buildings, we can gather together a sufficient number to maintain a good school. Owing to the scattered condition of the settlements, we will require at least three day and one manual-labor schools. As a general rule, the teachers in the day schools should be females, as they can be had at less figures, and would be received among the Indians with more favor than male teachers, and could, by example and counsel among the mothers of the children, exert a great influence in this work of reform, and it is among the female portion of the Indian race that we must look for the greatest results in accomplishing this work.

Much of my time has been consumed in adjusting difficulties between Indians. In the absence of head chief or prominent men, or the existence of any code of laws for their government, the settlement of these cases often involves an unpleasant and difficult task. We have in contemplation the calling of a council for the purpose of electing a number of Indians to act as a jury or court, before whom all minor cases may be adjusted. If this can be done successfully, it will, in my opinion, give

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more general satisfaction, and consume less of the time of the person in charge.

I am, very respectfully, your obedient servant,

JOEL PALMER,
United States Indian Agent.

Hon. A. B. MEACHAM,
Superintendent Indian Affairs, Salem, Oregon.

No. 10.

CALIFORNIA SUPERINTENDENCY.

CALIFORNIA SUPERINTENDENCY,
San Francisco, September 1, 1871.

SIR: I have the honor to submit my annual report for the fiscal year ending June 30, 1871.

In pursuance of an order of His Excellency the President of the United States, I had the honor to resume the active duties of superintendent of Indian affairs for California on the 1st July, 1870, receiving from and receipting to Brevet Major General John B. McIntosh for the public property and moneys remaining in his hands.

Requisitions for supplies, sent forward by the agents, were on file, demanding my immediate attention.

Twelve hundreds pairs of blankets purchased by General McIntosh, under contract with the Mission Woolen Mills, deliverable August 15, were received and paid for in accordance with its stipulations.

Proposals for furnishing supplies during the year were advertised for, bids received, contracts executed and approved, purchases made, and supplies sent forward to the agencies during the months of September and October.

Immediately thereafter I made a tour of inspection, visiting successively Hoopa, Round Valley, and Tule River Indian reservations.

HOOPA VALLEY.

Captain S. G. Whipple, U. S. A., was assigned to this agency May 23, 1870, in place of Lieutenant Spaulding, removed. He found the Indians much demoralized and greatly scattered. His administration of Indian affairs during the short period of his service was marked with sound judgment and rigid economy. He was succeeded by the present agent, David H. Lowry, March 13, 1871.

In common with other portions of the State, this valley suffered from extreme drought, and the vegetable crop was almost an entire failure, rendering it necessary to purchase potatoes for consumption, as also for seed.

With a view of conserving the live stock until such time as its increase will meet the requirements of the reservation, beef has been purchased for consumption. Under the present careful management it is hoped that at an early day this outlay may be avoided, and that the recurrence of more propitious seasons will increase the agricultural yield of the valley.

This reserve extends along both banks of the Trinity River about eight miles. The farms are divided by sharp mountain points extending to the river, alternating in such manner as to require many subdivision of laborers, each under the immediate management of an employé, involving a necessity for a larger number of buildings and more agricultural implements than usually required on a compact reservation.

The saw-mill is old and of little or no service without expensive repairs. In view of the necessity for lumber to erect school-houses, dwellings, barns, fencing, &c., I have made arrangements for the immediate construction of a new mill at a more favorable site. The estimated cost, exclusive of unskilled labor that can be furnished from the reservation, will not exceed $1,000 for an ordinary structure, or $2,000 for a first-class mill, with requisite apparatus for hauling logs from the river.

The site selected is adjacent to an excellent timber tract, on the southeasterly portion of the reservation.

There is one school maintained under a salaried teacher. There should be at least three, on account of the scattered situation of the Indian families, and the difficulty of fording the river at certain seasons of the year.

Here, as at the other agencies within this superintendency, religious exercises are conducted with considerable regularity by the agents and clergymen of the Methodist Episcopal Church, and visited occasionally by Catholic priests who baptize such as desire it. The latter attend also exclusively to the religious culture of the Mission Indians in the southern part of the State, who, by education, are wedded to that faith

KLAMATH INDIANS.

I would respectfully invite attention to the destitute and impoverished condition of the Klamath Indians, residing on the Klamath River, and adjacent to the Hoopa reservation. They number, per last census, 2,305. They were formerly under the charge of a sub-agent, and a farm was cultivated successfully for several years, which was finally washed away, with its improvements and growing crops, in the year 1861, a full account of which, by Superintending Agent G. M. Hanson, is found on page 313, Indian Reports of 1862.

The lands along the Klamath, and for many miles on each side, are utterly useless for white settlement, and never would pay the expense of a survey. Game and fish are abundant, and a few small patches susceptible of cultivation. Within, however, three miles of the river, upon either side from its junction with the Trinity to its mouth, there cannot be found 160 acres, or the half of it in a compact body, fitted for white settlement.

I would therefore respectfully recommend that the Hoopa reservation be so extended as to take the river and the land for three miles back upon both sides to the Pacific Ocean, and thereby include the Klamaths, without requiring any to remove, other than those who may prefer to live at Hoopa. These Indians receive medical treatment at Hoopa, and the destitute who are known to be friendly often receive subsistence and clothing. If they were provided with implements of husbandry, a few yoke of oxen, seeds, and a white man from the reservation to assist them, they could raise vegetables sufficient for their own consumption and for exchange with Hoopa for flour, clothing, &c.

The few patches along the river produce potatoes in great abundance. This particular crop is almost invariably a failure at Hoopa, and we are compelled to buy them every year.

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These Indians are kindly disposed and desirous of assistance from the Government, without being obliged to leave their fishing-grounds.

ROUND VALLEY.

Lieutenant W. H. Andrews, U. S. A., was in charge from April 1, 1870, to April 1, 1871, when he was relieved by Hugh Gibson, the present incumbent. Its management during Lieutenant Andrews's term was evidently successful. And too much credit cannot be awarded Agent Gibson for his industry, fidelity, and sound judgment, thus far displayed.

The lands at Round Valley are of great fertility, and the climate conducive to a widely varied growth.

Notwithstanding the depressing influences of an unusually dry season, a large surplus has been produced, giving earnest of its capacity under more favorable circumstances. Every facility has been placed at the disposal of the agent, in order that the reservation may be a perfect success.

The proceeds of surplus produce have been applied to the purchase of thoroughbred stock and work mules, which were greatly needed. There are now at Round Valley some seven hundred and fifty head of cattle and nearly five hundred hogs. The stock is increasing yearly, besides supplying all the beef and pork required for consumption, and this despite the cattle-thieves who infest the adjacent country, and are on the alert to brand or kill, as opportunity offers.

The entire valley is capable of sustaining all the Indians in the northern portion of the State, and should have been devoted to such purpose. Attracted by its advantages of soil and climate, settlers have taken up the larger portions under various pretexts, in some instances claiming within the reservation fences. Large droves of stock are pastured with impunity upon the Indian lands, to the injury of that belonging to the Government. Some of the locations have been made in accordance with the swamp-land laws of the State—a very flimsy tenure, as it is well known there is no swamp and overflowed land in the valley, within the true intent and meaning of the law. The showing of the claimants, up to the time they obtained their certificates from the State, was entirely *ex parte*. The tardiness of the General Government in asserting its rights, gives additional encouragement to this class of claimants, and they buy and sell for as much as the land would be worth with a perfect title.

I would respectfully call attention to my letter to the Department, of date May 2, 1871, concerning trespassers on this reservation, as also that of the 8th May, 1871, relative to Hoopa Valley, neither of which have been answered. I am exceedingly anxious to know whether we have reservations with clearly defined limits, and, if not, I trust the attention of Congress will be again called to the subject. Unless some definite limits to this reservation are established by congressional enactment, encroachments will continue. In my annual report of 1869, reference was made to this matter, and a line between townships Nos. 22 and 23 suggested as the southern boundary. This would be a liberal compromise with the settlers, and give to them at least two-thirds of the valley, leaving but few to be bought off or removed.

Agent Gibson, in his report of last April, says:

> I would respectfully recommend that now, while it can be done, the boundaries of the reservation be fixed, by taking the line between townships Nos. 22 and 23, extended to the north and middle forks of Eel River; the forks of Eel River as eastern and western limits, and placing the northern boundary as far north as may be considered expedient. This plan I consider perfectly feasible. The lower part of the valley is occupied by settlers, whom it would require a large outlay to dispossess. Within the limits I have named there are but seven or eight settlers; but there is a constant disposition to encroach under the present circumstances.

This proposition of the agent meets with my entire approval, as the most practicable solution of the difficulty, and I recommend it to the Department for early consideration.

The fixed property of this reservation consists of agent's quarters, 3 dwellings, 2 blacksmitheries, mill-dam and flume, saw and grist mill, 4 store-houses, 8 granaries, smoke-house, corn-houses, 4 barns, 4 hay-sheds, hospital, corrals, fencing, gates, &c.

A school-house, store, agent's residence, and barn are in process of erection, in addition to the improvements of the present year.

A school was established in June last, under the management of Mrs. Gibson, and has been conducted with marked success. Upward of one hundred pupils are upon the roll, and with an average daily attendance of 45. Ignorance of the English language, the absence of a suitable school-building, with other drawbacks incident to the enterprise, have been bravely met and largely overcome. Mrs. Gibson, in her report, speaks very cheeringly of the good conduct of her pupils, and their desire for improvement.

TULE RIVER.

Lieutenant John H. Purcell, United States Army, assigned to this agency August 7, 1869, was relieved at his own request August 24, 1870, by John W. Miller, special employé; and the latter in turn by Charles Maltby, March 24 last.

The Indians at Tule became very much demoralized in the latter part of 1869, and in 1870 a census taken by Purcell, in the month of August, showed but 220 upon the farm. These numbers were materially increased under his immediate successor, Mr. Miller, who reported in November of that year 497, and in the following December 510.

The lynching of several Indians at that time (December) for the murder of a woman and two children, created great consternation among the others, and many fled to the mountains. Fears of Indian outrages upon the one hand, and threats against the reservation upon the other, resulted in the establishment of a camp of United States soldiers in the month of February last; subsequently peace and good order prevailed, and some of the absentees returned, bringing other Indians with them.

Upon the representations of Agent Maltby that the troops were no longer needed, the camp was broken up and abandoned on the 24th July following. On learning that an order withdrawing the troops had been made, citizens in the vicinity became much excited, and the agent induced to recall his action, too late, however, for effect. It would have been in accordance with my judgment if a company of soldiers could have been kept there to afford security to all parties.

This reservation is upon a rented farm of 1,280 acres, belonging to Thomas P. Madden, besides about 500 acres of Government land, inclosed many years since for Indian uses. The fences are poor, and for the last two years the summer crops have been mostly destroyed by stock. This season I have purchased fencing material, and every pains will be taken to correct the evil. The valley is very productive in ordinary seasons, but the prevailing drought has very seriously affected its capacity during the past two years.

In view of the improvements of a permanent character in the way of

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fencing, building, &c., already initiated, I have deemed it advisable to renew the lease under which the farm is now held, or rather extend it for the term of five years from and after the 31st December, 1874, subject to the approval of the Department.

It is to be regretted that Congress failed to make an appropriation for the purchase of this farm, as recommended in my report of 1869.

The working teams at Tule are old and unserviceable, having been purchased some twenty years since by E. F. Beale. Requisitions from the agent for others are on file, and will be filled in time for the winter's work.

The old animals I propose to condemn and sell, as their existence is a detriment to the reserve.

MISSION AGENCY.

Special Agent J. R. Tansy relieved Lieutenant A. P. Green, United States Army, February 28th last, and on the 5th of April following the agency was abandoned, in pursuance of orders from Washington, and the agent disposed of the property and made his final settlement with this office.

Much discontent prevails among the Indians at this (to them) unexpected result. Some trouble has already arisen, and more serious disturbances apprehended hereafter.

There are, according to a census made by Lieutenant Green, 5,056 Indians in the counties of San Diego and San Bernardino, and known as Mission Indians, over whom the Government has for years had a special agent. Of this number 2,556 are living at San Pasqual, Pala, San Luis Rey, Temecula, and other rancheros in the immediate vicinity of the whites, and the remainder (2,500) in the San Jacinto and San Bernardino Mountains and their eastern slopes. These latter are but partially civilized. Very little can be done for them without a reservation, where they can be directed in agricultural pursuits and other industries of civilized life.

For many years past they have believed that lands would be set apart for their use, and that the valleys of San Pasqual and Pala would be selected for the purpose. The failure of that project leaves them at the mercy of settlers, with whom it is a question of time only when they will absorb the lands now occupied by the Indians, and leave them homeless wanderers.

Should the reservation project for these Indians never be revived, the right might be given them to locate upon the unsurveyed lands, and means provided by which they could maintain the possession thereof for themselves and their children without the power to alienate, and the lands so located to revert to the Government when such occupation ceases.

SUB-AGENTS SERVING WITHOUT COMPENSATION.

William Robertson, appointed by my late predecessor, General McIntosh, in December, 1869, over the Indians in Ukiah, Laurel, and Potter Valleys, has been retained by me in that position, to the satisfaction of all parties. So also with George Bucknell, sub-agent for Lake County. These gentlemen exercise a beneficial influence among the Indians in providing labor for them at fair wages with the farmers, attending to the details of contracting, collecting their wages, and seeing that a portion thereof is applied to the maintenance of the aged and helpless.

There are, according to a census report of 1870, made by me from the best and most reliable data, at the request of Francis A. Walker, Commissioner of the Census Bureau, some 31,000 Indians in the State of California. Of this number some 10,000 are wholly and in part provided by the Indian Department with subsistence, clothing, agricultural implements, medical treatment, &c., comprising those upon the reservations, the Klamaths in the northern portion of the State, and the Mission Indians of the South.

Others living in Mendocino and Lake Counties are under the supervision of sub-agents, who exercise a beneficial influence over them, and conserve their interests much better than if left to themselves. The balance are scattered throughout the State, eking out a precarious existence, often subjected to want and suffering.

In former years their villages were fostered and encouraged upon the large stock ranchos, from which the proprietors of the latter obtained their herdsmen and farm hands. Most of these large tracts have passed from the original owners and been subdivided. The necessity for the Indian no longer exists, and the field he occupied is now required by the owner of the soil. The condition of those upon the public lands is scarcely better, as settlers are rapidly absorbing them irrespective of the prior possession of the Indians.

Respectfully submitted.

B. C. WHITING,
Superintendent Indian Affairs, California.

The Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 20.

HOOPA VALLEY INDIAN RESERVATION, CALIFORNIA,
September 1, 1871.

SIR: In compliance with the requirements of the Indian Department, I have the honor to submit this my first annual report as agent of the Hoopa Valley Indian reservation. In submitting this report I would state that I relieved Captain S. G. Whipple, United States Army, Indian agent for this agency, on the 13th day of March, 1871, since which time I have been diligently engaged in ascertaining and ministering to the wants of the Indians placed under my charge.

On taking charge of this agency I found in the service the following employés, to wit: physician, blacksmith, assistant blacksmith, farmer, miller, carpenter, herdsmen, and one special employé in charge of the saw-mill. With the exception of the blacksmith, they were all unmarried men, and with the exception of the physician and blacksmith, I found them all living with or keeping Indian women. A few days after entering upon my duty as agent I had occasion to discharge all of them except the physican and blacksmith, as I did consider them proper persons to have charge and be among Indians, if the object to be attained was the elevation of the moral and intellectual status of the Indian character. Immediately after discharging these persons I appointed Christian men, with their families, to fill the vacancies, and I am pleased to state that the change was a most beneficial one, and that all the employés now engaged on this reservation are good, moral, and reliable men, whose example has a tendency to exert a very beneficial influence

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over the Indians, instead of degrading and demoralizing them, and I have every reason to believe that their labors to civilize and Christianize the Indians will prove successful.

The number of acres of land under cultivation at that time were as follows, to wit: 300 acres of wheat, 50 acres of oats, and 100 acres of hay, from which I have harvested about 240,000 pounds of wheat, 13,000 pounds of oats, and 320,000 pounds of hay. I cannot at this time give the exact yield, as only a part of the crops has been thrashed. Owing to the fact that the lands on which the above crops were grown had been poorly plowed and had been cropped from year to year for the past ten years with the same kind of grain, the yield was much lighter than I had anticipated. It is my intention, during the coming season, to plow as much new land as possible, and summer-fallow as much of the old land as can be spared from cultivation. In addition to the above I have had put in about 10 acres of potatoes and 6 acres of peas. The peas yielded about 6,000 pounds, and the potatoes proved an entire failure. The products of the farm for the past season may be summed up as follows, to wit:

Crops.	Acres.	Pounds.	Value.
Wheat	300	240,000	$7,200
Oats	50	13,000	500
Hay	100	320,000	4,800
Peas	6	6,000	360
Potatoes	10	.....	.....
Apples	.....	25,000	1,000
Peaches	.....	5,000	150
			14,010

I found all the buildings, with one or two exceptions, in a very dilapidated condition, totally unfit for the habitation of the several employés and their families; also all the fences old and rotten, and in many places broken down, so that the stock belonging to the agency, as well as that of the military, could roam at will in the grain-fields. No new fences, if I except a mile or two immediately around the agent's house, have been built since the valley was purchased from white settlers for a reservation. I have had the carpenter steadily at work ever since I took charge repairing old buildings and building new ones. I have had erected a new dwelling for the farmer, a new office for the agency, a blacksmith and carpenter shop, and two new horse-stables, besides repairing the old houses. Much time will be required to put everything in proper shape. It is my intention to set as large a force as possible at work making rails and shingles as soon as harvesting is over.

I desire, in this connection, to again call the attention of the Department to the fact that the saw-mill is almost entirely worthless, and unless a new one is built it will be utterly impossible to make improvements that are absolutely necessary. Where the present mill is located the timber that is fit for milling purposes is almost entirely exhausted; so much so, that I am unable to keep the mill running for want of saw-logs. There is a very desirable location for a saw-mill on the reservation, where there is an abundance of water and the best of timber, and if a mill was built there, it could be kept running the year round, and in a short time lumber enough could be sawed to supply the demand. Many of the Indians are very desirous of building new houses, and living like white folks, and frequently ask me for lumber for that purpose, but with my present limited means of manufacturing it, I am unable to comply with their request. I have no doubt that if I could furnish them all with new houses, in a short time they would abandon their old huts and become more civilized and cleanly in their habits. In view of this state of things, I trust the Department will see the necessity of having a new mill, and authorize its construction at an early day. The cost of such a mill as would be required will not, in my judgment, exceed $2,000 in money, as most of the labor can be furnished on the reservation. All the extra labor that would be required will be one millwright to superintend the work.

The number of Indians located on this reservation, as near as I have been able to ascertain, is about 800, nearly all of which are natives of Hoopa Valley and its vicinity, and are known as the Hoopa Indians. There are about 50 of the above number, known as the Siahs, who were brought here from the Smith River reservation, and are natives of Humboldt County. Although there are but 800 Indians that are located within the limits of what is known as the reservation, I have to provide in a great measure for at least 1,200, 400 of them being Klamath Indians, who come here for medical treatment, and for the principal part of their subsistence, and in many instances, where I have found them destitute, I have furnished them with blankets, clothing, shoes, &c.

Most of the Indians under my charge are intelligent and industrious, but sadly in need of education and moral teaching. Very little, if any, attention has ever been paid to the moral elevation of these unfortunate beings. I have endeavored to impress upon their minds the great benefit of education; but, as yet, little has been accomplished. We have at this time a school in operation, under the charge of an accomplished teacher, Mrs. Wells, wife of the farmer, who devotes all her time in teaching the young Indians who can be induced to go to school. Owing to the petty feuds that exist among the several different tribes, it is impossible to get the children to go to one school, as their parents will not allow them to associate together. In order to carry out my ideas relative to teaching the Indians, it will be necessary to have at least three schools, for the reason above given, and from the fact that the children are living at different places on the reservation, scattered along the Trinity River for a distance of seven or eight miles. We have, in addition to the week-day school, opened a Sabbath-school, where many of the Indians, both old and young, assemble to receive religious instructions. This school is under the charge of Mr. Wells, the farmer, who acts in the capacity of superintendent, while the other employés and their wives act as teachers. I am in hopes that, by precept and example, to exert a very beneficial influence over them, and yet reclaim many of them from their present degraded position. In connection with the above schools, I should like, and I deem it of great importance, to have a school for teaching the Indian women the art of making their own, their husbands', and childrens' clothing. Many of them are very anxious to learn; and if such a school was opened, in a short time all of them would be able to make their own clothing. I would, therefore, respectfully request that I be permitted to employ a suitable person for that purpose, at a salary not to exceed $500 per annum.

Herewith inclosed please find report of teacher for this agency for the time she has been in charge of the school.

The sanitary condition of the Indians has undergone no material change since previous years, from what I can learn. The principal ailment is venereal disease and its consequent evils. Consumption, blind-

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ness, sore eyes, and ulcers, are the consequences. Dr. Force, the reservation physician, is doing all that science and humanity can dictate to effect cures; but without a proper hospital building, in which to treat and care for them, it is utterly impossible to stop the ravages of this disease. I am convinced that the close proximity of the military post to this agency, located, as it is, in the very center of the reservation, has a very demoralizing effect upon both the Indians and the soldiers. I have no hesitation in saying, and I think statistics can be furnished to bear me out in the assertion, that at least one-half of all the diseases among the Indians is engendered and kept alive by the continual cohabiting of the soldiers with the Indian women. The only remedy for this evil that suggests itself to me is that the post is entirely too close to the reservation, and should be removed to a distance of not less than fifteen miles. I have tried every remedy that I could think of to break up this most degrading and demoralizing practice, but with little or no success. Such practice is an abomination in the sight of God, a disgrace to the American Government, and shocking to all refined feelings, and should be broken up. I would therefore recommend that Camp Gaston be removed to some point at least fifteen miles from the reservation.

Before closing my report, I desire to call the attention of the Department to the necessity of providing in some manner for the Indians living on the Klamath River. From reliable sources I am informed that there are not less than 2,500 Indians living along this river. They are all peaceable and well disposed toward the whites, and are deserving of more attention than they receive at present. Hundreds of these Indians come to this agency annually for medical treatment, clothing, subsistence, &c., but with my limited supply of clothing, farming implements, &c., I am unable to minister to their wants as I should like to, and as they deserve. During all the Indian wars in this vicinity, most of these Indians were the friends of the white men, and rendered good service when they were called upon for assistance. For the benefit of these Indians, I would respectfully recommend that they be furnished with a supply of farming implements, seeds, &c., and that a special agent, or a special employé, be appointed to superintend and teach them how to put in crops, and have a general supervision over them. I would also recommend that all the lands lying along the Klamath River, from a point two miles above the mouth of the Trinity River, extending back to the summits of the mountains on either side, be annexed to the Hoopa reservation, and be declared a part of the same. I trust the Department will give this matter some attention, in order that these Indians may be provided for as humanity dictates.

Very respectfully, your obedient servant,

D. H. LOWRY,
Indian Agent, Hoopa Valley Reservation, California.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 21.

HOOPA VALLEY INDIAN RESERVATION, CALIFORNIA,
March 20, 1871.

SIR: I have the honor to report that I have been relieved by Rev. David W. Lowry, recently appointed Indian agent, and that I have

transferred to that officer the property pertaining to this reservation, pursuant to instructions from your office of February 17th ultimo.

In my annual report of date September 1, 1870, I suggested the propriety of rewarding the Indians according as they should be obedient and industrious. After careful observation and much thought upon the subject, I adopted the plan of hiring Indians by the day, month, or job, paying them with blankets, clothing, shoes, &c., and have distributed these articles to others able to perform labor. The old people and children without relations competent and willing to provide for them, with all others needy and helpless, have been looked after and their wants supplied to the best of my judgment and ability. A trial of several months' satisfies me that this is the right course to pursue. The Indians see that this is just and fair, and all of the better class are in favor of it. There is now no difficulty in getting Indians to labor at any time. They not only respond willingly when called upon, but they manifest more interest and do better work. They are employed and paid for their labor, as they know is the custom among white people, and the result is that they seek opportunities to be employed. It was not (under the system of annual distribution) uncommon that Indians at work on the reservation were jeered at and made sport of by others for laboring, when they were to derive no more benefit from the same than would those performing no labor. These Indians comprehend the performance of service for pay perfectly well. They can be hired to do anything, and if well rewarded no disgrace or crime attaches. It having always been their custom to pay each other for services rendered, and seeing the same rule practiced by the white race, it is not to be wondered that they consider labor upon any other terms objectionable.

As to the conduct of the Indians on the reservation, I am able to report a great improvement in the last six months. They are, I believe, without exception, well-disposed, and willing to comply with the requirements of the agent when made known to them.

The crop planted consists of 400 acres in wheat, 50 in oats, and 10 in peas, leaving sufficient breadth of volunteer to insure a good supply of hay. Care was taken to thoroughly prepare the ground before applying the seed, and with corn, potatoes, and other spring crops yet to be planted, there is hopeful promise of a greater supply of food for the Indians the coming year than in either of the two past.

During my administration of affairs here there has been issued to all on the reservation, men, women, and children, five pounds of flour each week, besides vegetables and meat, as the supply on hand would permit. To Indians at work additional rations have been given of flour, beef, and vegetables, with occasionally a small ration of tea, coffee, and sugar, of which three last named the Indians are extravagantly fond.

The presence of troops in the immediate vicinity of the reservation is a great evil, and a hinderance to the advancement of the Indians. The teachings of the agent are neutralized by the conduct of individual soldiers. Some Indians acquiesce in the debauchery of their women for the profit it brings, while others struggle against it, and lament the demoralization consequent upon the proximity of troops. There can be no doubt but the prosperity of the reservation would be much enhanced were there no white men within its boundaries other than those employed by the Indian Department.

So far as the management of the Indians on the reservation is concerned, no troops are required, or not more than a small detachment of

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selected men. To hold in check the various tribes in this section, a military force will probably be necessary for several years, but it should be stationed some miles from the reservation or other Indian settlement. A military post a day's march from the reservation, and visiting to and fro prohibited, would exert a far greater influence over the Indians than one constantly in their sight, and where the men, when off duty, mingle with them. What I desire to suggest is that it would be to the benefit of this reservation were the military post ten or fifteen miles away. Of such paramount importance do I consider the separation of Indians and troops that I do not hesitate to express the belief that it would be good policy, if found necessary in order that the change be effected, that the Indian Department purchase at a fair valuation the fixed property at Camp Gaston. To this subject I respectfully but most earnestly invite the attention of the Commissioner.

The situation of the Indians of the Lower Klamath River, by far the most numerous and important tribe in this vicinity, demands notice.

In 1853 the Klamath reservation was established, extending from the mouth of the river up about twenty miles, and to within about that distance of this place. That reservation was in successful operation seven or eight years, when it was abandoned for some rented land in Smith River Valley, to which place were removed a few Indians that had been gathered to the Klamath reservation, but none of the original inhabitants. The Lower Klamaths born and living within the boundaries of the Klamath reservation at the time it was occupied as such numbered about 3,000; probably a census at the present time would show considerable diminution. The condition of these Indians in the last ten years has been worse than if they had never been under the fostering hand of the Government. It is true they had an opportunity to go to the Smith River agency when the Klamath reservation was broken up, or could, at any time of late years, have come here; but the love of the Indian for the home of his fathers is so strong that he will seldom leave it for any prospect of good that may be held out to him. Nor do I think that any particular pains has been taken to induce the Klamaths to remove, neither is it certain that their removal to this reservation, all things considered, would be a benefit to them.

These Indians have made but little effort to continue cultivating the soil, as they were doing when the Klamath reservation was in operation, and have fallen back to rely upon the natural resources of the country, or seek to gratify their desires for better food and clothing by performing occasional jobs of labor for white people, and disreputable practices. There is much sickness among them, chiefly venereal. The medical officer here informs me that by far the largest portion of the medicines he dispenses is to the Lower Klamath Indians.

Though formidable as enemies, the Lower Klamaths, as a rule, are, and have been for several years past, on friendly terms with the white inhabitants on either side of them, and desirous of instruction and assistance toward civilization.

I respectfully recommend that the old Klamath reservation be made a dependency of this, to the extent at least of a sub-agent, who shall be able to dispense medicines under instructions from the physician here, one assistant, and a supply of tools, farming implements, and seeds. The soil and climate on the Klamath near the coast are admirably adapted to the growing of potatoes, carrots, cabbages, &c., and there is sufficient land lying waste to raise all that the Indians living there could use for food, as also a surplus to exchange for articles that grow to advantage in this valley, where esculent roots are very uncertain and never prolific.

I remain, sir, very respectfully, your obedient servant,

S. G. WHIPPLE,
Captain First Cavalry, U. S. A., late Acting Indian Agent.

Hon. E. S. PARKER,
Commissioner of Indian Affairs, Washington.

No. 22.

HOOPA VALLEY INDIAN RESERVATION,
August 31, 1871.

SIR: In compliance with your request, I have the honor to submit the following brief report relative to the school under my charge:

My school has been in session three months. I began with five scholars, but the number has increased to twenty-five, with an average attendance of twelve. As the feuds existing among the several tribes prevent them from mixing, these, for the most part, belong to the Siaha tribe, which is located nearest the school-house; however, lately, several have come in from the "Hostler" and Matilden ranches. Their ages average from eight to fifteen years; all are docile, and, with few exceptions, seem anxious to learn. I am surprised at their readiness in learning. When I commenced teaching, none knew the alphabet; now all have learned it and several can read quite readily in words of three and four letters. Counting, making figures, and printing form part of their daily exercises, and for the latter they display a decided taste.

Irregularity in attendance is here, as in many schools for whites, a prevailing evil, which I hope may be at least partially overcome during the year.

Very respectfully, yours, &c.,

ADA M. WELLS, *Teacher.*

D. H. LOWRY,
Indian Agent, Hoopa Valley Reservation.

No. 23.

ROUND VALLEY RESERVATION, CALIFORNIA,
September 7, 1871.

SIR: In accordance with my instructions, I submit the following as my first annual report of the condition of the Indian service on this reservation:

When I entered on my duties as agent, on the 1st of April last, no count was taken of the Indians. By an enumeration, made for this report, I find that there are 793 Indians on the reservation, classified as follows:

Tribes.	Men.	Women.	Boys.	Girls.	Total.
Ukies	123	128	27	27	305
Concows	61	79	19	19	178
Pitt Rivers	42	51	13	14	120
Wylackies	45	52	3	7	107
Red Woods	35	38	5	5	83
Total	306	348	67	72	793

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Besides these, it has been rumored among some of the Concow Indians that over 200 Sacramento Valley Indians are making preparations to come voluntarily upon the reservation in a short time. It seems that the Indians are becoming more convinced that it is to their interest to be upon the reservation, as all of those here appear to be satisfied to remain, and several outsiders have lately come in. Considering their habits and modes of living, their general health must be regarded as good. The causes of sickness among them are, with few exceptions, of a pulmonary and venereal character. To their carelessness of exposure and the mingling with them of the very lowest grade of white men must be attributed nearly all the sickness among them. The physician has experienced no little difficulty in treating the sick, in consequence of their frequent preference for native doctors, who use a species of incantations. I am happy to say, however, that this practice shows signs of decrease, and that some of the doctors themselves acknowledge the superior efficacy of "white man's medicine." If their intercourse with the white men surrounding them could be prevented, much more might be done to improve their sanitary condition, but owing to public sentiment, and the low state of morals in the surrounding community, it is a moral impossibility to obtain the conviction and punishment of a white man for any offense against the Indian Department. This was proven to me shortly after I came here, when a man whom I had had arrested was cleared, although positive proof of trespass of the most aggravated character was introduced against him. Accordingly, I have since, as far as possible, prevented such acts without resort to legal process, well aware that any such attempt would prove useless.

As far as I can learn, no school for the education of Indian children had ever been attempted on this reservation until the past summer. In the latter part of June Mrs. Gibson commenced the experiment, which has thus far proved successful beyond our expectation. During the most busy season of the year the number of scholars has constantly increased, until at present there are more in attendance than can well be taught by one teacher. They evince both ability and disposition to learn, although their education has been generally conceded to be an impossibility. So far the school has been conducted in the open air, but the approach of the inclement season renders necessary the erection of a suitable building. The school-house at one time reported is the upper story of a log house, and is low, small, without a window, with but one door, and utterly unfit for school purposes. It is now used as a store-house for agricultural tools.

I inclose tables showing the agricultural products of the reservation. These do not include the corn and vegetables raised by the Indians as a private undertaking. In the spring I placed oxen, plows, garden tools, and seeds at the disposal of such as wished to cultivate gardens for themselves. Several availed themselves of the opportunity, and planted between 25 and 30 acres. They seem much pleased with the result of their industry, and will probably cultivate considerably more next season.

Some improvements have been made during the spring and summer. A new store-house, 44 by 26 feet, has been erected, which, it is thought, will conveniently contain the annual supplies of clothing, groceries, &c. A barn, 30 by 60 feet, with sheds on each side 14 by 60 feet, will soon be completed. Several other new buildings are an imperative necessity, among which is an agency. Several buildings have received repairs. The saw and grist mill is being prepared and improved while the water is low and but little or no work is being done. During the season of

high water the mill, when not grinding and sawing for the reservation, is always profitably employed in grinding for settlers, and sawing lumber, which always commands a ready sale. If an assistant miller were employed during this period to run the mill a portion of the night, a considerable sum over and above his wages could be realized by the Department.

Last May I entered into a contract to furnish Lieutenant J. H. Hurst, acting assistant quartermaster at Camp Wright, with forage for the year ending June 30, 1872, at the following rates: barley or oats, 1¼ cents per pound; hay, $10 per ton; straw, $8 per ton; being a fair market price for each article. In the discharge of my duties my action has been constantly impeded by a matter which will continue an effectual barrier in the way of any progress of the reservation unless soon attended to. The land occupied as a reservation, instead of covering the entire valley, as originally set forth, has been encroached upon by settlers, until it is now comprised in a few thousand acres at the extreme northern end of the valley, and the undisturbed possession of even this is not allowed us. It is my opinion that this reservation is now doing as well as it ever will unless it is given more room, with limits distinctly defined. At this time it would be very difficult to obtain possession of the entire valley, and my observation leads me to the conclusion that the most feasible plan to settle the matter is to take as the southern boundary of the reservation the northern line of township No. —, extended to the North Fork of Eel River, on either side; as eastern and western limits, the North Fork of Eel River, just referred to; as the northern boundary, an east and west line placed as far north as might be considered expedient or desirable. The improvements made by settlers upon this tract are not numerous, and, with few exceptions, are merely nominal.

Several important objects would be attained in this way:

1. The most prominent is a range for the reservation cattle, which are in great danger of starvation during the coming winter, as sheep have been herded this season over the country heretofore occupied to a great extent by reservation cattle.

2. In the valley a sufficient quantity of land for farming and for pasturing horses and work-cattle would be secured.

3. The reservation would be rid of a certain class of neighbors who, occupying the position they do, possess powers of annoyance and injury, which they seldom fail to exert upon the slightest pretext.

4. The timber on this land would be amply sufficient to supply all the saw-logs, rails, and fire-wood needed.

I have previously called your attention to this matter in a monthly report, and hope I may not be considered intrusive in again reverting to it. It is a duty, in which I take pleasure, to commend the employés for the faithful discharge of their duties.

Please find inclosed the teacher's report.

I am, very respectfully, your obedient servant,

HUGH GIBSON,
Indian Agent.

Hon. E. S. PARKER,
Commissioner Indian Affairs, Washington.

REF0064126

No. 24.

ROUND VALLEY RESERVATION, CALIFORNIA,
September 6, 1871.

SIR: I would respectfully submit the following as a report of the school under my charge:

The school was opened on the 26th of June, and has continued since that time, holding a session every day except Sundays. Previously to that time no school had ever been attempted, if I am correctly informed. The prevailing impression was that the Indians were incapable of learning, but, not wishing to give the matter up without an effort, I started the school as an experiment, which has thus far succeeded beyond my anticipations. Some difficulty was at first experienced in inducing the children to attend. The stealing of Indian children was no rare occurrence in this valley a few years ago, and the parents seemed to dread some decoy, when their children were invited to come, but since they have comprehended my intentions they are very anxious that their children should be regular attendants.

I had no trouble in classifying my school, as all were in blissful ignorance of the alphabet; but although their knowledge of the English language is very limited indeed, their advancement has been quite rapid. Several are now able to master the easy reading lessons.

The number of scholars has increased steadily, and they all manifest a strong desire to learn. The number now on the roll is 102, classified as follows: Ukies, males, 11, females, 22; Concows, males, 14, females, 15; Pitt Rivers, males, 14, females, 18; Redwoods, males, 3, females, 5.

In consequence of the busy season the attendance has been quite irregular, averaging only 45. Sixty is the largest attendance recorded. Although they are crowded together on seats in the shade outdoors, their deportment and attention have been remarkably good. The object method has of necessity been in constant use, and has proved very useful, especially with those entirely unacquainted with our language.

A very strange (to them) idea was that of washing and combing, which have been required of them, but not only have they become reconciled to the custom, but they seem to enjoy their ablutions preparatory to school exercise.

To enable them to present a neat appearance, as well as to secure regular attendance, some clothing and dry-goods have been distributed among them with satisfactory results.

I hope that your efforts to provide a school-building before the rainy season sets in may prove successful, as it is certainly very important that the school should not be dismissed during the winter months, to leave the children to lapse again into ignorance.

Very respectfully, yours,

MARY A. GIBSON,
Teacher.

HUGH GIBSON, Esq.,
Indian Agent, Round Valley Reservation.

No. 25.

INDIAN AFFAIRS, CALIFORNIA,
Office Indian Agent, Tule River Reservation, September 1, 1871.

SIR: I have the honor to submit the following annual report of the Indian service at this agency for the period intervening between March 24th ultimo, at the date when I assumed charge, and the 1st of September instant.

The tribes of Indians at the agency are the Tules and Tejons, numbering, on the 26th of March last, men, women, and children, 374. Since that date rations have been issued to from 303 to 386 Indians, an average of 341. During the summer months, a large number of Indians are employed in harvesting, herding, and shearing sheep for the citizens in the vicinity of the agency. They are allowed, when not employed on the reservation, to labor for others, they receiving the compensation for their services, which they generally expend for clothing for themselves and their families.

The condition of the Indians is materially improving; many of them are becoming quite proficient in all kinds of farm work, and perform all labor required of them readily and cheerfully. They take an interest in cultivating lands on their own account; and this desire has been encouraged by the agent, the present season, by giving to each a piece of land for cultivation in corn and vegetables. Their work has been generally on their gardens performed efficiently and properly.

Since I assumed the charge of the agency the Indians have been orderly, obedient, and well disposed. No trouble has occurred between the Indians on the reservation and the citizens, and the only obstacle to good order, peace, and quiet is the facilities afforded the Indians in obtaining spirituous liquors, for which quite a number have a desire, and habits formed which they will gratify whenever opportunity offers.

There is in the vicinity of this agency, "as of all others," unprincipled white men and many Mexicans, who embrace every opportunity to sell and furnish the Indians whisky, and in almost every case it has been impossible to convict the offending parties; and it is from the effects and results of this traffic that former troubles have resulted, and the apprehensions and fears of the citizens of like difficulties are apprehended. Could this traffic be prevented, there could not be found a more orderly and well-disposed body of Indians in any locality.

There is located in this county, distant from twenty to forty miles, Wichummies, Coweas, and Yokas, remnants of tribes, numbering, probably, 500. Quite a number of them obtain employment from the citizens in their vicinity, and obtain a comfortable subsistence, while the young and old suffer for the bare subsistence necessary to sustain life. Their former means of subsistence—game, fish, acorns, and grass-seeds—are not to be obtained. Those helpless and dependent wards of the Government should be provided with homes on the reservation.

The land at this agency, suitable for cultivation, is the upland, mostly Government land, and the low-land or river-bottoms on the rented farm. The upland sown in grain by my predecessor was an entire failure, on account of early pasturage and the extreme drought.

The river-bottom in cultivation, 120 acres, 50 acres of which was not sown, but left, by my predecessor, for a volunteer crop, which was a failure for wheat, producing a crop of clover and wild oats, which was cut for hay. Forty acres were harvested, wheat producing 516 bushels. Thirty acres have been planted in corn and beans. The corn looks well; the bean crop is a failure, it being so situated that it could not be irrigated.

The products of the reservation, so far as harvested and estimated, are:

	Value.
Wheat, 516 bushels	$1,295
Corn, (estimated,) 600 bushels	1,200
Potatoes, sweet, (estimated,) 60 bushels	92
Hay, 45 tons	900

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	Value.
Peas, 1,500 pounds	$45
Beans, 600 pounds	30
Grapes, 1,800 pounds	54
Peaches, 4,000 pounds	120
Pumpkins, 2,000 pounds	40
Water-melons, number, 500	50
	3,826

The excessive drought that has prevailed in this part of the State for the last two years has caused the failure of all crops sown except, those irrigated.

No permanent improvements have been made on the reservation since I assumed charge. Two miles of brush fence have been rebuilt, with almost daily repairs, and notwithstanding every effort, it has been impossible to prevent the inroads of stock with fences of this kind. The employés, when not engaged in harvesting, planting, and irrigating the growing crops, have been engaged in fencing and repairs of fences, which has been only of temporary benefit and of no permanent value; and the material of this kind of fencing has become so far exhausted that resort to other materials must be had if farming is successfully prosecuted.

Forty-eight head of Government horses and mules have been driven to the mountains, forty miles distant, for pasturage. All of the mules, except one, are from fifteen to twenty-five years old, and the most of them entirely worthless for service, and many of the horses are in the same condition. Three of the Government wagons are worn out, unfit for service.

The buildings at the agency are agent's quarters, large, adobe houses, five rooms unfinished, adobe store-house, 2 frame granaries, 2 employés' houses, adobe; 1 store-room; 1 harness-room; and 1 blacksmith-shop, all adobe, and 1 large shed, 30 feet square. The Indians have 8 adobe and 15 frame houses.

Number of deaths on the reservation, 9; births, 3. The present sanitary condition of the Indians is better than usual at this season of the year.

The Indian school, which was opened on the 16th of May ultimo and continued until 11th August ultimo, was then discontinued by the illness of the teacher, Flora J. Saxe, who at that date resigned. The average attendance was 25; the advancement and progress of the pupils were good, and their deportment very satisfactory. It is proposed to continue the school as soon as the services of a teacher can be obtained.

Moral and religious instruction has been imparted to the Indians by the ministers of the Methodist Episcopal Church with results beneficial and encouraging for continued labors. The Indians have manifested much interest, and the good order and deportment has been very commendable.

The late instructions requiring employés to furnish their own subsistence, except such as is raised on the reservation, has been the cause of some resigning their appointments.

Sixty dollars per month in currency leave but a small margin when flour is 8 cents and beef 10½ cents per pound. It is difficult to obtain the services of moral, reliable, and efficient employés at such inadequate ompensation for services.

Very respectfully, your obedient servant,

CHARLES MALTBY, *Agent.*

Hon. E. S. PARKER,
Commissioner Indian Affairs, Washington, D. C.

No. 26.

TULE RIVER AGENCY, *June 30, 1871.*

SIR: I have the honor to submit the following report as school teacher:

I commenced teaching the 16th of May, and have held school regular ever since. For the first ten days in May there was an average attendance of 35 and 40 scholars; since that time the average has been about 25. As they have so little encouragement and influence from their parents, they do not attend so regularly as I could wish for their own advancement; but when they are in school they appear to take an interest in their studies and manifest a desire to learn. With two or three exceptions, they all had to begin with the alphabet. They have now all learned their letters, and about 12 or 14 are commencing to read. They also write words of four and five letters very correctly. Thus far I have been obliged to confine myself to reading and writing, but if they continue to progress as they have done, I shall commence other branches soon.

I have found them very obedient and attentive, and I think they have done as well as the same number of white children placed in the same circumstances.

I find they understand most of the English language, but the girls particularly are very backward about speaking it. But I hope time and patience will overcome this difficulty.

FLORA J. SAXE, *Teacher.*

CHARLES MALTBY, Esq.,
Agent Tule River Agency.

No. 27.

OFFICE MISSION INDIAN AGENCY,
SAN PASQUAL RESERVATION,
San Diego County, California, February 20, 1871.

SIR: I have the honor to submit the following report of a tour of inspection made to the different bands of Indians embraced within the limits of the Mission agency, commencing on the 10th and ending on the 23d of January last.

I would state that the tour was made in order to find out what the Indians were doing in the way of planting and sowing crops for the next season, to ascertain if any change had taken place in their feelings in reference to locating on the Government reserves, and to learn any other facts of interest which might possibly have a bearing on the future welfare and prosperity of these people.

San Pasqual Rancheria, on reservation of same name, numbers in all 200 persons. This includes men, women, and children of all ages and sexes. In consequence of the drought prevailing in the county the Indians have not sown any wheat or barley, but they are making preparations to plant corn; have opened ditches and will irrigate the soil as soon as the San Bernardo River has a flow of water.

The Indians complained that a settler named Peter Abel had fenced in the upper part of the valley, and would not allow them to cut fencing-poles, &c. They also asked the agent when would the Government compel the settlers to leave the reservation?

I found the practice of selling young girls to white men prevailed to an alarming extent at this rancheria, so much so that it is almost

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impossible for an Indian to get a wife, unless he takes one at second-hand.

As regards the settlers, most of them have squatted on the lands since the recommendations made in 1867 and 1868 by the Hon. B. C. Whiting, superintendent of Indian affairs, that San Pasqual be set apart as a reservation; some of them located in the valley to trade and sell liquor to Indians, others expecting to be bought off by the Government, and but very few, if any, to make permanent homes.

General McIntosh, superintendent of Indian affairs, reported August 25, 1869, the following-named persons as squatters in San Pasqual: Peter Abel, John Moore, Juan Ossuna, Juan Diego Ossuna, Daniel Kinnester, Estaven Soto, Jose Juan, Jesus Morania, Moses Manasses, Jose Morania, Domecio Espinosa, Juan Minto, Lebrado Silva, and Roswell Trask.

Of the above John Moore, Juan Ossuna, Jesus Morania, Jose Morania, and Roswell Trask left prior to the promulgation of the President's order, declaring San Pasqual a reservation. Jose Juan and Juan Minto left some months since.

Outside of the valley and in the township embraced in the reservation are located the following persons, viz: Asher Maxey, William Ingraham, Enos Mendenhall, Andrew Montgomery, James Cassidy and Frank Raetzk, the last three occupying the same house and working the same land. James M. Lovett may possibly be on the reserve, but it will require a survey to determine the question. There are also on the lands a number of migratory Sonoranians.

Pala rancheria, on reservation of same name, numbers in all 150 persons. They have sown in wheat and barley about 60 or 70 acres of land, and are making preparations to plant corn, melons, &c. They are under the immediate supervision of Manuelito Cota, head chief of the Mission Indians, and are doing well, which may be attributed in a measure to the good counsel and example of their excellent chief, but more particularly to the fact that Pala is quite isolated from the routes traveled by the whites.

Manuelito complains that he is virtually a prisoner in Pala; that his life is in danger from the party acknowledging Oligario as their chief. He inquires, when will the Government take decisive measures toward placing Pala reservation in working order? And also to afford protection for his life and property. He further states there are a number of Indians desirous of locating at Pala, but are deterred from doing so through fear of Oligario.

I would respectfully state that I have made several reports in reference to this Oligario, with recommendations attached thereto. At the time Pala was declared a reservation the following-named citizens of the United States were located thereon: Antoine Réche, Vitel C. Réche, Sylvester Gomez, Phillipi Sares, Jose Ossuna, Derroughta Correilla, and Lucio Castro; of the above all have left with the exception of Ossuna, Gomez, and Castro. Ossuna is a very old man, living in a brush-house and cultivating a small piece of land. Castro squatted on the place he now occupies within the last two years, (on ground formerly used by Indians for planting purposes,) and has, in defiance of positive orders, built a new house within the last few months.

In relation to Gomez, I would invite attention to the following extract from a letter to the superintendent of census, dated from this office August 25, 1870:

Sylvester Gomez lives with an Indian woman named Viviana Ochuck, and has two children by her named Conovia and Ramon Gomez; after the birth of the children, Gomez went to San Juan, and married a woman of that place; after an absence of seven years he returned to the Indian woman and children. It is said the improvements at Pala are mainly due to the exertions of Viviana Ochuck and children. I place this evidence on record, that the claims of Viviana Ochuck and children may have due consideration as regards the property along with the claim of the wife, in case of the death of Gomez, as he is now in very feeble health and cannot last long. I am thus particular in my remarks, as it appears to be claimed among the settlers that the Government will pay them for their improvements.

In my opinion, the only settler entitled to consideration is Phillippi Sares, a naturalized Frenchman, who settled in Pala some ten years ago. He is an industrious man and a good citizen. He built a substantial adobe house, fenced in thirty or forty acres of land, planted a vineyard of about 1,500 vines, worked hard, and took care of his family. Sares came to the agency and said he wished to obey the laws, and would leave, but if the reservation order was revoked he felt assured the Government would take measures to have his house and lands restored to him.

Pauma rancheria numbers in all 67 persons; in 1865 there were 106. It is located on Pauma grant, owned by José Antonio Serrano and others. The Indians have sown about twenty acres in wheat and barley, but the chances are they will make no crops. Pauma ranch adjoins Pala reservation. The Indians of Pauma are neutral in their preference between Manuelita Cota and Oligario; still they think the reservation a good thing, and in case they are compelled to leave the ranch land they would like to go there. For many years there have been difficulties between the Indians and the owners of the grant, and in the year 1857 or 1858 a certain portion of the ranch was set apart for the use of the Indians by Louis A. Rowen, justice of the peace of Temecula township, the justice acting under California law, article 2012, section 2, act of April, 1850, for the government and protection of Indians; which act states that, when land is thus set apart, "the Indians shall be permitted to remain thereon until otherwise provided for," or words to that effect. Now that the United States Government has provided for the Indians, the question may be brought before the agent, have not the owners of grants the right to compel the Indians to move from their lands?

Temecula rancheria numbers 237 persons; at the time the agent took the census in 1870 it numbered 252; the difference is accounted for by the gain at Pala reservation. In 1865 the rancheria numbered 382; in 1860, 525; in 1850, 600 or 700; at this latter date they had numerous herds of cattle, and raised abundance of grain, and to spare, for sale to emigrants. Now they pick up a precarious subsistence, and many of them are on the verge of starvation. This rancheria is located on Temecula grant, and is immediately situated on the old overland and Government road to Fort Yuma, which fact will account, without any comment, for the rapid decrease in its population. A few of the industrious Indians have sown about 60 or 70 acres in wheat and barley, and as there are facilities for irrigating the land from Temecula Creek, the chances for a crop are good.

There is difficulty between the grant owners and the Indians concerning the land. About the year 1849 most of the Indians were located on what is now known as the Chino Ranch, near Los Angeles. They moved in a body to Temecula Valley, and along about 1856 Juan Muchado, justice of the peace for Temecula Township, under the law of 1850, set apart a portion of the valley for the use of the Indians.

At the present time the resident agent in charge of the grant requests the Indians to confine themselves to the land set apart for their use. This the Indians refuse to do, claiming that the whole valley belongs to

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them, and therefore the right to settle in any part thereof. On the 18th of January I proposed to José Antonio Champkin, the captain, to hold a council in order to learn their feelings in regard to the Pala reservation, and also for them to state to me, as their agent, what were the difficulties with the agent of the grant. Champkin positively refused to call his people together. It is as well for me to mention that Champkin is in full accord with Oligario, who heads the party opposed to the reservations, and that the former well-known Captain Jeronimo has moved, with his family, to Pala.

On the 19th instant, the agent being seriously indisposed, occasioned by the hardships incident to the trip, started for San Pasqual, via Aenga and San Pasqual.

Aenga reservation is on the public domain, in close proximity to the Fort Yuma road, and in the immediate vicinity to the well-known Dutchman's ranch. It numbers 33 persons. They have not planted, because they have no agricultural land other than 5 or 6 acres, which is already taken up with their vines and fig-trees.

Mr. Benjamin Bergman, the proprietor of the Dutchman's ranch, complains that the rancheria is a refuge for Indian cattle-thieves; that he knows of his own knowledge the Indians are killing Machado's stock, and thinks when that source of supply is exhausted they will commence on his cattle.

The agent is satisfied that Aenga has been for years a nest for thieving Indians, and had occasion, some time since, to use his authority to compel the Toceval family to move therefrom. (For the history of this family see report January 31, 1870.)

San Ysabel rancheria numbers 140 persons, and is located on ranch of the same name owned by Captain Wilcox, of San Diego. They have not planted or sown, and are very poor, living mostly on acorns. In former years they had some vineyards and peach-orchards, but now only few vines and trees remain. They are fearfully demoralized, which condition can easily be accounted for, as the rancheria is only about seven miles from the Julian mines.

I have the honor to submit the following conclusions, viz:

The Indians have done very little in the way of planting and sowing for the next season's crops, and the probability is they will soon be in a starving condition. When they arrive at this state they will commence killing stray cattle, which will lead to a war between them and the whites, with the usual result to the Indians.

I find that their feelings in reference to locating on the reservation have improved but very slightly, and will state that nothing effectually can be done by the agent toward getting the Indians to locate until the settlers have been moved therefrom.

I would most respectfully call the attention of the Department to the monstrous practice of depraved white men buying young Indian girls, and that speedy action be taken in the matter.

Experience shows that the two races cannot live together or in close proximity and prosper, and the Indian invariably gets the worst of it. The difference between Pala and Temecula rancherias is instructive, more particularly as they belong to the same tribe of Indians. At Pala, which is comparatively isolated, they hold their own and are doing well, while at Temecula, which is on the highway, they are lazy and thriftless, and, as will be seen by the statistics, are rapidly dying out.

If it is the earnest desire of the Government that these Indians should be advanced in agricultural pursuits and the arts of civilized life, I would state that, in my opinion, the only way it can be accomplished is

by getting them on the reservation provided for their use, where they will be removed from the pernicious influences and bad advice of designing white men, and would therefore recommend that the settlers be removed forthwith, and the Indians be brought in as soon as practicable.

I am, sir, very respectfully, your obedient servant,

AUGUSTUS P. GREENE,
First Lieutenant, U. S. A., Special Indian Agent.

Hon. B. C. WHITING,
Superintendent Indian Affairs, California,
San Francisco, California.

No. 28.

INDIAN AFFAIRS, CALIFORNIA,
Office Indian Agent, San Pasqual Reservation, April —, 1871.

SIR: I have the honor to make my first monthly and final report.

Hearing of disloyalty and threats of violence in Pala, I went on the 20th of March to investigate the matter. I found the reports true, and fear there will yet be trouble in Pala.

In my travels among the Indians, since my special report, I find the destitution much greater than anticipated in that report. I find also much dissatisfaction among intelligent and reliable men of the county with the Government, for their recent action in abolishing this reservation, by which the Indians are unprovided for, and necessarily turned loose upon the country to steal and rob, or starve. As the whites who are now among them are killing their cattle, and driving them from their arable lands, which they have had peaceable possession of for thirty years or more, men who are in sympathy with the Government exceedingly regret that the Administration should be so influenced by such gross misrepresentations, for that which was represented as strengthing the Union element in these counties has only weakened it. It is now largely democratic. Whatever influences may have been brought to bear in the interests of any party or parties, whether those desiring the lands segregated for Indian purposes, or those hirelings of disloyal men, a public wrong has been done by which blame is attached to the Administration by a most foul deception practiced upon our Representatives in Congress.

I now repeat what I referred to in my special report—that if the Government intend to do anything for the Mission Indians, now that they have abolished this reservation, it will cost them more money to purchase lands for them than would have been necessary to make San Pasqual self-supporting.

I would earnestly recommend that this matter be investigated before the lands are ordered surveyed, or further improvements made upon them by the settlers. From the most reliable information, I am confident that there was not a white family living on these lands at the time they were segregated for Indian purposes, and there are none but squaw men living on them up to date, except in Pala Valley. I am informed that these men (cannot say as to families) have come upon them within the year under protest of Government.

I feel confident that $2,000 would have been the outside limit of the value of all the improvements which were on these lands at the time they were set apart for Indian purposes.

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Pursuant to instructions, I have closed up the business of this agency, and herewith send an account of all funds belonging to the Government, together with an invoice of property yet unsold.

JOHN R. TANSEY,
United States Special Indian Agent, Mission Indians, California.

Hon. E. S. PARKER,
Commissioner Indian Affairs.

ARIZONA SUPERINTENDENCY.

No. 29.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Arizona Territory, Arizona City, August 22, 1871.

SIR: The period having arrived wherein it becomes necessary to make annual report, I have the honor to submit the following:

I assumed the duties of superintendent for this Territory on the 13th March, 1871, less than six months ago, and consequently am not so well prepared to treat upon the Indian question as I could desire; nevertheless I shall lay before the Department my views as gained by this limited experience.

I found the office turned over to me in point of systematic record complete in all particulars; and I am not a little indebted to my predecessor for the carefulness shown in its management, thereby saving me a good deal of unnecessary trouble.

The general condition of the Indians has not materially changed since the last annual report, save that the number of hostile ones have diminished in their unremitting warfare. Their transactions for the year may be reckoned as more bold and successful than at any former period, and, as a corresponding consequence, the loss of life and property among settlers has been greater. To such extremes had they been pushed that a secret organization resulted, and, well concealing their plans, left Tucson and vicinity for Camp Grant, where at the time quite a number of Indians were supposed to be receiving from the post rations and assistance, under the pretense of being peaceably inclined. Whatever may have been their condition, they were found by the party from Tucson, and a slaughter ensued, involving the death of some eighty to one hundred Indians of both sexes. In this camp was found evidence of recent robbery and murder; but whether committed by those Indians or not has yet to be determined. The military part of the Government having this matter in charge will, it is presumed, fully investigate it. It is lamentable to reflect upon the causes which have led to this fatal effect, and it is sincerely to be hoped that a similar transaction may never again occur or even be contemplated. There appears but one course to pursue with the Apache, and that is to unequivocally conquer him, and then he can be handled with less restrictive measures. Such I deem to be the policy of the Government; and it would not be inapt in this connection to suggestively ask if those societies in the east who are yearly expending immense sums in furnishing missionary labor and light to the heathen abroad could not be induced to look about among our Indian heathen, and, by permitting them to partake of some of the lavish generosity bestowed upon others, assist in relieving the Government of a deal of embarrassment as well as expense?

THE COLORADO RIVER RESERVATION.

Shortly after my arrival here I visited this reserve, and though the time and circumstances were not as favorable altogether as could be desired, I saw enough to satisfy me that the reserve had *not been a success*—not that the agent had been neglectful, but arising from causes that appear to have commenced when the reserve was originally located. Still, I am not aware of any better place on the river for the purposes to which it is dedicated, and therefore advised that the work on the irrigating canal should be prosecuted as recommended by Mr. C. E. Krauss, civil mining engineer, as per specifications and plans forwarded by me to the Department. In order to accomplish this a special appropriation will be required of Congress, and I trust that a proper attempt will be made in this direction at its first sitting.

A constant, living supply of water upon the reserve will be competent for all now there, and such as may hereafter be induced to settle; but in a country like this, where the soil is sandy, the heat intense during one half of the year, and evaporation so active, it will require intelligent management in its distribution to accomplish all that is expected.

The desirable land on this reserve for purposes of cultivation does not lie in a contiguous body, but in patches of greater or less area, and at distances of miles apart. It would appear, therefore, that the greatest care should be exercised in the handling of this canal and the distribution of the water, and as I did not see that the limited amount at my command which could be diverted for this purpose would accomplish an adequate good, I refrained altogether from expending money upon it. Whatever may be done hereafter by Congress should be done promptly and without delay, for, in the end, it will be far less expensive to furnish permanent water than to subsist the Indians and furnish them annuities. The annuity policy with the Indians of this Territory is simply a plague, and the quicker that liberal and energetic action is bestowed to render them self-sustaining, so much the better in reality for them as well as the Government. They are naturally lazy and worthless, as seen from our stand-point, and anything which adds to this condition, no matter how produced, only makes it worse and less easily managed.

No coalition has yet taken place between the divided houses of the Mohaves. That portion under Sic-a-hoot, at Yreteba Slough, finding themselves cut off from supplies of all kinds, may think it best to waive their views and come to the reserve. Still, I am of the opinion that they are better off where they are, and, under the direction of a sub-agent, could be made comfortable and contented. I have already recommended this proposition, and find no present cause to change my views upon the subject.

The agency building requires extensive repairs in order to render it habitable to the employés. But little can be diverted for this purpose, and only patching can be done to preserve the property. As far as this is practicable, it will receive proper attention.

The sanitary condition of the Mohaves is deplorable, and calls for different treatment than heretofore. Syphilitic diseases find pregnant ground among these poor creatures, and even after treatment they manifest a perfect abandon, which neutralizes its efficacy, and from that they run to indifference and decay. It would be almost impossible for the resident physician to get about the length and breadth of his reserve daily, to see his patients and watch their progress. They come to him from long distances, retire in want and pain, and it is not surprising that many fail to return. I therefore recommend the establish-

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ment of a proper hospital upon the reserve, where all the sick can come for treatment, and remain until pronounced convalescent; that means be appropriated for its management, to cover everything necessary to render it thoroughly effective.

The subject of teaching the youth of the tribe, through the medium of a properly organized school, is one of the greatest importance. By this means they will be withdrawn for a time from the pernicious influence of the older ones, and if no result ensues immediately, beyond the acquisition of habits of cleanliness, a point will be gained in the right direction. With the persistent exertions of proper teachers, an interest can be awakened which in time will yield its fruit. Heretofore, in my monthly reports, I have suggested that competent persons should be selected to serve as interpreters to the different tribes; that they be provided for at the different reserves with all things necessary to acquire the different languages, and reduce them to a system for educational purposes; that the persons selected should be of superior intelligence, and when they shall have arrived at the point of usefulness, that they receive adequate compensation for their services. At the present time there is only one teacher in the Territory employed by the Government, and much of his time has been devoted to the acquisition of the language of the tribes with whom he is associated. Perhaps it would not be necessary to create a distinct corps for interpreters, but the teachers could serve, in addition to their other duties, and a just premium for these exertions should be the salary that an interpreter alone might enjoy. It is neither a pleasing nor thankful task to occupy either of these positions, and to make them attractive a liberal salary (in the full sense of the word) should be established.

APACHE MOHAVES.

This tribe have vacillated between a desire to locate upon a reserve and otherwise. They are accused of having participated in several robberies and murders during the year, and little doubt remains as to the accusation being well founded. I am now engaged in preparations to meet their chiefs at the Colorado reserve, and regret that the result of the interview will not transpire in time to be embodied in this report.

YUMAS.

This tribe range in and about Arizona City. The Government of late years has given little or no attention to their condition. I have frequently invited their chief (Pascual) to visit me, but he has declined in every instance. The bulk of the tribe remain in their rancheros, and gain a substance by planting and cutting wood for the steamers plying on the Colorado River. The vagabonds of the tribe remain about the town, gaining a precarious living by menial services performed for the citizens, but principally relying upon the successful prostitution of their women to furnish them means to gratify their vicious propensities for gambling and drinking. They render themselves, however, amenable to the operation of civil law, and their excesses are punished in this manner. They will not go to the Colorado reserve, and are satisfied where they are.

PIMAS AND MARICOPAS.

These tribes move along in the same track of events and consequences as set forth in the last annual report. From time to time they have

been detected in the fact of stealing stock from citizens, and appropriating it to their own uses. A large number of reclamations have been made and the documentary evidence of claim transmitted to the Department at Washington. But one case has been referred back during my administration, and the instructions accompanying it were verified by the action of Agent Grossmann in bringing together the captains and demanding satisfaction. The satisfaction offered was a refusal to make good the demand. This procedure having accomplished the line of instruction, was transmitted to the Department. Again, comes a petition of the settlers on Salt River to Agent Stout, requesting him to remove the reserve Indians, who are encamped upon their claims, and engaged in destroying their crops. The Department is in possession of information of a similar character, applying to the last harvest season, and I deem it necessary to enlarge upon the subject.

While the Government manifests in every way a desire to care for and protect those Indians, it should compel them by force, if necessary, (and there appears no other way,) to remain upon their reserve, and let the settlers alone. Exhausted patience on the part of the settlers may produce a conflict, and, once commenced, it will end disastrously. Placing the question simply upon the ground of dollars and cents, the prevention will be far less expensive than the cure, and, upon the grounds of justice and humanity, it is too grave to admit of speculation.

Apart from the condition of affairs as above related, an interesting feature has arisen based upon an attempt to close up the establishments of certain illicit traders, and bring them within the scope of the law. Messrs. W. Bichard & Co., H. Morgan & Co., and F. Larkin, upon and in close proximity to the reserve, had at one time been licensed traders. Upon application of the parties for renewal of license, causes existed within the knowledge of the agent to withhold such renewal; his actions were approved both by the superintendent and the Department at Washington; the parties were so informed; notwithstanding which they continued to trade, and never availed themselves of the right of appeal, as prescribed by the law "regulating the intercourse with the Indians," &c., but did set at defiance the law, the Government, and its authorized agents. Formal notice to desist from such trading was served upon each of the parties. This notice was totally disregarded, and orders were given to Agent Grossmann to make seizure of their property. This he did in the case of Bichard & Co., then trading at the point known as Casa Blanca. Subsequent to the seizure the parties formed a combination, and when an attempt was made with Morgan and Larkin, they declared themselves ready to resist by force. The agent not being in a position to repel force by force, the seizure in these cases was not consummated. The property seized was taken into possession by Agent Grossmann, but such was the sympathy created among outside parties, and such the action of the officers of the law in consequence, that the property was replevined by a process issuing from a territorial court, and the efforts of the United States district attorney were unavailing to procure restitution. He has made a statement of the case to the United States Attorney General, and awaits instructions.

Having already communicated to the Department my views upon the subject, a repetition of them at this time would appear unnecessary; nevertheless, I consider the prompt action of the Department extremely important, as not only showing to traders generally in the country that the Indian law is alive and means something, but, also, to the Indians that the Government has power to force its mandates to citizens and

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Indians alike, and preserve the scales of justice evenly balanced between them. I also deem the propriety of placing a full company upon each reserve as unquestionable, for nothing short of their presence at all times will enable the agents to fulfill the duties required of them by law.

SCHOOLS AND HOSPITALS.

My views in this connection will be found in the remarks applying to the Colorado River reserve, with the exception that a school has been in active operation at the Gila reserve for some months with the pleasing result of an average daily attendance of 38 pupils. I am not fully prepared to say whether a day or boarding school would be the most desirable. It will depend upon progress made, and sufficient time should elapse to test one system first. I am of the opinion that an industrial school, above all things, would be most desirable, where rough mechanics and practical farming could be taught. A hospital, however, is of every importance, and should be created. Syphilitic disease among the tribe is increasing, and it is far easier to give it a check now than it will be hereafter, when it shall have become chronic.

CROPS, ETC.

The crop of wheat this year has yielded somewhat in excess of the last, and the Indians now have at their command all the means required to render them well fed, well clothed, and contented. They have harvested sufficient barley to make return of nearly all the seed loaned to them last year, and, as far as crops are concerned, I have only one recommendation to make; that is, to furnish the reserve with a reaper and thrasher. It would be highly desirable; the Indians have seen it work at Salt River, among the settlers, and comprehend its advantages; it would enable them to harvest more per cent., realize earlier, and undoubtedly aid in extending the area of cultivation.

The proposed extension of the reserve, as intimately connected with the future welfare of these Indians, has my entire approval. The rapidly increasing settlements on the Upper Gila, with the continued increase of cultivated area, has made the question of supply of water paramount to almost every other consideration. By extending the reserve, the Indians are secured in their head of water; otherwise, they are subject to such contingencies as may be produced by scarcity and an unintelligent irrigating system above them. This waste (which is waste indeed) can never be beneficiated to any extent under their management, and this season proves the correctness of these suppositions, inasmuch as the usual second crop of corn will not be planted, while the settlers above, at or near Phœnix, have planted. Such has been the result of the water question this year that the Maricopas, who occupy the lower end and worst part of the reserve, have actually left and gone off some thirty miles, near Salt River, for the purpose of raising a crop; while the Pimas have been steadily moving toward the upper end. These circumstances indicate the natural desires of the Indians, and I can confirm them by personal intercourse and change of views upon the subject.

THE MOQUIS.

This tribe has never been brought in contact with this superintendency, though belonging to its jurisdiction. I believe they are under the direct control of the Department, and have been informed that about $5,000 of the appropriation made for Arizona will be required for that tribe.

THE PAPAGOS.

This tribe is scattered over a large area of country on both sides of the dividing line between the United States and Mexico.

Since my arrival here Dr. R. A. Wilbur has been assigned to duty as temporary agent, with headquarters at Tucson. He is now on a visit to the different branches of the tribe, and I fear that his report may not reach in time to be embraced in mine. The object of the Government appears to be to ascertain if they are willing to settle upon a reserve. When it is considered that a large portion of this tribe have been Christianized and baptized into the Church years ago, and that they have acquired many of the customs of civilized life, it is questionable whether they can be induced to change their peaceful pastoral life of liberty among their herds, and come to a reserve where their movements will be restricted. The country they principally inhabit furnishes ample pasturage for their numerous bands of stock, while any point to which they might be removed would alone offer cultivable land, to which branch of industry they are not particularly addicted, as the raising of stock appears to be their specialty. A large number of them live in the vicinity of Tucson, and are self-sustaining, industrious, and well-behaved people; their women are virtuous, and their general character is commendable in every way. The few at the Gila reserve are mostly employed by the Pimas, and are not altogether scathless in point of propriety; contact with the demoralized Pimas and Maricopas has had its effect upon some of them, and, like them, they will naturally go to ruin. I trust, however, that the agent will make such report as to permit them to enjoy their fair portion of expenditures made in the Territory, as a recognition of their conceded merit.

GENERAL MATTERS.

During the past month Dr. J. A. Tonner, Dr. R. A. Wilbur, and J. H. Stout, esq., have assumed charge of their respective agencies at the Colorado River reservation, Tucson, and the Gila River reservation, the former relieving Lieutenant H. Dodt, United States Army, and the latter relieving Captain F. E. Grossmann, United States Army. In retiring, Captain Grossmann has submitted a partial annual report, which I have the honor to transmit inclosed. He has my cordial thanks for his assistance and co-operation in all matters connected with this department, and I can bear cheerful evidence to his sterling ability and judgment, as well as his unselfish zeal and scrupulous exactions in all things pertaining to the business of his agency.

I also have the honor to transmit the report of Dr. J. A. Tonner, of the Colorado River reserve, accompanied by statistical returns of education and farming, necessarily limited by the few days only that he has had charge of the agency.

My attention has been directed to the act of Congress approved March 31, 1871, respecting "disbursing officers," &c., and their discretion to pay "fifty per centum" value of supplies furnished to the Indians by contract or otherwise, or the transmission of the original bill to the Department for its approval in full before payment of any portion. While intending no disrespect to the law, or the orders of the Department, it does appear to me superfluous that while the original

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contracts are of record in the Department at Washington, a contractor should be compelled to accept 50 per cent. of his pay after he has made satisfactory delivery under the contract, and then wait an indefinite time for the balance. In this remote country it works a positive hardship to the parties interested, and instead of acquiring a fair remuneration on their contracts, they ultimately culminate in loss. In any future contracts made in this Territory this circumstance will be prominent, and operate to increase the value of each article contracted for by just so much as is lost in time on the payments, which would appear, from experience had, to be about fifty days.

In reviewing the different subjects recommended in this report, the vital question of resources comes prominently to the front. The appropriation made by the last Congress, of $70,000, is wholly inadequate to meet the various draughts upon it arising from the formation of a new agency, the payment of salaries to the superintendent and agents, heretofore paid from the War Department, and an innumerable quantity of minor requirements, at once necessary and important. In addition to which, the appropriation by the Department of $5,000, more or less, of the above amount, for expenditure with the Moquis, renders the active supply for distribution among the Mohaves, Yumas, Pimas, Maricopas, and Papagos only $65,000. When the vast extent of this Territory is considered, the necessity of traveling over a large portion of it, the danger attendant in so doing, and the high and gold rate of cost for forage and subsistence, the figuring will demonstrate how insignificant is the sum to accomplish anything like solid results.

In order to proceed to the Colorado River reserve, where I may be compelled to remain beyond the time allowed to forward my report, it has been incumbent to anticipate events to some extent, and I trust that they will not be found remotely distant from the actual condition, as may subsequently appear.

In conclusion, I have to tender the Department my best thanks for the uniformly kind consideration of my requests, and attention to my wishes.

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

H. BENDELL.
Superintendent.

Hon. E. S. PARKER,
Commissioner Indian Affairs, Washington, D. C.

No. 30.

UNITED STATES INDIAN AGENCY,
Gila River Reservation, Arizona Territory, August 18, 1871.

SIR: I have the honor, in compliance with circular letter from Office of Indian Affairs, Washington, D. C., to submit the following as my annual report as agent of the Pima and Maricopa Indians of Arizona Territory.

I assumed charge of this agency on the 24th of July last, and consequently from the little time (twenty-six days) which has elapsed since my arrival, my knowledge of affairs pertaining to this agency is necessarily limited, and my report will be correspondingly meager.

On my arrival here I found my predecessor, Captain F. E. Grossmann, United States Army, ready and anxious to be relieved. He had been acting as United States special Indian agent for nearly two years, and during that time, from all I can learn, he has devoted his time to the amelioration of the condition of both tribes of Indians on this reservation. He has earnestly studied their wants, and faithfully striven to secure them.

In retiring from the not altogether pleasant duties of agent at this place, he carries with him the respect of all well-meaning men, and the consciousness of having done his duty in serving, with the means at his command, the best interests of the red men under his charge.

On taking possession here, I found a commodious building erected for the use of the agency, by your predecessor, Colonel George S. Andrews, United States Army. It contains office and rooms for the agent, a moderate-sized school-room; quarters and office for a physician, a good well, stables, corral, &c. I found three different parties in possession of licenses to trade with the Indians on this reservation; two of whom, Messrs. Moore & Carr, and Messrs. McFarland & Forback, have establishments in operation, and the other, Mr. George Ting, will, in all probability, commence trading within a few weeks.

A Mr. Bichard & Co., alluded to in my predecessor's report last year, (see page 123, Report on Indian Affairs, 1870,) has for several years kept a trading-post on this reservation. His last application for license was refused by my predecessor, on the ground that he was not a proper person to trust as Indian trader.

Notwithstanding the refusal of his application, he still continued to remain on the reservation trading with the Indians until the 20th of June last, when Captain Grossmann, under instructions from your office, made a seizure of his establishment. The whole matter has been referred to the honorable Commissioner of Indian Affairs at Washington, and it is the opinion of this office that illicit trading on and in the vicinity of this reservation will, at an early date, meet with a merited suppression.

There are two other parties doing an illegal business near the lines of this reserve—a Mr. F. M. Larkin, who keeps a stage-station on the main road passing through this reservation, and within a few hundred yards from the line; and a Mr. Henry Morgan, who has a store a few miles from the same route, on the road leading from it to the Salt River settlements. I understand that both these cases have also been represented to the proper authorities at Washington, and suppose both will be covered by the decision in the case of Mr. Bichard & Co.

I also regret to state that it is generally believed that some of the settlers living on the Gila River, above this reservation, (Mexicans, I believe, all of them,) and who are nominally tillers of the soil, are actually disposing to these Indians a greater or less quantity of intoxicating liquors every week. Thus far this belief has not been ascertained to be a fact from positive proof; but the circumstantial evidence, such as seeing Indians return from that portion of the country under the influence of liquor, leads me to conclude that it is not unfounded. It has furthermore reached me that there are some parties at Adamsville, (a small settlement above the reserve,) who vend ardent spirits to Indians under the shelter of a territorial license.

My predecessor, in his last report, alludes to the last-named place, and states having received promises from the military commanders in that vicinity in answer to his application to them to assist him in "bringing to trial such persons as may be guilty of selling liquor to the Indians."

Before leaving this subject, I would earnestly recommend that the fullest possible power be delegated to the agent to aid him in suppress-

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ing this seemingly growing evil, and would suggest that he be authorized to call upon the military authorities for assistance in the suppression of both liquor-venders and illegal traders, and until this immunity is secured to them, I entertain but little hope of any considerable advance in the physical, mental, or moral scale of these Indians.

Some of the old chiefs and head-men of these people have assured me of their dislike to the habit of indulging in intoxicating drink, but do not hesitate in admitting their utter inability to restrain their young men from the practice.

The next evil to which my attention has been more directly called, and which bids fairly to result most disastrously if not met with a prompt and firm suppression, is the apparently increasing tendency of these Indians to leave their reservation in bands of perhaps from thirty to one hundred strong, and move on to or near the cultivated lands owned and occupied by white settlers in the vicinity of this reserve.

My predecessor, in his report for last year, alluded to this practice, and cites an instance in which 400 Indians left this reservation in November, 1869, and moved into the fields of the settlers, near Adamsville. He reported the case to the military authorities, but failed in securing any aid from them to compel the return of these raiders within their own lines. During my short residence here, numerous complaints have reached me from the settlements on Salt River, generally to the effect that these Indians have, to the number of several hundred, moved into the vicinity of the white settlements of that section, and are daily depredating on their fields and vegetable gardens.

In two or three cases these red raiders have taken possession of the houses of the settlers living in the suburbs of the thinly-populated districts, and after rifling them of their contents, have actually destroyed them. An affidavit of one case, to the effect of the above statement, is now in my possession. Several meetings have been held by the citizens of these invested districts, and formal petitions have been forwarded to me, asking my influence to assist them in ridding themselves of these depredators, but, being powerless to act, I could only advise. Being unable to procure protection from the Government, these pioneers have, as a last resort, banded themselves together, and I believe now are fully determined to defend their homes with their lives.

The Indians having been allowed from time immemorial to follow the bent of their own inclinations, unrestrained by any external force whatever, have at last fully acquired the impression that there is no power strong enough to subject them, and indeed when the young men are told by the old chiefs or head-men of the might and strength of our Federal Government, which will some day be turned against them if they still continue to molest its citizens, they laugh and ask: "Why does not the Great Father do something with us if he is so powerful as you say? We do not believe it; there is no power greater than ourselves."

The settlers are firm and determined and the Indians are insolent, and if the latter do not from this time forward restrain their propensity to appropriate to themselves the property of others, the most fearful results will inevitably ensue. If they still intend to depredate on the fields of their white neighbors, they will do it over their dead bodies, and the oft-repeated boast that they "have never shed the blood of a white man" will have soon passed into history.

On the 14th instant a letter was received at this office from Messrs. Moore & Carr, Indian traders on this reservation, that the Indians had closed their establishment. No other reason was given for this unwarranted procedure than that these Indians wanted silver for their grain

which they had brought there to sell. As this has not been the custom on this reservation, it is plain to my mind that this action was the instigation of some white man, and it is generally believed to be the work of some interested parties who wished to control the grain trade of this reserve, which amounts to over 3,000,000 pounds annually. The store yet remains closed, and the Indians threaten to burn it down if the silver is not forthcoming, and yet the agent is unable to do anything toward preventing such violations.

Antonio Azrel, the head chief of all the Pimas, whose house or hut is within a few hundred yards of the agency building, is in almost daily communication with this office. I believe him to be a well-disposed man, but he has little or no power to restrain his tribe from their evil inclinations. Not having the moral courage to assert his authority, the evil-disposed are allowed to do as they please. Conscious of his inability to govern and careless as to the results, the cares of his nation hang as lightly on his shoulders as do his raven locks. I would strongly recommend that the Government at once give these Indians to understand that it is the power to which they must yield obedience, and if they are once made to feel the force of our Federal strength, I apprehend no further trouble from them. I would suggest that the military forces in this vicinity be instructed to compel these Indians to remain on their reservation.

It is with pleasure that I now turn from the rougher to the better side of this semi-civilized red nature. There is much to say in favor of these Indians, and it must of necessity be brief. They were, according to past report, at one time well disposed toward white people, and in time gone by have proved on more than one occasion their friendship for the whites. It would be absurd to suppose that this relapse is without a reason.

To ascertain the true cause, I venture to say, will be to convince any one who will make the investigation, that the evil that at present pervades these tribes has its origin from the hands of bad white men. The universally bad example of the latter has, in many instances, met with too prompt an imitation by the untaught savages, while his oft-repeated violation of promises made to them leads them naturally to look with distrust upon the whole white race. The Government, in permitting such bad men to reside within easy communication of them, as a necessary consequence, shares this distrustful feeling, and it is not to be wondered at that they entertain many doubts as to the purity, strength, and goodness of our great republic. They are self-sustaining, yearly producing enough of grain and staple vegetables to procure for them all the necessaries and some of the luxuries of life. Very little money is spent annually for the benefit of the Indians living on this reservation, and aside from the agricultural implements given them, they are limited to a very few presents. They are a shrewd and quick-witted people, and very apt at trading, and in this respect they will compare favorably with the white man. They are intelligent, and some of them, especially the younger ones, have shown themselves willing to learn. I cannot urge too strongly that every available facility be afforded them in this direction.

There is at present a teacher, Rev. C. H. Cook, employed at the agency, who will begin school probably on the 1st of September, or as soon thereafter as the children return to their villages from the fields, where they are now getting in their crops.

As it is vacation now for the purpose above mentioned, and has been since my arrival here, I cannot, from observation, furnish any state-

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ments on the subject of education, but I am assured by Mr. Cook that, with proper facilities, in a very short time we may accomplish much in this direction. Books of the most primary class are in demand, and I am lately in receipt of your letter stating your intention to furnish them at the earliest possible moment. They are as yet in total darkness as to any spiritual belief, but have expressed a willingness to learn, and some of them have frequently asked the teacher here when he would preach to them. As the Government contemplates the moral and mental as well as the physical advancement of this people, and as such a regeneration must necessarily, from their present ignorant state, be the work of years, the sooner commenced the quicker accomplished. I would, therefore, recommend that every reasonable means be furnished them, or the agent in charge, to aid in their education and Christianization, and would suggest, as a means to accomplish this end, that a large school-building be erected in the vicinity of this agency, capable of accommodating from sixty to one hundred pupils, with rooms for teachers, &c., where the children of both sexes, under competent religious instruction, could be taught the rudiments of education, the domestic duties, the necessary mechanical knowledge, and improved methods of farming. This, as a matter of course, can only be done at a considerable cost, but, in my opinion, the end aimed at can be reached through this means far sooner than any other manner now deemed practicable.

Several of the religious associations have lately entered into this work among the Indians with a zeal that cannot fail of a rich success. They are earnest and anxious to do good in this direction, but as a general thing have so many benevolent channels through which to expend money, and their resources being more or less limited, the amount at their disposal to devote to these new demands will be proportionately small.

The society which your agent has the honor to represent (the Reformed Church) is deeply interested in the spiritual and mental advancement of the tribes on this reservation. I have no doubt it will fully indorse my recommendations, and it may possibly stand ready to act conjointly with the honorable Secretary of the Interior and honorable Commissioner of Indian Affairs, not only in laying the foundation of this great work, but in conducting it to a successful and fruitful end.

In taking possession here, I received from my predecessor one large wagon, a light wagon in which to travel about the reservation, two mules, a horse, two sets harness, &c. The light wagon is in very poor repair, and the mules should be replaced by two or four others, large and strong ones. With four good mules I could furnish all the hay necessary for use at this agency, and in this way the animals asked for would soon pay for themselves. The harness is also in a very bad condition, and has been mended and pieced so often that comparatively little of the original material remains. Should the mules be furnished, complete new harness would be necessary.

I also received quite a supply of medicines, which, however, needs replenishing. I understood from my predecessor that you would be pleased to furnish them at an early date.

I am very much in need of lumber at the agency, also lime and tin-spouting, to protect the roof of the agency building against the rain. A new force-pump, with 100 feet of hose, is also on the list of necessities, and in case of fire in any part of the agency building would be invaluable.

A thrashing-machine, under the supervision of the farmer, would be of almost inestimable value to the Indians. I would also strongly recommend that the Government put up a small flouring-mill on the reserve, and under the supervision of a competent miller these Indians would be able to supply, at lower rates than now paid, all the flour consumed by the military in this Territory. This statement certainly deserves consideration.

There are at present five persons engaged rendering services for this reservation, viz, a teacher, carpenter, farmer, blacksmith, and an interpreter. The first three mentioned reside at this agency. The other two do not, for the simple reason that their salaries alone will not support them. The blacksmith lives outside the lines of this reserve, on the main road, and keeps a public blacksmith-shop, so when any work, repairing, &c., is necessary, I am obliged to take it twenty-four miles to have it done, which, as you will readily see, is a great inconvenience; but as the salary allowed for a blacksmith is only $600 per annum, I cannot do any better at present.

My interpreter remains with me only four days of the week, spending the remainder of his time on his little farm or patch of ground, a few miles above this place. His salary is only $500 per annum, and he cannot be expected to give his whole time to a work that will not keep him in the necessaries of life. As I am called upon daily to attend in various ways their wants, this, as you will easily understand, is of the greatest inconvenience to me, more especially as, being a stranger to their language, I have to depend solely upon an interpreter.

A physician is needed very much indeed, and if one is not secured for the reservation at an early day, it will take a long time to place these two nations on their former basis of health. A good physician is very desirable, but as those who stand No. 1 in their profession can, in almost any locality, acquire a practice that will yield a greater pecuniary remuneration than the position at this agency will afford, they are slow to accept my offers.

As the wagons at the agency, and the carts, &c., of the Indians are constantly getting out of repair, authority should be granted for a wheelwright, and I would recommend that the salaries of the above-named persons should be fixed thus: For a physician, $1,800; for a teacher, carpenter, wheelwright, blacksmith, and farmer, $1,200; and for interpreter, $600 per annum.

These, in my opinion, are the very lowest figures which will secure good, reliable, and capable men, and the exorbitant rates charged for the necessaries of life renders it almost impossible to live with a less salary than the above named.

I would state, in support of my recommendation, that the military authorities in this Territory are constantly employing all of the mechanics above mentioned, and are paying them not less than $1,500 per annum. To this is added a ration, which the Indian department does not furnish, and which is worth $400 or $500 more, making in all $2,000 a year. Again, the Government pays in paper currency, while here the price-lists are established on a gold basis, which, for instance, at 12 per cent., (the present premium on gold,) makes a difference of $180 in a salary of $1,500 per annum, leaving the employé with just $1,320 a year.

Should the amount recommended for a wheelwright and blacksmith be allowed, two small shops and a supply of material would be necessary. The blacksmith-shop is of the utmost importance to the well-being of these Indians. It is my intention to take, if possible, a few of the Indian boys, and, placing them in charge of these different mechanics, give them such instruction as will be of benefit to them and the tribe. This, if

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they are so inclined, will be a step in the right direction; at any rate, it will test their ability and willingness to learn.

I inclose statistics of farming and education, marked, respectively, A and B. Both of them, particularly the former, are more or less inaccurate; but I have based the estimate on such information as I have been able to gain in the few days since my arrival here.

In conclusion, let me say that, with proper management, firm measures to restrain their evil inclinations, a faithful adherence to any policy looking to their mental elevation, and an untiring devotion to their moral wants, will, in time, produce from this ignorant and barbarous people a nation of whom we, as co-workers to this end, may justly be proud.

Permit me to take this occasion to thank you for your assured intention to co-operate with me in any and all measures contemplating the interests of these Indians; and, hoping that our mutual efforts will not prove unavailing,

I remain, very respectfully, your obedient servant,

J. H. STOUT,
United States Special Indian Agent,
Pimas and Maricopas.

H. BENDELL, Esq.,
Supt. Ind. Affairs Arizona Territory, Arizona City, A. T.

No. 31.

ARIZONA CITY, ARIZONA TERRITORY,
August 16, 1871.

SIR: I beg leave to subjoin herewith a report of affairs upon the Gila River reservation, Arizona Territory, for the time intervening between the date of my last annual report and the 24th of July, 1871, upon which day I was relieved from the duties of United States special Indian agent for the Pima and Maricopa Indians by J. H. Stout, esq.

During that time I have seen no reasons for changing any of the views expressed in my last annual report, and desire now only briefly to report upon what has been done during the time referred to, and, in closing, to offer a summary of what, in my judgment, remains to be done.

The physical condition of the Indians under my charge being bad, the services of a physician were absolutely necessary. Dr. R. A. Wilbur devoted himself earnestly to the work, and with good results, but, unfortunately for the Indians, he obtained a more lucrative position elsewhere, and resigned on the 31st December, 1871, since which time the agency has been without a physician.

On the 1st January, 1871, I engaged the services of Rev. C. H. Cook as teacher for the young children of the Indians. After devoting himself for a short time to the study of the Pima language, he opened school on the 18th of February, continuing the same until the 31st May; average daily attendance of pupils during term being 38. Considering that this was the first attempt ever made to instruct the children of these Indians in a regular school, and that the teacher labored under the disadvantage of having but a very imperfect knowledge of the Indian language, the results have been more than gratifying. The children, though not very regular in attendance, have learned the English alphabet, some words of English; they write both letters and numbers reasonably well, count in English, and sing several hymns. It must be remembered that none of

them had the slightest idea of English before school commenced. The heat of the summer months and the harvest season made the closing of the school a necessity, but it is intended to reopen whenever the state of the weather will justify. The school was a day-school, the pupils coming from one to five miles for the purpose of attending it. The teacher, Mr. Cook, has been laudably eager in his work, and has faithfully attended to his duties, although I doubt the good policy of issuing bread, and at times candy, (panoche,) to the pupils, which he has done for the greater part of the school-term, under the mistaken belief that the children were starving.

In my opinion day-schools on the Pima and Maricopa reservation will never do any permanent good. The children should be continuously under the eye of the teacher, and a boarding and industrial school seems to be best adapted for this purpose. The morals of the Indians lately under my charge are bad; children, no matter how well instructed in a day-school, being thrown in daily and hourly contact with adult Indians, must become contaminated to a greater or lesser extent; while in a boarding-school, Indians of immoral and vicious tendencies could be excluded. On the 19th of January, 1871, I reported at length upon this subject in a communication addressed to the honorable Commissioner of Indian Affairs, and would now respectfully call attention to the same.

The crops of the Indians, (wheat and barley,) the winter crop, were abundant during the past season, but the corn and melon and pumpkin crops will be a failure, owing to the scarcity of water in the Gila River.

In order to give the Indians a better supply of water, an extension to the present reservation had been surveyed in the spring of 1870, which, if granted, would have supplied the Indians with ample land, and fine facilities for irrigation. Congress, however, failed to approve the extension, and the result is that no corn can be raised this fall, and it is clear that, owing to the increasing settlements made by whites and Mexicans above the reservation on the Gila River, the time is not far distant when the Pimas and Maricopas (an agricultural people, without doubt) will be without the necessary water to enable them to raise any crops.

A carpenter, a farmer, and a blacksmith have been employed at the agency during the greater part of the time. The former constructed an undershot Chinese water-wheel by means of which water (for irrigating purposes) was raised 16 feet from the river to the land immediately adjoining the Gila River. With the water thus obtained, it was proposed to irrigate a tract of about eight acres of land which had been cleared under the charge of the farmer, but, unfortunately, the low state of water in the river ever since May last has prevented the execution of the plan. It is believed, however, that during the winter months a crop of barley or wheat can be successfully raised, for at that time the river generally contains a larger quantity of water.

During the past year the Indians planted 10,000 pounds of barley issued to them by the Government, and raised a handsome crop, which they sell at fair prices. According to agreement, they are now returning to the agent an equal amount of barley to replace the seed given them. Up to the time of being relieved I had collected about 3,600 pounds.

The blacksmith has repaired tools and farming utensils of the Indians, but the salary of $600 per annum is entirely inadequate, considering that he has to furnish his own shop and tools.

During my administration, since my last annual report, I have issued to the Indians of the reservation, and also to the Papagos, a liberal supply of farming implements, and if the Government is inclined hereafter,

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as heretofore, to extend a helping hand to the Pimas and Maricopas, I would respectfully suggest that in the future only agricultural implements and tools, medicines, and articles required in the school be furnished. Clothing or food should never be given them, for they are well able to purchase or to produce all they require. I should also be strongly in favor of giving them a thrashing-machine next year.

I regret that I cannot report an improvement in the conduct of the Indians lately under my charge. They still leave their reservation whenever they feel like it, (some Maricopas have even permanently settled in the Salt River Valley, thirty miles from their reservation;) they still steal cattle and horses whenever opportunity offers; they still destroy (sometimes wantonly) the crops raised by the hard labor of whites and Mexicans in the vicinity of their reservation, and though often advised to refrain, and often asked to restore stolen property, they still persist in refusing to do so. There are of course many good men among them who discountenance the evil-doing of others, but, since the tribes, as tribes, never brook control, the better-disposed Indians cannot exert any influence over the bad ones. This is so well understood by the Indians themselves that the bad ones deride the chiefs whenever the latter attempt to advise them to behave themselves, while the better class only recently united in asking me to represent to the Government that they were powerless to curb the evil inclinations of the bad men of the tribes, and to ask the Government to send troops to the reservation with instructions to punish the thieves, promising at the same time to assist the troops whenever they were ready to deal out chastisement. It is undeniable that the number of thieves and rogues is increasing from year to year, and I see no reason for changing my apprehension (frequently expressed before) of ultimate difficulties between these Indians and the whites, and once more desire to say a word of warning.

The settlements on the Upper Gila, and on the Salt River, are growing rapidly. The inhabitants thereof, pioneers and frontiersmen though they be, have universally treated these Indians in the kindest manner. They never have encroached upon the Indian lands nor interfered with Indian property, and, though sorely imposed upon at times by the Indians, have not revenged themselves for injuries sustained at the hands of the Pimas and Maricopas, but have rather tried the more peaceful way of repeatedly representing their grievances to the General Government in the form of petitions. These petitions so far have remained unanswered. The conduct of the Indians is becoming worse from month to month; before long some settler, unable any longer to endure to see his crops destroyed before his very eyes, will defend his property even though odds may be against him, and should any one be killed in the conflict, either white or Indian, who is there that can foretell the consequences? The reservation contains 1,088 warriors, nearly all armed with fire-arms, who could desolate this portion of the Territory if inclined so to do. It is true that they never have killed a white man; it is also true that the good men of both tribes do not desire to do so; but it is to be apprehended that, once life has been lost on either side, the feelings of all concerned, and their friends and relations, will be wrought up to such an extent that it will be impossible to allay the storm until after more blood has been shed.

To avert this, and for the sake of the Indians themselves, (who can be made good Indians if they are made to feel that they must be good,) and for the sake of the citizens of the country, who, trusting that their Government will protect them, toil from year to year in the development of a Territory which is not extraordinarily inviting, I would urge

that the commander of the Department of Arizona be authorized and directed to furnish such troops as may be necessary to enable the agent to arrest known offenders among the Indians, and that from this out all Indians guilty of stealing from whites or Mexicans may be tried before the civil courts of the Territory and punished according to law. To accomplish this, a company or more of troops should be permanently stationed upon the reservation and near the agency buildings until the Indians have learned to know that the Government of the United States has not only the will but also the power to compel them to conduct themselves properly.

But while I am anxious to have protection afforded to respectable white men and Mexicans against the thieving propensities of the Pimas and Maricopas, I, on the other hand, pray that the Pimas and Maricopas may also be shielded from the immoral and swindling operations of white men.

In my last annual report I took occasion to represent in what manner Indian traders had been in the habit of carrying on their trade, and expressed a determination to lessen their number. Another year's experience has only strengthened the views then expressed, and confirmed me in the opinion that some of the traders on or near the Gila River reservation were not men "fit to be in the Indian country." This being my estimate of their character, I refused to renew their licenses on the 1st of January last. Nevertheless, they all continued to trade as heretofore, totally disregarding the authority of the Indian Department. They were notified that unless they desisted from trading, legal proceedings would be instituted against them. This notice also was disregarded by them; their trading with the Indians was continued, and, in addition thereto, they employed every means in their power, fair and foul, to lessen my influence with the Indians. Finally, under instructions from the superintendent of Indian affairs for Arizona, and in compliance with a circular letter from the Indian Office, dated April 4, 1870, I attempted to seize the merchandise of these illegal Indian traders. I accomplished a seizure at the trading establishment of W. Bichard & Co., at Pima Villages, Arizona Territory, but a like attempt on my part at the store of F. M. Larkin, trading with the Indians at Sweetwater, Arizona Territory, was forcibly resisted by the owner of the store. Resistance was also threatened by H. Morgan, a third illicit Indian trader. Since the seizure, which was made at Pima Villages, Arizona Territory, on the 20th June, 1871, the three traders above named have combined in their opposition to the enforcement of laws. F. M. Larkin and H. Morgan & Co. continue their trade triumphantly at their places of business, and W. Bichard & Co., though closed up at Pima Villages, still trade with the Indians at Blackwater, Arizona Territory, all of which stores are in close proximity to the reservation. It is a contest between money and law. The governor of the Territory, misled by representations made by some of the illegal traders, has espoused their cause, and has denounced the action of the superintendent and myself in public as robbery, and thus countenances men, whom even the Indians denounce as bad and immoral, in a course which is opposed to law. The chief justice of the Territory, before whom the issue will be tried eventually, has given private opinions adverse to the officers of the Indian Department; the United States marshal, recently appointed, and instructed to receive from me, on behalf of the United States, the property seized by me at Pima villages, for some unknown reason failed to qualify; the United States deputy district attorney, when directed to file information against the property seized, instantly resigned his position, and immediately

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after appeared as adviser to one of the illicit traders, and the officers of the Indian Department within the Territory stand almost alone in their effort to carry out the law, in the case made and provided. Such was the state of affairs when I transferred the agency to my successor, J. H. Stout, esq., on the 24th of July last.

To make certain of improving the Indians and inducing them to abandon thieving ways and immoral practices the following changes are required, in my opinion, on the Gila River reservation, Arizona Territory, viz:

1st. Bad traders must be removed. Their example is pernicious and their counsels to the Indians being bad have a tendency to weaken their respect for their agent and the Government.

2d. Military assistance should be given to the agent to enable him to seize the merchandise of illegal Indian traders (it being forfeited to the United States according to law) and to arrest evil-doers among the Indians. A show of real strength will soon demoralize both bad white men and bad Indians.

3d. The reservation of the Pimas and Maricopas should be extended so as to give them a certainty of water-privileges for irrigating purposes, thus forever putting at rest their just complaints about settlers who take the water from the river above the reservation.

4th. A good physician, no matter what his salary, must be found to arrest the fearful spread of syphilitic diseases among the Indians, and a well-arranged hospital should be provided large enough to accommodate patients until a permanent cure would be effected.

5th. And perhaps most important of all the day-school system should be abandoned, and in its place a liberal boarding and industrial school should be started. In connection with this school a blacksmith and wheelwright shop should be erected and furnished where the young boys might learn something more useful than hunting birds' nests and shooting arrows. At least one of the teachers employed ought to be a lady who could impart instructions to the girls in sewing, cooking, washing, ironing, and general housework.

I am well aware that to carry out the above suggestions a large expenditure of money will become necessary for the first year at least, but if it is the intention of the Government to redeem more than 4,000 human beings, who can be redeemed if the means are furnished, now is the time to do so. Soon the Texas Pacific Railroad will pass through Arizona, possibly through this reservation; with it laborers, immigrants, and travelers will come; a closer contact with the whites will have a tendency to draw these Indians only deeper into the vortex of white men's vices, which unfortunately they have learned to know too well already; the thieves of the day always going unpunished, in time the whole nation will learn that it is easier to steal than to work for a living, particularly when water fails to furnish nourishment to the growing crops; the physical condition of the Pima Indians not attended to will become worse from year to year, and before long the Pima Indians, at one time, perhaps, the best on the continent will be known no more.

I for one do not believe that it is necessarily the destiny of all the Indians to be "crowded to the wall." I believe that in time the Pima Indians can be made industrious, honest farmers and respectable citizens; but before that time can come I would not spare the rod now when, for the Indians' own sake, it should be applied, and above all things I should be in favor of weeding out all men, be they whites or Mexicans, who under the name of Indian traders debauch the Indian

women, defraud the men, and weaken the influence of the Government in the whole tribe.

If the Government will now exert its power, if the agent, no longer opposed by bad men, (no matter how rich they may be,) can impress the Indians with the firm knowledge that he and he alone is their adviser, (which he ought to be;) if the Pima and Maricopa boys and girls can go to a well-conducted school, where they will gain cleanliness, industrious habits, a knowledge of the world and its better ways; and if the sick can find an asylum where their bodily infirmities will be properly cared for, no doubt of it but a few years will show a decided improvement in the conduct of all the Indians, and when the temptation does come perhaps they will be better able to resist it.

Something must be done and must be done soon to avert possible calamity, and the plan above submitted will never be as expensive as a war with these Indians would be.

Very respectfully, your obedient servant,

F. E. GROSSMANN,
Captain, Seventeenth Infantry.

H. BENDELL, Esq.,
Superintendent Indian Affairs for Arizona Territory,
Arizona City, Arizona Territory.

No. 32.

OFFICE UNITED STATES SPECIAL INDIAN AGENCY,
Colorado River Reservation, Arizona Territory, August 8, 1871.

SIR: I have the honor to make the following report for the year ending July 31, 1871.

As I only took charge of the agency July 21, 1871, my short time in the office prevents more than a statement of the condition of affairs as found upon my arrival.

So far as ascertained about one-third of the Mohave tribe are on the reservation, the remainder being at Fort Mohave, and the country intervening between here and there; a few have come and others expressed a desire to live on the reservation; most of them are deterred by the misrepresentations of interested parties and the feud existing between Sicealut and Iritaba, the former being at Fort Mohave and the latter here. Those now on the reservation are here voluntarily, and go back and forth as pleases them, never absent, however, on ration or annuity day; they are generally well-developed, especially the females, who do most of the labor, but the majority of the tribe suffer from syphilis; that, with rheumatism in the winter, constitute their chief ailments. Their mental capacities are not inferior, but being untrained and uncultivated have developed nothing marked except shrewdness and vice. Educating the children can only be conducted on the compulsory system, as the parents are averse to their learning English, and would at least oppose it quietly. As we cannot exercise any authority without troops, it would be useless to attempt a school now, although eminently desirable, as at least 150 are just at the age to learn, being bright and quick to learn any mischief. There is but one building on the reservation, and that entirely inadequate for its present uses, so we would need a school-house and house for the teacher before starting the project. It is to be hoped they will soon be ordered built, and the school started.

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The moral condition of the tribe is of the lowest character, mere children being inducted into the lowest forms of immorality.

The clothing of the men consists of simply a breech-cloth, and that of the women of a petticoat of bark. Both are fond of our clothing when given them, but will not take the trouble to make it, although a number can sew, and often have money which they prefer spending for tobacco or jewsharps.

Rations of flour and beans are issued to them weekly when on hand, and beef every fortnight. Besides these, they are fond of mesquite beans, which they collect large quantities of, and, with screw-beans, constitute a large part of their food, after selling their flour to other Indians, in order to have the money for other purposes.

Liquor is forbidden on the reservation, but La Paz, being only forty-six miles distant, supplies all who have the money and inclination to go there; the agent being without authority to control their movements, or power to suppress any trouble arising among them, there being only a sergeant and eight men to preserve order. A company of troops was stationed here until last spring, when they were removed, and an officer with fifteen men ordered here. The officer came, left the men, and returned to Fort Yuma, without authority from headquarters of the department. Seven of the men have been discharged, leaving the force wholly inadequate; and a further reduction will take place in a few days by expiration of term of service of others.

About 500 acres are being cultivated this year by the Indians, being an increase of 200 acres over last year. It consists of corn, melons, and pumpkins. Each of those cultivating planted only enough for their own consumption. They could not be induced to farm for the reservation unless paid by the day, so they were permitted to work their own way, whereby much labor is lost and nothing taught them.

The irrigating canal proved very successful so far as completed, but a flood-gate, with a canal to let off the surplus water, is still necessary; and by continuing the canal sufficient land can be irrigated to supply the entire tribe of the Mohaves, with the other tribes on the river, with an abundance of farming land; and many of them declare their intention of coming on the reservation as soon as the canal is completed far enough to give them all land. The last two years there has been no overflow of the bottom-lands of the river; consequently, nothing can be raised except on irrigated land; and the Indians of the river are more favorably disposed toward the reservation than heretofore. As the water only enters the canal at the high stage, only one crop can be raised by its means, whereas, if we had a steam-pump to supply it with water the year round, two, and sometimes more, crops could be raised. Then the Indians might be made self-supporting, by withholding their rations and compelling them to raise their own food. Of course, any change of this kind would be resisted by them, and could only be carried out with the moral support at least of troops, as in their vicinity the Indians fear their power; but, isolated as is this agency, there is nothing to intimidate them or other tribes from committing any depredations or crime.

Very respectfully, your obedient servant,

J. A. TOUNER,
United States Special Indian Agent.

UNITED STATES COMMISSIONER OF INDIAN AFFAIRS,
Department of the Interior, Washington, D. C.
(Through superintendent's office.)

No. 33.

UNITED STATES AGENCY FOR PAPAGOS,
Tucson, Arizona Territory, August 26, 1871.

SIR: In accordance with your instructions of 20th July, I proceeded on the 30th ultimo to visit the different pueblos occupied by the Papago Indians under my charge.

I first visited San Xavier del Bac, an old mission, where I found some fifty families; Ascension Orilla captain of the band. This portion of the tribe claim to have always occupied this ground, their ancestors having helped to build the church which, to this day, is a model piece of architecture, and held in veneration by these descendants. They look upon the fine piece of agricultural land adjacent to the church as their property, and have this year, as heretofore, raised a good crop of wheat and barley from the same. They have also quite a large herd of horses and cattle. This band has proven itself of great service to the white inhabitants of this section in recovering and protecting stock from the hostile Apache, though there have been instances when, on account of their small number of warriors, they have been unable to cope with the foe, and have been sufferers from their ravages. They are peaceful, comparatively intelligent, and very industrious, being of great assistance to the farmers of the Santa Cruz Valley in harvesting and as herders.

From this point I proceeded to the different villages along the Sonora border, viz:

	Families.
Tacquison	70
Topony	80
Cumaro	200
Cahuabi	80
Comolnabi	80
Tecolote	500
Miscellaneous	100
Total	1,110

These are all occupied at home in stock-raising, as there are no agricultural lands adjacent; the only crop they raise is on what is termed "Temporal," on which they plant corn and melons, trusting to rains for water, as there are no streams for irrigation. These lands are very fertile, and if some provision could be made to irrigate large and profitable crops could be raised.

I could not help but feel impressed with the feasibility of sinking artesian wells in this location, as the indications are that water could be easily reached, from the fact that wherever wells have been sunk they have reached under-ground streams having a strong current.

There are several villages extending along the line, say to the extent of twenty, reaching west nearly to the Gulf of California. But as most of the population were absent in Sonora, engaged in harvesting, I did not deem it advisable to visit them. I learned from Captain José Maria Casardor that these villages would average 200 families or more each.

In all of them I found among the Indians those who were conversant with the Spanish language, and could thus, through my interpreter, make known to them the desires of the Government in regard to their welfare. They are ready and willing to conform to any proposition the

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Government may wish to extend to them. They complain, and with reason, perhaps, that they have been neglected, while other Indians, who in no respect could compare with them in fealty to the Government, have yearly been provided for, and they only occasionally. They want something permanent, some assistance continued, until they are so established that they can feel able to take care of themselves under an improved and civilized organization. They say they have been promised schools, agricultural implements, and improved breeds of stock; but the promise has been fulfilled only to a very limited extent. From their employments and associations they have become more intelligent in regard to these matters than any other Indians, not excepting the Pimas, which tribe is really a part of the Papago Nation, speaking the same language and formerly inhabiting the same country. Therefore they looked upon my visit and the object, as made known to them, with some incredulity, as for nearly four years no one had visited them from Government, while they had been promised much. However, I would add in this connection that Captain F. E. Grossmann, United States Army, formerly agent for Pimas and Maricopas, looked after their welfare to a considerable extent, furnished them a physician, blacksmith, and distributed some agricultural implements, &c., for which they felt very grateful. A large number of these Indians are in the habit each year of coming to Tucson, or near by, and building *jacals* for the winter, getting occasional employment from citizens, or bring in hay, which finds ready sale.

In conclusion, I can do no better than to refer you to the able and reliable reports of M. C. Davidson, as contained in the "Report of the Commissioner of Indian Affairs for 1865," p. 131. Colonel Davidson informed himself more thoroughly in regard to these people than any one who had preceded him, and appreciated entirely their requirements.

I would suggest that, as soon as practicable, schools be established; that they should have a blacksmith. The chief remarked that many deaths had occurred from want of medical aid. They were formerly provided with a physician, and I earnestly recommend that one be again employed for the agency, and a full supply of medicines.

I can but feel that, from a careful study of the character and habits of these Indians, having lived among them for the last five years, that they are deserving of *particular* attention from the Department, and will amply repay Government for any expenditures made in their behalf.

Very respectfully, your obedient servant,

R. A. WILBUR,
United States Special Indian Agent.

H. BENDELL, M. D.,
Superintendent Indian Affairs Arizona Territory,
Arizona City, Arizona Territory.

No. 34.

NEW MEXICO SUPERINTENDENCY.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, New Mexico, September 25, 1871.

SIR: I have the honor to submit this my annual report of the affairs of this superintendency during the greater portion of the past year, together with the reports of the several agents, and your attention is invited to a brief statement of the affairs of each agency, as follows:

NAVAJO AGENCY.

The Indians of this agency number about 8,234 souls, and are located on the reservation in the northwestern part of the Territory, set apart under the treaty of June 1, 1868, embracing about 6,120 square miles. They are an agricultural, pastoral, and a hard-working people, and but for their unfortunate location as regards facilities for farming, they might have been self-sustaining before this time. Last year they planted largely, but owing to the absence of rain and the severe frosts early in the fall they raised comparatively nothing, and when I assumed charge of the superintendency, on the 30th of November last, I found them in an almost starving condition and raiding upon the surrounding country to sustain themselves. The sum of $75,000 had been appropriated by Congress to feed them during the year ending on the 30th June, 1871, but owing to some informality in the wording of the clause making the appropriation it could not be drawn from the Treasury. I was therefore compelled to assume the responsibility of purchasing in open market 300 head of beef cattle, which, together with the corn that had been saved by the agent in issuing, and 50,000 pounds borrowed from the Quartermaster's Department of the Army, was sufficient to relieve their urgent wants and to enable the agent to control them until the Department, on the 8th and 15th of March of this year, authorized me to supply them by contract with subsistence, and a large amount of seed-corn, wheat, cabbage, potatoes, beans, &c., to plant. The subsistence has lasted till now. As will be seen by the accompanying report of Agent Miller, they have worked harder, and planted more this year, than at any time since they have been on the reservation, but their crops will be a total failure, owing to the same causes that operated last year.

In view of the repeated failure of the crops, and the fact that the Indians have worked faithfully this year, I would urge upon the honorable Commissioner the necessity of asking Congress to make an appropriation of at least $100,000, for feeding them during the year ending June 30, 1872, as a failure to do so would entail a much greater expense upon the Department, and would certainly be the cause of serious trouble between the white settlers and the Indians.

I concur in the opinion of Agent Miller, that these people cannot be made self-sustaining by tilling the soil alone, and think it would be advisable to supply them liberally with sheep, for the reasons given in Agent Miller's report, and to make an attempt to introduce spinning-wheels and looms among them, which would greatly facilitate the manufacture of their blankets, and in time the sale of these blankets would be a source of great profit.

Agent Miller gives a very encouraging account of the school at his agency, and of the progress made by the scholars, considering the difficulty they have in pronouncing our language, and I invite especial attention to his remarks in regard to the kind of schools that would be most beneficial, and I trust his recommendation in regard to the appointment of a special agent will be favorably considered.

ABIQUIU AGENCY.

The Indians embraced in this agency are the Wemenuche and Capote Utes, numbering respectively about 650 and 250 souls. They claim and

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occupy the land on, and in the vicinity of, the San Juan River, in the northwestern portion of the Territory. These, and the Utes of the Cimarron agency, have been in a very unsettled state since the treaty of the 2d of March, 1868. They have taken no interest in farming, but have sustained themselves mostly by the chase, seldom visiting the agency, and then only for the purpose of getting what few articles the agent has had authority to give them. As they were considered parties to the Ute treaty of 1868, no other provision has been made by the Government to feed or clothe them, and they have had nothing except the limited quantity of food that could be furnished out of the fund for the incidental expenses of the superintendency. The present condition and past good behavior of the Utes call for prompt assistance, and I cannot too strongly urge upon the honorable Commissioner the necessity of asking Congress to relieve them from the provisions of the treaty of 1868, and to make other appropriations for their support.

On the 3d of December last I recommended that the present agency be removed from Abiquiu to Fort Lowell, (at the town of Tierra Amarilla,) and that a temporary agency be established at a favorable point on the San Juan River, with a view to make it permanent should the agent be successful in his efforts to induce the Indians to take an interest in farming, and I am still of the opinion that this is the best disposition to make of these Indians for the present. They claim that country, and will not be persuaded to leave it. They have made less trouble and fewer complaints than the circumstances of their case would seem to justify, and I commend them to the prompt and favorable notice of the Department.

CIMARRON AGENCY.

This agency is located at the town of Cimarron, about one hundred and sixty-five miles northeast from Santa Fé, and includes the Mouache Utes, numbering about 615 souls, and the Jicarilla Apaches, numbering about 861 souls.

One cause of complaint at this agency is the failure of the Department to send the annuities claimed by these Indians, like the Utes of the Abiquiu agency. The Mouaches were considered parties to the Ute treaty of 1868, and the Jicarilla Apaches say the refusal of the Mouache Utes to recognize that treaty is the cause of the stoppage of their annuities. Another, and the greatest, cause of complaint and trouble, is the fact that the Indians claim what is known as the "Maxwell grant" of land upon which they are at present located, and where they have lived for a long time. This grant has been purchased by a company of English capitalists. The land is being rapidly disposed of to actual settlers, and this company is making extensive improvements in and about the town of Cimarron, all of which is viewed with great dissatisfaction by the Indians, who cannot be made to understand it.

For some time past I have been aware of the necessity of moving the Indians from this place, and on the 10th of December last I suggested to the honorable Commissioner that probably during the present year the Mouache Utes could be persuaded to join the Wemenuche and Capote Utes at the Abiquiu agency, and the Jicarilla Apaches might be induced to join the Southern Apaches. I think this change can be effected without much trouble or expense, as I have since learned that the Jicarillas (with the exception of a small party who prefer to live with the Utes) affiliate with the Mescalero Apaches at Fort Stanton. By this arrangement considerable expense would be saved, and the Indians, being far from the evil influence of persons in the vicinity of their present agency, would no doubt be benefited. However, if it is not deemed advisable to make this change I think a suitable reservation could be found in the northeastern portion of the Territory, where the Indians could live in peace, and where their presence would have a tendency to deter the hostile bands of Comanches and Kiowas from raiding upon the settlers. These Indians, as well as those of the Abiquiu agency, should receive prompt attention and assistance from the Department.

SOUTHERN APACHE AGENCY.

This agency is at present located at the Mexican town of Cañada Alamosa, on the west side of the Rio Grande, and about twenty-five miles west from Fort McRae. The agency comprises the Mimbres, Mogollon, and a few Mescalero Apache Indians, numbering about 1,210 souls.

When I assumed charge of the superintendency, in November last, I found the affairs of this agency in a most unfortunate condition as regards supplies for the Indians. The agent was powerless for want of authority, and there were no funds that could be spared for the use of that agency. The Indians had been waiting patiently for the past two years for positive assurances of aid from the Government, and at times had suffered considerably for want of food and clothing, owing to frequent and unavoidable delays in obtaining these articles by their agent. The reports of Lieutenant A. G. Hennisee, agent for these Indians, dated on the 7th and 8th of December, 1870, regarding the critical condition of the affairs of his agency, and the visit of the chief "Cochise," with a number of his people, to Cañada Alamosa, convinced me of the necessity for using any means at my disposal to prevent the Indians from leaving the reservation. I therefore wrote, December 12, 1870, to Agent O. F. Piper, who relieved Lieutenant Hennisee at that agency, as follows:

> In view of the necessity for prompt action in this matter, I have to inform you that I have ventured to assume the responsibility of furnishing as many blankets of the number asked for by Lieutenant Hennisee as can be had at this place. They will be sent to you without delay, and you will consider yourself authorized, should you be convinced of the necessity for doing so, having learned the condition of affairs, to purchase a sufficient amount of provisions, so that a full ration of beef and corn (1 pound of each) may be issued to each Indian on the 21st instant, for *one month*.

I furnished all the blankets that could be found in this market, (less than 300,) and Agent Piper contracted for one month's supply of subsistence. I ventured to renew his authority monthly, and the Indians have been well fed since that time. It will be seen by Agent Piper's report that the number has increased 670 within the year. On the 1st of May Agent Piper removed his agency from Paraje to Cañada Alamosa, where he could be near the Indians, and by issuing rations once a week, (instead of twice a month as before,) he could be better able to keep them in hand, and to know when they were absent.

On the 8th of March, 1871, I was directed by the honorable Commissioner to invite the chief Cochise, and such other chief as I might deem to be a proper person, on account of his influence among that tribe, to visit Washington, for the purpose of conferring with the Department, &c., and at once directed Agent Piper to send a party of messengers to communicate with Cochise. The party sent out by Agent Piper on the 6th of April, under José Trujillo, returned on the 18th, without finding any trace of Cochise or his people. I met this party at Cañada Alamosa on their return; and on the 20th April I sent another party, under José Trujillo, with instructions to find Cochise if he was alive, and to bring him and his band to Cañada Alamosa. This party returned on the 21st May, having found the camp and the family of Cochise in Arizona,

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about one hundred and sixty miles west from Cañada Alamosa. (It is impossible to fix the locality of this camp with any degree of certainty, as the messengers know little or nothing of the geography of the country.) Cochise, with a few warriors, was absent on a scout in Sonora, and the Indians in the camp were nearly naked, half-starved, and badly frightened. The messengers returned bringing all the Indians at the camp, (except the family of Cochise,) numbering over 100 men, women and children, and including three captains of Cochise's band.

On the 7th of June I sent another party in charge of Thomas J. Jeffords, with the same instructions that had been given José Trujillo. This party returned on the 26th or 27th of June; Mr. Jeffords reported that he had found Cochise on the 16th of June in a spur of the Dragoon Mountains—a range running parallel with and joining the Chi-ri-cua-hui Mountains south of the Gila river, in Arizona. Cochise is reported to have said, in reply to the messages I sent him, that he desired peace, but was afraid to venture to take his women and children to Cañada Alamosa at present, on account of the numerous scouting parties of troops and citizens in Arizona and New Mexico, and that he would not go without his people, &c. I was disposed to credit the main facts as stated by Mr. Jeffords, but subsequent events and information have compelled me to regard his report as doubtful. On the the 31st of July another party was sent out under José Trujillo, by my direction, to communicate with Cochise, and to endeavor to persuade him and his band to come to Cañada Alamosa. These messengers returned on the 21st of August, having been turned back by General Crook, who was in the field in command of about 400 cavalry near Camp Apache, Arizona Territory. The Hon. Vincent Colyer, of the Board of Indian Commissioners, arrived about this time with enlarged powers upon the whole subject, and parties have been sent out, by his direction, from Zuñi and Cañada Alamosa, to communicate with all hostile bands of Apaches.

The duties at this important agency have been arduous during the past year, owing to the various causes that have operated against the successful control of the Indians. The agency has incurred the enmity of the citizens of Southern New Mexico, and those Indians are accused of having committed most of the depredations in that section. While I am free to admit that too many of the complaints made by citizens are warranted by facts, yet I am satisfied, from what I have learned in conversation with reliable parties, that very many of the depredations charged to these Indians, in the absence of proof to the contrary, have been committed by others than Indians. However this may be, the citizens have been very much excited and exasperated, and have threatened to attack the Indians of this agency. I have therefore directed the agent to call for troops, should he consider it advisable, to prevent any such unlawful act, and also to assist him in taking stolen property that might be brought to his reservation, and in securing the thieves for punishment. Every effort has been, and will be, made to secure justice to the citizens when it is sought in a lawful manner.

In the latter part of August I accompanied Commissioner Colyer to the Tulorosa Valley, west of the Rio Grande, which valley he has declared to be an Indian reservation for the Indians at present located at Cañada Alamosa, and other roving bands of Apache Indians. The reservation commences at the head-waters of the Tulorosa River and its tributaries, in the mountains, and extends down the same ten miles on each side for a distance of thirty miles, and embraces some of the best timber and farming lands in the Territory. Agent Piper has been directed to remove his agency and the Indians under his charge to that

valley at once, and the commanding officer of this district has been requested to furnish a sufficient military force for the protection of the agency, &c.

The appropriation of $70,000 for collecting and subsisting the Apaches of New Mexico and Arizona is entirely too small. According to the reports of Agents Piper and Curtis, there are about 1,700 Apaches already located in New Mexico. The cost of simply feeding these 1,700, leaving out the expense of clothing and other necessary articles for them, will be more than $6,000 per month, and in a year would exceed the appropriation for all the Apaches of this and Arizona Territory. In Arizona the number of Apaches will, no doubt, be as great as that of this superintendency, and I suggest and respectfully urge that Congress be asked to make an additional appropriation of at least $125,000 for the year ending on the 30th of June, 1872. This amount is fixed after a careful consideration of the expense of collecting, feeding, and supplying the Apaches with necessary articles of clothing, &c., and I trust it will not be considered unreasonable.

MESCALERO APACHE AGENCY.

This agency includes the Mescalero Apache Indians, numbering at present between 500 and 600 souls, and is located at Fort Stanton, in the southeastern portion of the Territory. In the fall of 1865 these Indians left the Bosque Redondo (or Fort Sumner) reservation, on account of differences with the Navajoes, and have been at war since that time. In October last Captain Chambers McKibbin, Fifteenth Infantry, United States Army, then commanding the post of Fort Stanton, captured two Mescalero women, who were sent to communicate with the balance of the tribe. In February of this year a small party visited Fort Stanton under José La Paz, a sub-chief, who stated that the whole tribe desired peace. General A. V. Kautz, lieutenant colonel Fifteenth Infantry, United States Army, commanding Fort Stanton, at once sent La Paz out to the Comanche country to bring in the Mescaleros, and to assure them that they would receive care and protection. La Paz returned to Fort Stanton on the 12th of April, and reported that his people were much pleased at the prospect of peace, and would come in as soon as the grass was sufficiently advanced to allow their animals to cross the "Staked Plains."

I visited Fort Stanton in June last, accompanied by Mr. A. J. Curtis, the newly-appointed agent for these Indians, and met about 30 Mescaleros, who had just arrived in advance of the main body. At the present time there are between 500 and 600 Indians at Fort Stanton, and peace is established with the Mescaleros, owing to good management on the part of the commanding officer of that post and the persistent efforts of Hon. L. G. Murphy and Major Emil Fritz, citizens of Lincoln County. These Indians are being supplied with beef and corn temporarily, at the contract rates for those articles at that post, and during this fall a permanent reservation will be selected in the vicinity of the post. I have not yet received the annual report of Agent Curtis.

PUEBLO AGENCY.

These Indians number about 7,683 souls, and occupy 19 villages in different portions of the Territory. The reports of former superintendents and agents leave little to be said in praise of these people, and I will simply characterize them as law-abiding, industrious, and self-sustaining.

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For a long time past the young men from the several villages have been in the habit of trading with the Comanches, and I have found it difficult to prevent it. In January last I sent a copy of General Sheridan's Order No. 6, in regard to trading with the Comanches, to each village, with a request that the governor and principal men would use their influence and authority to prevent parties from going to trade, but the more venturesome continued to go secretly, at times, until a party of about 20, from the village of Isleta, were captured in May, near Fort Bascom, by Major A. P. Caraher, Eighth Cavalry, United States Army, having a large number of Texas cattle with them. The Indians were turned over to the civil authorities, and through the assistance of their agent were enabled to give bonds for their appearance when called upon to answer for the offense. This lesson has had a good effect, and I trust this illegal traffic will soon cease.

A vexed question in this superintendency is, whether or not the Pueblo Indians are citizens of the United States; and, at different times, complaints have been made to this office, by the Indians, in effect that they cannot live peaceably with whites who have settled on their lands. They complain (and not without reason) that injustice is done them frequently, and especially in all matters of law. In several of their villages the greater portion of the inhabitants are Mexicans, who elect their own alcalde and other officers, and insist upon controlling the affairs of the village; whereas it is a custom of the Indians, in each village, to choose from their number a governor, lieutenant governor, war captain, and an assistant, to serve for one year, whose duty it is to consult with their agent and superintendent in the management of the affairs of the village. In consequence of this conflict of authority, differences often arise, and street fights are not uncommon. The question of citizenship also involves that of the right of these Indians to dispose of their lands. According to the report of Agent Arny there are, at present, 5,543 persons other than Indians residing in the 19 villages, and the total value of the lands claimed by them is $434,077. For a very long time the Mexicans and their ancestors have occupied these lands, which have been purchased, in the majority of cases, in good faith, and the Government could neither afford to buy their lands nor do them injustice by forcing them to relinquish their titles.

This matter is growing more complicated every year, and if some decision is not obtained it resolves itself into the question of how much time will be required to crowd the Indians out altogether. Attention is invited to the remarks of Agent Arny in relation to this subject.

During last spring and summer there was serious trouble at several villages on account of religion, but I believe an amicable settlement has been effected by the agent.

These Indians have become much interested in schools, and the subject of education is an important one. I invite attention to Agent Arny's suggestions, and his requests for an appropriation of $10,000, to be expended pro rata in the 19 villages for the furnishing of benches, desks, blackboards, school-books, and other facilities for the schools, and $5,000 to be expended in the purchase of the necessary implements, seeds, &c., for the establishment of a model and experimental farm in each village, on which the children should be taught practical farming, in addition to their regular studies. These estimates are moderate, and I hope they will be considered.

For other information regarding the ancient history, superstitions, habits, religion, and present condition of these people, your attention is called to the exhaustive report of Agent Arny.

GENERAL REMARKS.

I relieved Major William Clinton, United States Army, as superintendent on the 30th of November, 1870, and found the different tribes of Indians belonging to the superintendency (except the Pueblos) very much dissatisfied and unsettled, for various reasons. The Navajoes had failed to raise crops last year, and were entirely out of subsistence. The Southern Apaches at Cañada Alamosa had been waiting for nearly two years to be noticed by the Government, and no adequate provision had been made for them. The Indians of the Abiquiu and Cimarron agencies (except the Jicarilla Apaches at Cimarron) were considered parties to the Ute treaty of the 2d of March, 1868, although they had frequently and persistently protested against the fraud that had been practiced upon the tribe by a few unauthorized Indians who assumed to represent them in signing that treaty, nothing but legislation by Congress could relieve them, and that legislation having been delayed, the Department has been unable to otherwise provide for their maintenance. Major Clinton, the former superintendent, was powerless to act for want of authority and could give no positive assurances of aid, and numerous complaints were made by citizens (not without reason in the majority of cases) of the frequent depredations committed by these Indians. Owing to good management, however, by the agents, and the favorable and prompt attention given by the Department to statements of the critical condition of affairs, and requisitions for funds, I am glad to be able to testify as to the gradual and steady improvement in the condition of Indian affairs generally throughout the superintendency. In evidence of this I invite careful attention to the accompanying reports of the several agents, and would state that during the past year about forty-five horses, fifteen mules, two hundred head of sheep, ten head of cattle, besides a number of "burros," have been recovered by the chiefs from thieves among the different tribes, and have been returned to the proper owners by the agents; ten horses not claimed were sold at public auction to pay expenses of feeding and advertising, and a few are still unclaimed at the Navajo agency.

I would also refer to the facts that over 1,000 Apaches have come in during the last eight months, and that depredations by Indians and complaints by citizens are less frequent than formerly.

I would again call the attention of the Department to the urgent necessity of asking Congress to make the appropriations required for the Navajoes, Southern Apaches, and Pueblos, and to relieve the Utes of this superintendency from the consequences of their refusal to recognize the Ute treaty of 1868, and make other provision for them. The three bands of Utes in this Territory number about 1,500 souls, and will require for one year's subsistence and necessary clothing at least $60,000, and if the Jicarilla Apaches (numbering 864 souls) are not removed to Fort Stanton, this amount should be increased to $85,000. I would also suggest that an appropriation of $150,000 be asked for to erect suitable buildings for agents' quarters, office, store-house, house for teacher, physician, farmer, blacksmith, carpenter, and interpreter; also stable and corral at each of the following agencies: Navajo, Southern Apache, Mescalero Apache, Abiquiu, Cimarron, and Pueblo. Estimates of the cost of these buildings will be found in the reports of the agents. This amount of $150,000 includes the cost of erecting buildings for superintendents' offices, council-house, stable, and corral at Santa Fé. The buildings at present occupied and rented by the Indian Department at the different agencies are totally unfitted for the uses to which they are

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put, and the saving of expense in rents, and the loss and damage of Government property, seem to be good and sufficient reasons for urging that authority be given for the erection of these buildings as a matter of economy, aside from the considerations of comfort and convenience. I would also suggest that an appropriation of $20,000 be asked for, to be expended by the honorable Commissioner of Indian Affairs in the purchase of agricultural implements, seeds, &c., for such of the Indians of this superintendency as may be persuaded to take an interest in farming. These appropriations are in addition to the amount required to defray the incidental expenses of the superintendency and agencies.

On the 14th of August I was requested by Commissioner Colyer to issue a limited quantity of subsistence and clothing to the Coyotero Apaches, located at Camp Apache, Arizona, as it was a case of urgent necessity, and there was no time to communicate with the superintendent of Indian affairs for that Territory; besides, it was thought to be cheaper to supply those Indians from New Mexico. I accordingly, at the suggestion of Commissioner Colyer, directed Agent Arny of the Pueblo agency to proceed to Camp Apache and to make the necessary arrangements for supplying those Indians with subsistence and clothing to the amount of $2,000.

The Indians of this superintendency, with the exception of the Pueblos and, perhaps, the Navajoes, are in a very wild and unsettled state, and any attempt at this time to control them by moral suasion alone would be insane and fruitless. What seems to be required for the present is a system of laws or regulations based upon ideas of humanity and simple justice, that might be passed by Congress especially for the government of Indians located upon reservations; providing punishment for crimes; compelling the Indians to work for their food and clothing; investing the agent with the authority of a justice of the peace, and placing troops at his disposal to aid him in maintaining the laws, &c. But the wild Indians must first be placed upon permanent reservations and kept there, even if it should be necessary to post a line of sentinels around them. Then a form of government similar to the one mentioned, administered mildly but firmly, would have a tendency to develop, in time, the natural ideas of justice and human nature common to all Indians, and there is reason to believe they might be brought gradually to a mental and moral condition that could be further improved by proper teachings.

The Southern Apaches are probably the wildest and most troublesome Indians on the continent, but I am encouraged to think they can and will be collected and controlled; and it is my firm belief, based upon more or less observation and experience, that the quickest, surest, cheapest, and the only plan to secure peace with them, and to prevent the further shedding of innocent blood, is that of fixing reservations; giving them an opportunity to go to those reservations, and by taking proper measures to *keep* them there with troops. If any refused or failed to take advantage of the kind offers made to them, it would seem to be a part of the peace policy of the administration and an act of humanity to force them to be at peace.

For many years past a species of warfare has been waged against the Apaches, and peace has not been established by that means, and, judging from the past, it is fair to presume that many years more of such warfare would fail to produce any favorable or definite results, while in the mean time hundreds of innocent people would suffer in retaliation for Indians killed, no matter how justly, and the "Indian question" will

be finally settled by collecting the Indians and *keeping* them upon reservations.

It is a well-known fact that the Government has had no well defined or general policy regarding the management of Indians, until within the past two or three years, and an unanswerable argument in favor of the continuance of the present policy is the noticeable and acknowledged improvement in the condition of Indians and their affairs generally, and there can be no question as to its final success in this section—provided the Indians are dealt with practically, liberally, justly and firmly.

In conclusion I desire to say that great credit is due the several agents attached to this superintendency for the able and discreet management of the affairs of their agencies, and I commend their accompanying reports to the favorable consideration of the Department.

With much respect, your obedient servant,

NATHANIEL POPE,
Superintendent of Indian Affairs for New Mexico.

The Hon. COMMITTEE ON INDIAN AFFAIRS,
Washington, D. C.

No. 35.

DEFIANCE, NAVAJO AGENCY,
August 29, 1871.

SIR: In compliance with the request of James H. Miller, agent for the Navajoes, I have the honor to submit the following report for the school year ending June 23, 1871.

This school has been kept nine months, in three terms of twelve weeks each, as follows:

School opened August 15, 1870. First term closed November 4, 1870. Whole number in attendance, 35; daily average, 16. Second term closed January 27, 1871; daily attendance much better than during the first quarter; average, 20 per day. Third and last term commenced April 3, 1871, and closed June 23; 40 pupils in attendance; daily average, 24.

The above will show that there has been a steady advance in regard to attendance.

The instructions are given in the English language so far as is possible. Of necessity the teachers must use their own language as a medium by which to make them understand what the words mean in order to be understood by them.

Lessons are given in the English alphabet and its sounds, in orthography, reading, writing, and printing on the slate and blackboard. Also in mental arithmetic.

Their capacity for numbers seems to be very good; and they acquire a knowledge of the English language readily. But owing to their going from place to place so often they are much of the time absent from school.

Knitting and sewing are taught in the school also. During the year 24 dresses, 33 shirts, and 4 sacques have been made. Besides some knitting and other sewing has been done during the winter term.

Some of the scholars sew neatly that did not know anything about sewing when they came to school first.

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The purpose for which the school is kept seems to be better understood; and the desire for schools growing among the people.

Expect to open the school again September 4, 1871. Think on the whole there is reason for encouragement in view of the school work.

Hope we may at least have a second school opened during the coming year.

Most respectfully submitted.

CHARITY A. G. MENAUL.

Colonel NATHANIEL POPE,
Superintendent of Indian Affairs, New Mexico.

No. 36.

UNITED STATES NAVAJO INDIAN AGENCY,
Fort Defiance, New Mexico, August 17, 1871.

SIR: In accordance with instructions from the Indian Department, I have the honor to submit this my first annual report.

I relieved Captain F. T. Bennett, United States Army, and took charge of this agency on the 3d day of February of the present year, under the most unfavorable circumstances. Though my predecessor rendered me every assistance in his power, there were difficulties to surmount which I had not the means at hand to overcome. The annuity goods of the previous year, as well as all the beef and corn on hand, had been issued. The Indians had failed to raise a crop from the soil during the past season, and this, together with the fact that no appropriation had yet been made to feed them, made the prospect for the future look dark. It was not until the 26th day of February that I had any means to pacify the Indians, during which time numbers of them went off the reservation and committed depredations on citizens, stealing, and running off horses, sheep, and cattle.

On the 26th of February, I received 11,785 pounds of corn from Captain E. B. Grimes, assistant quartermaster, Fort Wingate, New Mexico, and 38,610 pounds on the 10th day of March, from the same place. These amounts were furnished through the influence of Colonel Nathaniel Pope, superintendent of Indian affairs, as a loan, to be returned when provisions would be made for the Navajoes. I also received 49,650 pounds of beef from the superintendent of Indian affairs on the 1st day of March. By these means I was enabled to keep the Indians comparatively quiet until the appropriation had been made and corn and beef furnished. Still, however, reports of thefts came to me as late as the 1st of May. I called a council of the chiefs and head-men on the 26th of April, asked them to assist me in getting back the stolen stock, and also to bring the offenders to justice, telling them at the same time if they did not succeed that I would call on the military to assist me in arresting the thieves and taking the stock by force. They promised to do what they could, and at once set to work, but failed to accomplish anything except to bring in a few animals. I then requested Major William Redwood Price, commanding Fort Wingate, to come to my assistance with two companies of cavalry, which he did on the 11th day of May; and by careful management we succeeded in getting the Indians to give up two of the thieves and quite a number of animals. I fully explained to the chiefs the object of the arrest, and they expressed themselves much pleased.

Having no place of confinement here, I turned the prisoners over to the military, and they were sent to Santa Fé, where they were held for some time, then turned over to the superintendent of Indian affairs, and finally filed off their shackles and made their escape. Though they were never brought to trial, the arrest has had a good effect on the balance of the tribe, as I have not heard of a single theft being committed since. How long this state of affairs may last remains to be seen. I would, however, recommend, as my predecessor has done, that a special police force of from fifty to one hundred be organized of the best men of the tribe, to be armed, clothed, and paid by the Government, and made subject to the orders of the agent, who could send them whenever necessary to any part of the reservation to settle difficulties; and in case a stronger force should be required they could act with the military, and be a great aid on account of their knowledge of the country.

THE AGENCY, WHERE SITUATED, AND CONDITION.

This agency is situated at the east end of Cañon Bonita, about fifty miles northwest of Fort Wingate. The buildings are adobe, and are the remains of an old abandoned military post. These buildings were badly worn before the troops left them, and the wood-work afterward partly burned by the Indians. The foundations of some of the buildings are giving way and the walls of others are badly broken, while the roofs of some are only kept from falling in by propping them up. All the rooms are without floors and very poorly lighted. They are in constant need of repair. I would here remark that, if it is the intention of the Government to keep up this agency, it would be much cheaper to put up new and substantial buildings, than to keep the old ones in repair, for the reason that the money expended in repairing the old ones would soon amount to more than the cost of new.

A house with two rooms, for office and council-room, is indispensable. The place now occupied for an office is in bad repair, and there is no council-room at all, in consequence of which the chiefs have several times expressed themselves very much dissatisfied, and the only way I could pacify them was to give them part of the agency building to stay in when it was necessary for them to stay at the agency over night, which makes it very unpleasant. There never has been a chapel and school-house erected, as agreed to in Article III of the treaty, neither is there any building fit for such purpose.

The stables are in very bad condition, and the corrals are unsafe. The probable cost of new buildings for agency, employés, stable, corral for public animals, and count-corral, &c., would not be less than thirty or thirty-five thousand dollars, as per estimate sent herewith.

THE RESERVATION AND QUALITY OF LAND.

The reservation embraces about six thousand one hundred and twenty square miles, or 3,916,800 acres. I have traveled over about one-third of this; and find it very mountainous and broken, much of it is high table-land, destitute of water, and, from what I have heard of other parts, I should judge there is not an average of more than one acre out of fifty susceptible of cultivation. There are large forests of good pine timber, which, if mills were furnished to saw, would supply the tribe with lumber for all time to come; and in this connection I would say that in case of putting up new buildings at this place and school-houses in different parts of the reservation, it would be a matter of

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economy for the Government to furnish at least one saw-mill, as lumber is by no means the least expensive article to be found in this country, costing, delivered at this place, not less than $100 per thousand feet.

SCHOOLS.

The Indians should have more schools. I am of the opinion that the kind best adapted for their advancement and civilization would be those conducted on the industrial or manual-labor plan. There should be a farm connected with each school, and the boys should be required to work a portion of the time on the farm, and spend the balance in school. While the boys are engaged in out-door labor, the girls could be employed in sewing or house-work; but in order to make this a success it would be necessary to have the parents settle near the school, so that they would not be too far separated from their children. It would also be necessary to clothe and feed the children, and, for a time at least, to give them small presents occasionally, as rewards, to encourage them in learning. These rewards, if thought best, could be retained from the annuity goods and thus make no additional expense.

There has been one day-school in operation at this agency for some time, conducted by Mrs. C. A. Menaul, (formerly Miss Gaston,) which has been well attended, the scholars making rapid progress, considering the difficulty they have in pronouncing our language. The teacher has been receiving a salary of $600 per annum, but owing to the high price of provisions, clothing, &c., this amount is entirely too small; I would, therefore, recommend the salary of teachers be raised to $1,000 per annum.

FARMING.

It is impossible for me to give anything like a correct statement of the number of acres under cultivation, or the amount planted, from the fact that the Indians are so scattered over the reservation; but the chiefs and principal men have told me that their people have worked harder, and planted more this year, than they have ever done since coming on the reservation, and from what I have seen myself, I feel like giving full credit to their statement.

For a time after planting they expressed strong hopes that they would raise sufficient corn for their support; but their usual trouble, dry weather and scarcity of water for irrigation, set in, which, of itself, would have made almost a total failure; and to make the matter worse, the fall frosts have already set in, which destroys all hopes of a crop, and the Government will be compelled to feed them to keep them from starving, for they are Indians, and will steal before they will starve. In view of this, and repeated failures in the crops, I am of the opinion that these people never can be made self-sustaining by tilling the soil alone. I would, therefore, urge the propriety of the Government purchasing sheep for a greater part of next year's annuities instead of goods. The Indians would thus, at the same time, be provided with the means of supplying themselves with food and raiment without additional expense. Besides, they attach but little value to the goods they get, and in nine cases out of ten go and trade them for sheep at less than half their cost. I have talked to the chiefs on this subject, and their universal cry is, give us sheep. The sheep they have already received from the Government are rapidly increasing, numbering now about 30,000.

I might here remark, if it is designed to furnish them any more seeds, none but those that will mature in the shortest possible period should be given them, as the altitude of their country is so great that they cannot count on more than sixty days without frost, and giving them seeds of any kind of vegetables of long growth would be a useless expenditure of money. They have about 8,000 horses and a few cattle.

MISSION AND MISSIONARY WORK.

I found Rev. I. M. Roberts and Rev. John Menaul, missionaries of the Presbyterian board, at this place, when I took charge. They have thus far been unable to accomplish much, partly on account of the prejudice of the Indians, and partly owing to the great difficulty in getting the language; my own opinion is that the only hope of Christianizing these people is in the children, and that missionaries will be most successful, acting in the capacity of teachers in schools.

SUPERSTITION OF THE INDIANS.

It will be the work of years to get these Indians to live in houses, owing to their superstition in regard to the dead. When a member of the family dies, in most cases they immediately leave their hogan (or wigwam) with the dead body in it, and can never be induced to enter it again.

HEALTH.

There are still numbers of Indians suffering from disease said to be contracted while at the Bosque Redondo; otherwise the health of the nation is good, being few deaths reported during the year. Among the deaths reported were Barboncito and Armigo, two of the principal chiefs. Barboncito died on the 16th day of March, and Armigo on the 5th of June.

DIFFICULTIES WITH MOQUIS AND ZUÑIS.

With the aid of Agent Crowthers, of the Moquis, and Agent Arny, of the Pueblos, I have been enabled to make an amicable settlement of a quarrel with each of these tribes, both growing out of the killing of Navajoes, and, as near as I am able to report at present, these Indians are at peace with all the surrounding tribes except the Apaches, with which people they say they never wish to be friendly.

NUMBER OF INDIANS.

I have had no general count owing to the fact that the annuity goods have not yet arrived, in consequence of which I give the last count of Captain F. T. Bennett, which was 8,234. I issued the rations, farming implements, and seeds on the tickets that were out when I took charge, but will have a count and issue new tickets as soon as the annuities arrive.

There is yet one point to which I wish to call the attention of the Department. The labor at this agency is too great for one man. While I have taken advantage of every opportunity to become acquainted with the people and their wants, as well as their country, I found it impossible to be absent from the agency for any length of time, my presence being constantly needed here. I would, therefore, recommend the appointment of a special agent, who could visit all parts of the reservation and look after the interests of the Indians at home, and also attend to

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the settlement of claims the Indians have against citizens outside of the reservation. The pay he might receive would [illegible] a small item in comparison with the benefit the services would be to the Indians as well as the Government.

I would here state that my predecessor had an assistant, and it is reasonable to suppose the duties are as arduous now as then.

In conclusion I would say that I have endeavored to make an impartial and truthful report, both from a sense of duty to the Government and also the Indians, believing, as I do, that what will most rapidly advance and civilize the Indians is least expensive to the Government.

Hoping this report may receive the favorable consideration of yourself and the honorable Commissioner of Indian Affairs, I am, most respectfully, your obedient servant,

JAMES H. MILLER,
Agent for Navajos.

Colonel NATHANIEL POPE,
Superintendent of Indian Affairs, Santa Fé, New Mexico.

No. 37.

PUEBLO INDIAN AGENCY,
Abiqui, Rio Arriba County, New Mexico, August 18, 1871.

SIR: In obedience to the requirements of the Department, I have the honor to submit this, my annual report, in reference to the Pueblo Indians of New Mexico, for the present year, during which it became necessary for me to visit every one of the nineteen villages twice, and which gave me the opportunity of becoming well informed in regard to their history, condition, and wants.

An acquaintance and experience with these Indians for more than ten years, and an examination of the old documents which were in the archives of this Territory when I was secretary and acting governor of New Mexico, with various conversations I have had with their old men, furnished me with the opportunity of comparing the old Spanish history of these interesting people with the traditions that exist among them, and thus to come to a correct knowledge of their origin, and other details of their habits, manners, customs, religion, &c. These Indians live in villages, are self-sustaining, and, in some respects, improving. Their numbers and full statistics will be found in the three tabular statements marked A, B, and C. They are evidently the descendants of the Aztec population who occupied this country previous to its discovery by the Spaniards. Their prophet, priest, and king is Montezuma.

Alvar Nunez Calbeza de Baca sailed in 1527; he was in New Mexico, and gave an account of the country; and in writing of these Indian villages he said: "The New Mexico pueblos*—stories high, with doors on the roof and the staircase ladders on the outside." This, and the additional fact that, in a circle of sixty miles from Santa Fé, there are to be found the ruins of over forty deserted towns, and in various other portions of New Mexico and Arizona similar ruins are in existence, all show that these Indians were formerly a powerful people, and corroborates the statement found in the old Spanish records of "Montezuma having gone from his birthplace near Santa Fé to Moqui, when

* Pueblo, in English, means village.

on his way to Old Mexico;" and the additional fact that the people of "Tanos," one of the Moqui villages, at present, speak the Tegua language, which is also spoken by several of the New Mexican Pueblo Indians, leave but little doubt as to the common origin of all the village Indians of this country and Old Mexico. The question as to whether the Pueblo Indians were found living in towns, or were thus settled by the early conquerors, is clearly determined by Cabeza de Baca and Coronades, who are the earliest authorities upon the history of this country. They found these Indians living in towns, many of which were described by them as cities. At the time of the first revolution against Spanish rule by the Indians, some of these towns were destroyed; some of these were rebuilt on new sites; these were the only towns whose settlements were after the date of the conquest. From Castanada's description, in 1840, they were found living in towns, and in a prosperous condition, and so far as the decree of the Emperor of Spain, Charles V, dated at Cigales, March 21, 1551, is concerned, as Dr. M. Steck, (who, while in New Mexico, took great interest in these Indians,) says, "it was a royal decree, designed to protect the Pueblo Indians, and to provide for the settlement of others not at that time living in towns."* And to which I add, that this decree was evidently made to protect the rights of the Indians against encroachment and imposition, as were also other old Spanish laws which are still extant, and which provide that the Spaniards shall not encroach upon the lands granted to these Indians.

Previous to 1583 the Pueblo Indians rebelled against the Spanish rule, as alluded to above, and drove from the country the priests of the Roman Catholic Church; and there is, or was, in the Peter Force library, a Spanish book, which gave an account of an expedition by Espejo in that year, in which a portion of New Mexico was again conquered, and these Indians compelled to work in the mines. In 1680 the village Indians (Pueblos) rebelled for the second time against the Spaniards, and the records show "they had been whipped and scourged because they would not bow down and worship the unknown god of the Spaniards; and being compelled to dig the precious metals from the bowels of the earth to satisfy the avarice of their tyrants, they thirsted for vengeance; they drove the Spaniards and priests from their country, and again established their own government and religious worship."

In 1692 the Spaniards succeeded in reconquering New Mexico, and retook Santa Fé. W. W. H. Davis says, in his work entitled "The Conquest of Mexico:" "With the fall of that city the Pueblos in the vicinity, twelve in number, made submission, and were visited and taken possession of in the name of the King of Spain, as was the custom in those days with the Spanish conquerors all over the world. As soon as the Pueblos had been brought under military subjection, they were delivered over to the pious zeal of the priests, for the purpose of being reduced to spiritual obedience."

From that period to the present great zeal has been manifested by the Roman Catholic Church in New Mexico to induce these Indians to to adopt the rites and ceremonies of that Church; but I have to say, in the language of Mr. John Ward, that "there is every reason to believe that the Pueblos still adhere to their native belief and ancient rites."† That most of them have faith in Montezuma is beyond a doubt, but in

* This decree contained the statement that, "by an order of the Emperor, given in 1546, the prelates of New Spain, convened for the purpose, had resolved that the Indians should be brought to settle, (reduced to pueblos,) and that they should not live divided and separated by mountains, hills, &c."

† Some of these rites are too horrible for our credibility, hence I will not describe them.

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what light it is difficult to say, as they seldom speak of him, and avoid conversations on the subject; like other people, they do not like to be questioned on subjects which they believe to concern none but themselves.

One thing is certain to my mind, from personal observations—that these Indians still cling to their old worship to some extent, and object to the Catholic Church on account of the amount of tithes and stipends they are required to pay to the clergy for their religious services; and because they continue to desire to worship the sun, and look for Montezuma's return. It is stated by some that the Montezuma of the Pueblo Indians is not the Montezuma of the Conquest, but an agent of the Spanish government, chosen to protect the rights and interests of the Pueblo Indians. Be this as it may, it is very certain that this view of the subject differs entirely from that of the Indians. They believe to this day that Montezuma originated in New Mexico, and some go so far as to designate his birthplace. In this they differ, however, some affirming that he was born at the old pueblo of Pecos, and others, that his birthplace was an old pueblo located near "Ojo Caliente," the ruins of which are still to be seen not twenty miles from where I am now seated writing this report. It is supposed, too, that Montezuma was not the original name of this demi-god, but a name bestowed upon him after he had proved the divinity of his mission.

A document is now extant purporting to be copied from one of the legends at the capital of Mexico, in which it is stated that Montezuma was born in Teguayo, one of the ancient pueblos of New Mexico, in the year 1538. This account makes him out more of a prophet than anything else. He foretold events that actually came to pass, and it is related of him that he performed many wonderful things. From all I have been able to learn, I am fully convinced that the Montezuma who was held in such reverence by the Pueblo Indians of New Mexico and Arizona was a descendant of the Montezumas (kings of Mexico) who were looked upon both as kings and priests, subordinate only to the "Great Spirit," whom they believed to be represented by "the sun, the great orb of day, and the representative of light and heat; hence they kept burning upon their altars in the 'estufas' (places of worship) fire, the earthly representative of that light and heat imparted by the sun;" and I have reason to believe that to this day these edifices are used for this purpose. During the last two years I have visited all the pueblos (Indian towns) now in existence, and also the ruins of many which have been abandoned in New Mexico, a number west of the Rio Grande. These ruins, now totally uninhabited, indicate that in former years they were occupied by a large and industrious population, who in intelligence must have been far in advance of the present Indians of this country. The most interesting of these abandoned pueblos that I have seen are the Pecos pueblo, located twenty-five miles east of Santa Fé; the Ojo Caliente, a pueblo located near a wonderful hot spring in Rio Arriba County, and various others in the Cañon de Chelly, and in what I called Peach Orchard Cañon, tributaries of the great cañon of the Colorado River. All these ruins indicate that in former days these ruined villages were inhabited by a numerous and powerful race of people.

LANGUAGE.

There are five different dialects spoken by the Indians of the nineteen villages of New Mexico which belong to this superintendency, namely:

1st. The Red Willow Indians of Taos, Picuris, Sandilla, and Isleta speak the same dialect.

2d. San Juan, Santa Clara, San Ildefonso, Nambé, Poujuaque, and Tesuque, another.

3d. Cochité, Santo Domingo, San Felipe, Santa Aña, Zia, Laguna, and Acoma, another.

4th and 5th. The dialects spoken severally by Jemes and Zuñi.

AGRICULTURE.

These Indians cultivate the soil in the rudest manner, and raise corn, wheat, beans, chili, pumpkins, melons, &c. This year, although water for irrigation has been very scarce, their crops promise an abundance sufficient to supply their wants and to have some to sell. Several of the villages have good orchards of peaches, apples, apricots, plumbs, and pears; and Isleta has fine vineyards. It is, however, impossible to obtain detailed statistics of what they raise each year, as they have no idea of an acre of land, or of bushels or pounds. They also have cattle, sheep, and goats, from which they obtain milk and meat for food, and wool to manufacture clothing and blankets.

On the lands granted to these Indians for reservations there are many citizens residing and farming the lands, in some cases without the consent of the Indians; they not only use their lands, but also deprive the Indians of the water to which they are entitled for irrigation, and which is essentially necessary to the cultivation of their crops. The settlement of the controversies arising from this source renders the agency for these Indians no sinecure; for to do his duty and see that injustice is not done to the Indians, the agent must be almost constantly employed; and that you may perfectly understand the condition of the Indians and their lands, it becomes necessary that I should mention each village separately and in detail, and show the number of Indians and citizens residing on each reservation, with the value of their property, so far as it could be ascertained.

A.—JEMES PUEBLO.

This village contains 344 inhabitants, of which only four persons can read and write; 138 are children; their reservation contains 17,510.45 acres of land, which is surveyed, and a grant given to them with a patent from the United States Government. No citizens reside on the lands of this pueblo, but several are working land belonging to the Indians, contrary to their expressed wish, and I have adopted such measures as are in my power to have justice done. These Indians desire a school, and I have employed José Ma. Garcia, at $40 per month, to teach the children of this village and of the Zia village, they being close to each other.

B.—ACOMA PUEBLO.

This village has a population of 436 persons, of which only one person can read and write; 154 are children; their reservation is not surveyed; they are entitled by grant to 17,712 acres, and ask that the Government make an appropriation to have it surveyed, as it did the other Pueblo reservations. In this reservation there are no citizens living; they desire schools, and ask that the children be taught in English, so that they can speak to the Great Father and his agents without interpreters. I have asked the Presbyterian Board of Missions to establish a mission for this pueblo and the adjoining one of Laguna; and to recommend

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a teacher for Acoma, as a competent teacher in English cannot be obtained here for such compensation as I have the means to pay.

C.—SAN JUAN PUEBLO.

This village contains 420 persons, of which eight persons can read and write; there are 168 children; their lands are surveyed, and they have a patent from the Government therefor. There are 231 families of citizens living on their reservation; total men, women, and children, citizens, 1,032, of which 61 can read and write, and with property to the amount of $62,432. The Indians of this pueblo desire a school, and I have employed Clemente Ortiz as teacher, at $40 per month compensation. These Indians beg that some measures be adopted by the Government to stop the encroachments of citizens upon their lands.

D.—PICURIS PUEBLO.

This pueblo contains 127 persons, 49 of whom are children; not a soul in this village can read or write. Their land is surveyed and patented; there are on this reservation 168 families of citizens, containing 799 persons, 51 of whom can read and write, with property valued at $13,965. I have employed Albino Chacon as teacher here, at $40 per month.

E.—SAN FELIPE PUEBLO.

This pueblo contains 482 Indians, of which 168 are children; only three can read or write; one of these, Juan Garcia, I have employed as teacher, at 50 cents per month per scholar. There are no citizens living on this reservation, but a few trespassers are attempting to cultivate land, and I have arranged with them to compensate the Indians. Their lands have been surveyed and patented by the Government.

F.—PECOS PUEBLO.

This village has been abandoned by the Indians, and the remnant of the people, 35 persons, are living at Jemes and Santo Domingo pueblos; they borrow land from those Indians, upon which they raise sufficient for their sustenance. They called upon me a few days ago, and asked me to represent their condition and claims to the Government. They feel their dependent condition, and ask aid. They desire that the Government sell their land on the Pecos, and purchase land for them near the Jemes pueblo, where most of them now live; or that their Pecos grant, which is dated September 25, 1689, and confirmed by Congress December 22, 1858, and contains 18,763.33 acres, be declared a part of the public domain, and sold by the Government, and that, in lieu thereof, lands not to exceed 160 acres for each of the survivors be granted to them in land warrants, so that they can sell or locate them near Jemes. Several persons here have attempted to sell this grant, claiming to be agents of these Indians. I have notified the parties that they will be prosecuted to the full extent of the law if they continue to represent themselves as agents of these Indians.

Mr. Davis, in his work "Conquest of Mexico," in writing of the Pecos pueblo, says:

> Many curious tales are related of the superstitious customs of the Pueblos, among which is the following, told of the Pecos Indians. It is said that Montezuma kindled a sacred fire in the estufa of that pueblo, and commanded that it should be kept burning until he came back to deliver them from the Spaniards. He was expected to appear with the rising sun, and every morning the Indians ascended to the tops of their houses and strained their eyes looking to the east for the appearance of their deliverer and king. The task of watching the sacred fire was assigned to the warriors, who served by turns for two days and two nights, without eating or drinking, and some say that they remained on duty until death or exhaustion relieved them. The remains of those who died from the effects of watching are said to have been carried to the den of a great serpent, which appears to have lived upon such delicacies. The tradition that the sacred fire was kept burning until the village was abandoned is generally believed by both Indians and Mexicans, but their deliverer never came, and when the fire went out—from what cause is not known—the survivors of the Pecos found new homes west of the Rio Grande.

During the period that I was acting governor of New Mexico, I was on several occasions visited at Santa Fé by a venerable Indian, who, from data he gave me, I supposed was about 90 years of age. He was a Pecos pueblo Indian, at that time living west of the Rio Grande. He corroborated (from tradition) the statement made in the extract from the "Conquest of Mexico," except that his version of it was that twelve virgins, daughters of the head-men of the tribe, were selected annually, whose duty it was to keep the fire burning; that the virgins fell asleep, and the fire went out; that these virgins were degraded by the Indians and the town deserted, believing, as they did, that the loss of the fire, with the failure of water for crops, indicated the displeasure of Montezuma so far as that pueblo was concerned. He told me that all the pueblos now, in secret, perform rites and ceremonies looking still for the return of Montezuma; and this was corroborated by our much-lamented Kit Carson, who is the only person I know of, except the Indians, who has been permitted to enter their estufas, and who witnessed on one occasion their worship, which was a dance in the estufa, around the "altar of fire."

I have visited their pueblos at the times of their great feasts, but was not permitted to enter their estufa. I, however, one night, at San Felipe, clandestinely witnessed a portion of their secret worship. One of their secret night dances is called *Tocina*, which is too horrible to write about. The outside worship was a blending of Roman Catholic ceremonies with some of their own heathen rites, the principal of which is the "Cachina," a dance, at which time they make offerings of flour, corn, and other articles. On the occasion of these great feasts I noticed that in the morning, at sunrise, they were on the house-tops, with their faces turned toward the rising sun. In behalf of the remnant of the people of the Pecos pueblo, I most respectfully ask that some immediate action be taken, so that they may be relieved from their dependence upon other pueblos, and that their lands, called the "Pecos Grant," may be sold for the benefit of settlers, and the proceeds go into the coffers of the Government, and thus give these Indians a home, and prevent designing speculators from monopolizing the lands to which the Government, the Indians, and actual settlers are entitled.

G.—COCHITÉ PUEBLO.

This village contains 243 persons, of which there are 97 children; only three persons can read and write. Their lands are surveyed, and they have a patent from the Government therefor; their lands contain 24,250.50 acres. A portion of the land of this pueblo is claimed to be covered by what is termed "La Mejada" grant. I have, however, personally examined the lines, and gone over the whole grant and the lands adjoining, and also examined their papers, and I find that the Cochité Indians are entitled to every acre of the land which their patent gives them. Their title from Spain and Old Mexico is older than any other; and there is

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extant a law of Spain and Old Mexico which gives to the Indians any lands granted to them which may be found to be covered by any other grant; and declares, that "the Spaniard shall take unappropriated land elsewhere as an equivalent for the land claimed by the Indian."

There are living on this reservation 83 families of citizens, numbering 371 persons, of whom 30 can read and write, owning property to the amount of $23,030. These Indians say they are willing to allow those who have lived more than five years on their reservation to remain; but they do protest against others settling, and are opposed to giving any of their land to the persons who claim to own "La Mejada" grant. I have notified the surveyor general of New Mexico, and requested him to inform me when the above grant is to be considered, so that I may appear in behalf of the Cochité Indians.

The Indians of this pueblo desire a school, and I have employed Philip Herrera, an Indian, (who can read and write,) as teacher, to be paid fifty cents per month for each scholar in attendance at the school.

H.—SANTO DOMINGO PUEBLO.

This village contains 735 persons, of which there are 312 children; only 12 persons can read and write. Their lands are surveyed, and they have a patent from the Government to 74,743.11 acres of land. There are living on this reservation 24 families of citizens; total, 105 persons; property valued at $21,030. These Indians are willing to allow the citizens now there to remain, but object to any more taking portions of their lands. I have employed Louis Montolla as teacher of the school at this pueblo; he is an intelligent Indian, and agrees to teach for 50 cents per month for each scholar.

I.—RED WILLOW INDIANS OF TAOS PUEBLO.

This village contains 397 Indians, of which 159 are children, none of whom can read or write. Their lands have been surveyed, and they have a patent from the Government for 17,360.55 acres. On this reservation there are 379 families of citizens, numbering 1,602 persons; 160 of whom can read and write; and they own property valued at $200,555. I have employed Jesus Maria Ortis y Baca, as teacher for the Indian children of this pueblo, at forty dollars per month.

The Indians of this pueblo are anxious to have some arrangement made by which their lands and the right to water for irrigation shall be determined. This pueblo has given me much trouble in the settlement of their disputes with citizens, the remedy for which I will suggest in the conclusion of this report, when considering the means to be adopted to settle all the land and water controversies between the Indians under my charge and the settlers on their reservations.

K.—SANTA CLARA PUEBLO.

This village contains 189 Indians, of whom 82 are children. There are 11 Indians who can read and write. During last year they maintained a school at their own expense, and were delighted when I told them that the Government intended to furnish them with a teacher, and they desired a teacher who could instruct them in English. I have employed Gentry Floyd, who will teach both English and Spanish; he will be paid by the Government $40 per month, and something additional will be paid him by the Indians. There are residing on the lands of these

Indians 93 families of citizens, containing 448 persons; 40 of whom can read and write; and they have property valued at $17,597. These Indians consent to allow citizens who have occupied lands on their reserve for more than five years to remain, but object to others. A few weeks ago they sent for me, and I found a number of persons who had filed a declaration with the register of the land-office at Santa Fé, and were about to settle upon this reservation. I examined into the matter, and found they had no right there, and ordered them to leave, which they at once did, being satisfied that they had no right there.

L.—TESUQUE PUEBLO.

This village has 98 Indians in it, of whom 34 are children; but three persons can read and write in this pueblo. There are 11 families of citizens living on this reservation, comprising 41 persons; I could not obtain the value of their property; they have lived here a number of years, and the Indians consent that they may remain, but object to the settlement of any others.

I have employed John Townsend to teach the Indians of this pueblo, and the children of Poujuaque village, which is near; he is to teach the English and Spanish languages, and give them instruction in farming, for which he is to be paid $50 per month. These Indians have a reservation, confirmed by Congress, which contains 17,471.12 acres.

M.—SAN ILDEFONSO PUEBLO.

This village has 150 Indians in it, 65 children; not an Indian of this place can read or write; they are very anxious for schools. This pueblo has a grant, confirmed by Congress, and surveyed, containing 17,292.61 acres. On the lands of this pueblo there are 80 families of citizens, comprising 373 persons, 35 of whom can read and write; they own property valued at $16,499. Considerable dispute exists between these citizens and the Indians in regard to land and water; and I had to settle in the last few months a number of controversies. The Indians are willing to let the citizens have the lands they have occupied for many years, although they have no legal title to them; and they ask me to request the Government to authorize a settlement of this matter, so that each can know what belongs to them; and especially to settle the right to the water for irrigation, which clearly belongs to the Indians, who are willing to give their surplus to the citizens; but they (the Indians) protest against the citizens depriving them of the water necessary, and also encroaching upon lands which they (the Indians) have heretofore used for cultivation and pasturage. I have employed Juan José Salazar as teacher at this pueblo, with compensation at $40 per month.

N.—POUJUAQUE PUEBLO.

This village has only 32 Indians, of whom 10 are children; there are but 9 families, 10 men and 12 women, of whom two can read and write, as they say, "poco," (a little.) They have a reservation, confirmed by Congress, and a patent for 13,520.38 acres of as good land as any in New Mexico; yet they are poorer than any Pueblo Indians in this Territory; and there is but one reason for this, the encroachment of citizens upon their lands. The number of citizens on these lands is 397, of whom 30 can read and write; property worth $11,735.

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O.—ZIA PUEBLO.

This village contains 121 Indians, of whom 30 are children; no person of these Indians can read or write. They have a reservation, confirmed by Congress, containing, as surveyed, 17,514.63 acres. There are no citizens on this reservation; for the present I have arranged with them to send a portion of their children to the school at Jemes pueblo, which is near to them.

P.—SANDIA PUEBLO.

There are 186 Indians belonging to this pueblo; 70 children. No Indian of this village can read or write. They have a reservation, confirmed by Congress, and a patent for 24,187.29 acres. There are but three families of citizens living at this village, numbering 10 persons, none of whom can read. Their property is valued at $175. I have employed August Cisneros, at $10 per month, to teach school at this village.

Q.—ISLETA PUEBLO.

This pueblo contains 768 Indians, of whom 289 are children; and six Indians of this village can read and write. They have a reservation, confirmed by Congress and surveyed, containing 110,089.31 acres. There are but three families of citizens living at this village, numbering 12 persons, with whom the Indians are well contented. The Isleta Indians have lands which they purchased many years ago and afterward sold, about which there is some controversy with the family of Colonel I. Francisco Chavez and others, but which I hope ere long to be able to settle satisfactorily to all parties. These Indians have been accustomed to trade with the Comanches of the plains and to hunt buffalo for meat. Some months ago I forbade their going to the Comanche country. They disregarded my instructions, and a short time since 21 Indians, with a large amount of cattle and other articles, were taken by the military authorities of the United States stationed in this Territory.* The Indians and a portion of the cattle, with other animals, were turned over to the civil authorities, and I have done all I could to have them punished, as a lesson to them and to break up this trade, which is nothing more than an encouragement to the Comanches to steal cattle from our neighboring State, Texas. The law in reference to this matter is defective, and the inefficiency and want of legal knowledge and ability of the present prosecuting officer of this Territory is such that these Indians, and many citizens who have been engaged in this and the trade of whisky and ammunition, will be allowed to go "scot free." This is much to be lamented, because the property and lives of both citizens of Texas and of New Mexico are greatly endangered by this wicked and nefarious traffic. The remedy for this is a more stringent law, and a more efficient and intelligent United States district attorney for New Mexico to enforce it. As this has been presented to the attention of the Hon. Attorney General of the United States by all the judges of the United States courts in this Territory, it is not necessary for me to say more on the subject here. I have employed at this pueblo I. B. Rogemont as teacher in English and Spanish, at $50 per month.

* These Indians informed me that the soldiers who took them prisoners took from them a good private horse, several silver-mounted bridles, saddles, and other articles which were not turned over to the civil authorities, and which the Indians say were appropriated to their own use by the soldiers.

R.—NAMBÉ PUEBLO.

This village contains 78 Indians, of whom 36 are children. One person only can read of all these Indians. They have a grant of a reservation, confirmed by Congress and surveyed, containing 13,586.33 acres of land. There are 29 families of citizens living on this land; total, 175 persons, of whom 9 can read and write, and these citizens have property valued at of $8,141. I have employed Benito Romero as teacher at this village, at $10 per month.

S.—LAGUNA PUEBLO.

This band of Indians are located in seven villages on their reservation, principally, however, in the village of Laguna; they number 927 Indians, and have 311 children; not a person in this pueblo can read or write. They have a grant, confirmed by Congress, which entitles them to 17,712 acres of land, which has not been surveyed, on which are living 45 families of citizens. Total citizen population, 169 persons, with property valued at $21,860. There are constant troubles arising between the citizens and Indians. I have twice visited them and endeavored to settle the controversies; but nothing can be accomplished permanently until an appropriation is made and their lands surveyed; this they asked me to beg Congress to do as soon as possible.

Another source of trouble with these Indians is their religion. There are 108 families who call themselves Protestants, and want an English teacher and a Protestant missionary; the balance, 191 families, are Roman Catholics, worshippers of the sun, who look for Montezuma to return, and necromancers, whose leader professes to swallow snakes and spit fire. I have had several interviews with them at their village, and I brought forty Indians of the leading men of each party to Santa Fé, so that they could see and talk with the Rev. Bishop Lamy, of the Roman Catholic Church, and the Rev. D. F. McFarland, who is in charge of the Presbyterian mission at Santa Fé. I am, however, sorry to say, with but little result for good. These Indians have fought with each other; they have made each other prisoners, and chained each other with heavy log-chains; they have scourged each other; and but a short time since I released a woman from what they call the "Cepo," which is constructed of logs, in which her feet were fastened, her body bent, her arms fastened by other logs, and her head inserted between two logs, with a space cut just sufficient for her neck. In this painful position she had been confined for several hours, because she differed from her persecutors and would not change her religion. I had her released, and notified the Indians that I would have them punished if they again used this horrible instrument of torture. I ascertained that the priest of this parish collected last year over $600 of tithes in sheep, cattle, corn, wheat, &c., and the Indians of all parties complained to me that "they had to pay the priest, and that all he did was to come and say mass, and then leave them without any other advice or comfort." These Indians have been for more than a century, perhaps two centuries, under the care of the Catholic Church; and they are still so ignorant that not one of them, so far as I can ascertain, can read or write, and their minds are filled with superstitions.

By the request of the Protestants, (whose ignorance is such that they do not know what Protestantism is, although they claim the name,) I have employed Walter G. Marmon, at $50 per month, as teacher, who is to instruct them in English and Spanish. I have also requested

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Bishop Lamy to put a priest in charge of the Roman Catholic portion of this pueblo who will be efficient and instruct them, and I proposed to pay a teacher, so far as my funds would go, to teach them. I have also (as the bishop does not appear inclined to place an energetic priest in charge of these Indians) written to the Presbyterian Missionary Board in New York, to whom the Indian missions in this Territory were assigned, asking them to establish a mission for the pueblos of Laguna and Acoma. My instructions to the teacher I have appointed are, not to interfere with their religion, but to teach them the rudiments of the English and Spanish languages, and to advise them to live in peace till the Government can do something for them. There is good land belonging to the public domain, not far from the present reservation of these Indians, on which the 108 families of Protestants desire to locate, and thus get away from the persecutions of the majority. Were Congress to donate to each head of a family of the Protestant party 160 acres of land on said lands, and thus separate them from the other Indians, with whom they are constantly engaged in strife, I believe much good would be the result, not only to all these Indians, but also to the many citizens of the various towns in their vicinity.

T.—SANTA AÑA PUEBLO.

This village has a population of 373 persons, 121 of whom are children; one person only can read and write. They have a grant for 17,712 acres of land, which is confirmed by Congress, but not surveyed. There are but three families of citizens living on this grant, in all nine persons, whose property is valued at $140. These Indians request the Government to have their land surveyed. I have employed Josefa Muniz, at $40 per month, as teacher at this pueblo.

ZUÑI PUEBLO.

This village is in the western portion of Valencia County, New Mexico, and near the eastern border of the Territory of Arizona. It became necessary that I should visit it on two occasions, and I traveled from this agency three hundred and twenty-five miles and return each time. They are isolated, and until I visited them had never seen an agent of the Government at their village. They number 1,530 persons in this town. There are 333 children, and but one person who can read and write. They have no grant from Spain or Old Mexico, and no lands given to them with a title from the United States. They have occupied the country in which they now live for more than two hundred years, and they earnestly request that Congress grant them a reservation and give them a title to it, the same as the other pueblos have. There are no citizens living near them, and it is not likely that there will be, as they live where there is no stream of water to irrigate with, and they depend for what water they require upon some springs.

I would respectfully recommend that a tract of land thirty miles square, making their village the center, be given to them, and that the necessary appropriation be made to defray the expense of its survey, so that they will know what belongs to them. This town has heretofore been a good place for traders, who sell whisky and gunpowder to the Southern Apache Indians. At last court one of these traders, Sol Barth, was convicted; the judge sentenced him to twenty-four hours imprisonment and a fine of $25!

This vile and wicked traffic tends to endanger the lives and property

of all the people on our borders in Arizona and New Mexico; hence I have given much attention to the prevention of it, and I have expressly prohibited traders locating at this place. A. J. H. Whittington, who was licensed last January by the Commissioner of Indian Affairs, declined locating there, and Andrew Napier, who was about the same time licensed in the same manner, I have deemed it necessary to suspend; hence no trader is now authorized at that village. I believe that for the time being this will be best, and will be of great advantage to the Indians, and a prevention of the traffic carried on from that point with the Apache Indians. A few weeks ago I visited that far-off village, and, assisted by Agent James H. Miller and Interpreter Thomas V. Keams, of the Navajo agency, I settled various cases of murder and robbery between these two tribes, and succeeded, I trust, in making a lasting peace between them.

For many years these Indians were at war with each other, and in 1863 the Zuñi Indians had about one hundred Navajo captives. Finding it too expensive to feed them, they decided "to give them a chance for their lives and liberty." Alas! but a poor chance. This town is constructed with houses from five to seven stories high, streets and alley-ways narrow, and difficult to find a way out unless well acquainted with them. In the public square of this town the Zuñi Indians placed their captive Navajoes, and told them to escape if they could. At each corner were placed a couple of Zuñi warriors, armed with clubs and knives; and the Navajoes attempted to escape, but not one got out of the town alive. Their own description of this massacre made me shudder and filled my mind with horror. They now feel that it was wrong, and were willing to make a lasting peace with their ancient enemies, the Navajoes. There is a Roman Catholic chapel in the village, but the Indians told me that no priest had visited them for several years. They said they wanted an American teacher for their children. I have therefore written to the Rev. John C. Lowrie, secretary of the Presbyterian Board of Missions, asking the establishment of a mission at this place, and have requested him to recommend a teacher. I have not made an appointment of a teacher at this place, because the amount I could pay would not be sufficient compensation to a person qualified for the position, it being one of the most important and laborious in the whole Indian service, and I deemed it best to await the action of the missionary board. Full particulars as to statistics will be found in the three tabular statements herewith.

EDUCATION AND GOVERNMENT.

All the Indians of the Pueblo villages are very anxious for schools and take a great interest in the effort the Government is making to establish them. They say they are poor but will furnish land and give aid in building houses for schools and dwellings for teachers, but are not able to pay competent teachers, and they are grateful to the Government for the appropriation made for this purpose. They are the most honest, peaceable, sober, kind-hearted, and industrious Indians in the United States, and, with aid from the Government and the missionary boards of the country, they can be educated, Christianized, and be made good, intelligent citizens. It cannot be denied that these Indians are deserving of the fostering care of the Government. For more than two hundred years it is known that they have maintained themselves and sought to live in peace with all mankind, except the Zuñis, and that, owing to the cupidity and avarice of those who claimed to be more

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civilized, they are to-day in no better condition than they were at the time of the discovery and conquest of Mexico.

Each village contains an *estufa*, (place of worship,) partially built under ground and so inclosed that it cannot be entered without the consent of those in charge. It is constructed of adobes, (sun-dried brick,) and entrance is from the roof, to which the Indians ascend by a ladder. The towns are built of the same material, and there was evidence in documents on file in the office of the secretary of this Territory that some of the buildings were erected nearly two hundred years ago. Many of the houses are from two to five stories high and are entered by ladders reaching to the roofs, from which admission is effected by trap-doors to the interior. This mode of entrance was evidently adopted for defense and protection from hostile Indians.

At almost every one of the nineteen villages there are Roman Catholic chapels, which are seldom used; but the Catholics would object to their being used for schools, believing it "to be a sacrilege to use a church-building for secular purposes." In my opinion, however, there is no necessity for an appropriation at present for the erection of school-houses, as I am satisfied that the Indians will furnish sufficient lands and erect buildings necessary for schools. An appropriation, however, of $10,000 is required, to be expended *pro rata* in the nineteen Indian villages of this agency for the furnishing of benches, desks, blackboards, school-books, and other facilities for the schools, and of $5,000, to be expended in the purchase of the necessary implements, seeds, &c., for the establishment of a model and experimental farm in each village, on which the children should be taught practical farming, as well as being taught to read and write. An estimate of the articles necessary will be found in my letter of April 25, 1871, in answer to the letter of the honorable Commissioner dated March 28, 1871.

Each town has a separate organized government of its own, but all are nearly the same, as most of them adhere to their ancient customs and laws. The officers consist of a governor, lieutenant governor, casique, fiscal, superintendent of acequias, (*i.e.*, ditches for irrigation,) war captains, lieutenants, and constables. All the officers are elected annually except the casique, who is in charge of the moral and religious affairs of the pueblo, a sort of high-priest. He holds his office during his natural life.

These people have their own laws and forms of government. When any question arises among themselves it is decided by their own governor and head-men, generally to the satisfaction of all parties; but when they are assailed from without by citizens, knowing nothing of our laws or of the modes of procedure in our courts, (an action brought against an Indian by a Mexican before a Mexican alcalde or jury would certainly be decided in favor of the Mexican,) they can only look to the Government through their agent for protection in their rights; and they complained to me that heretofore their agents staid in Santa Fé, and did not visit them to aid them in their disputes with citizens.

Referring to the various reports of the superintendents and Pueblo agents in New Mexico, I find that in regard to the question of citizens purchasing and holding lands belonging to these Pueblo Indians, they all recommend "the passage of a law by Congress absolutely prohibiting the sale of the lands granted to the Pueblos, and that all sales heretofore made may become null and void; also, that all Mexicans or Americans occupying, claiming, or cultivating said lands be required to abandon and give up the same to the Pueblos, and that some provision be made in said act for reimbursing the amount actually paid by those purchasing said lands under the impression that the Indians had a legitimate right to sell the same." I have here quoted the language of Agent Cooper in the report of the Commissioner of Indian Affairs for 1869, page 250, because it expresses the views of his predecessors upon this subject. I, however, decidedly and respectfully dissent from this recommendation, because in almost every case the Pueblo Indians are willing to allow the citizens to continue to occupy the lands they have in their possession. Take, for an example, the pueblo of the Red Willow Indians of Taos: that pueblo has a reservation of 17,460.69 acres of land, on which there are 397 Indians and 1,602 citizens, which citizens have property worth—real estate, $115,045, and personal valued at $91,510. The total value of citizens' property on this reservation alone is $206,555.

After I had, in company with the governor and head-men of this village, examined the lines of this grant and ascertained the number of citizens upon it, I asked the Indians *in a full council if they wanted* these citizens to remain. They answered, after full deliberation, that they desired the citizens to remain, but that they *wanted some means* adopted so that they would know what belonged to them, and what was the property of the citizens; that more than a hundred years ago their forefathers gave to the Spaniards, forefathers of the present citizens, the land now occupied by their children and others to whom it was sold; that this land was disposed of to the Spaniards so as to have a settlement near for mutual protection from the savage bands of Indians, and that it would now be wrong to take it from them when the Indians no longer required their protection.

The total number of citizens residing on the nineteen Pueblo reservations in New Mexico is 5,543 persons. The total number of acres of land belonging to the Indians is 400,563.48. And the total value of real estate claimed by citizens, according to the last census, is $434,677. This is too much for the Government to pay for the breaking up of some of the best settlements of citizens within the Territory of New Mexico, to give to Indians who, without it, have sufficient land for their support; and who, in all but one or two exceptions, desire that the citizens should keep the land they have heretofore occupied.

I therefore recommend that Congress be asked to pass a law in conformity with the Spanish law, prohibiting these Indians from selling their property, unless under certain circumstances and conditions, as specified in the old Spanish Mexican laws. (See law of King D. Felipe II, in Aranquez, May 24, 1571; title, "Commands that the Indians may sell their property with the authority of justice." "And ordered to be published in all the pueblos of the district Guadalajara, April 19, 1817.")

In regard to the superior decree ordering the nullity of the sale of the ranch of Peña Blanca, made by the natives of the pueblo of Cochité. (See Escreches, page 216, Appendix, last edition.)

I would recommend a second section to the law, which should provide that, within two years after the passage of the law, every citizen residing upon Pueblo land shall furnish evidence to the register of the land-office of the district of New Mexico that he has occupied a certain described piece of land on the Pueblo reservation for more than five years; or that he has purchased the same from another who has occupied the same for more than five years; that all persons who fail to prove up their occupancy within the term of two years from the passage of the law shall forfeit the same, to become again the property of the Indians; that the said register of the land-office, during the two years named, shall visit each pueblo and spend two weeks thereat, and give each land-holder full opportunity to secure his land; and no one head of a

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family shall be permitted to claim more than 160 acres of land; that the register and receiver of the land-office shall be entitled from each person claiming lands the usual fee for entering homesteads; the parties thus proving their occupancy of land, and conforming with the law, shall be entitled to a patent for the same; that the clerk of the probate court of each county within the Territory of New Mexico shall provide a "Book of Record," in which he shall enter on record every title furnished to him, and for which he shall receive a fee of one dollar for each patent or deed thus recorded.

Thus settling their land disputes, but one other matter remains for the action of the Government.

It has been considered a difficult problem: What is the proper disposition to be made of these Pueblo Indians? What shall be done with them in reference to our body politic? They are in the midst of and surrounded by our population, without any authority to mingle in our political affairs. They are independent sovereignties in the midst of one of the Territories of the United States; and these people have never received until now any aid from the Government of the United States to qualify them to become citizens. They have always been self-sustaining, and are a living evidence that Indians can sustain themselves in spite of oppression and frequent raids against them. They, however, must have, and are entitled to, the same protection that is afforded to the most favored. The faith of the Government was pledged to give it to them when they were acquired from Old Mexico with the territory upon which they live.

The voluntary efforts they have made for the protection of our citizens against the savage Indians; their cheerful acquiescence in the encroachments of citizens upon their lands; their willingness to sustain the Government of the United States during the late rebellion by loans of money to the Government, and by their personal services and their constantly expressed desire to make available all the means in their power for the improvement of their moral and political condition, demand that the United States Government should do something for them so as to qualify them for citizenship. This can only be done by a system of industrial education, which can be established and carried out at comparatively small expense to the Government, and which would be of incalculable benefit to our citizens, to the Indians, and a credit to the Government. Were Congress to appropriate $25,000 for the first year, and $10,000 for four succeeding years, to be expended under the direction of the Secretary of the Interior in the establishment of an industrial normal school, with an experimental farm and a mechanical workshop, and place in that school the orphan children of the Pueblo Indians, of whom there are 136, and some of the orphan children of the different savage tribes, (a large number of which are in the Southern Apache bands,) there to educate and qualify them, or the most intelligent of them, as teachers, so that they could keep schools in the pueblos, and on the various reservations where the savage Indians are placed.

I am fully satisfied that with an appropriation of $65,000, to be expended during the next five years, and the schools sustained in each pueblo as already begun, at the end of that period such an institution would be self-sustaining, and that after three years twenty or thirty competent native teachers could be supported annually. The Pueblos are industrious; they produce all the necessaries of life; the lands they possess are amply sufficient for their support if they are protected in the possession of them; they therefore need only assistance in the way of an industrial and English education, (I believe they should be taught

the English language as one of the most efficient means of their elevation,) and the use of agricultural implements and mechanical tools to aid them. They are, in every way, qualified to receive and profit by the judicious expenditure of a few thousand dollars, and they can thus be elevated and made an efficient instrument to civilize the savage Indians, and add to the material wealth of the country, and be ultimately fitted to enjoy and harmonize with the political, civil, and religious institutions of our country.

The various subjects involved in interest; the scattered location of the villages of the Indians of my agency over a country of great extent; the varied interests involved between the Government, the citizens, and the Indians, renders this agency one of more labor and travel than any other in New Mexico, if the agent performs his duties faithfully, and yet he is not furnished with any transportation but such as he can hire from time to time, which is uncertain and inconvenient.

All these considerations are my excuse, if any is required, for the length and detail of this report.

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

W. F. M. ARNY,
United States Agent for Indians in New Mexico, Pueblo Agency.

Colonel NATHANIEL POPE,
Superintendent of Indian Affairs, Santa Fé, New Mexico.

No. 38.

CIMARRON AGENCY,
Cimarron, New Mexico, September 1, 1871.

SIR: In compliance with the regulations of the Department, I have the honor to submit the following annual report as agent for the Mouache, Ute, and Jicarilla Apache Indians:

It seems proper that I should give a plain statement of the condition of this agency when I took charge of it on December 19, 1870. During the summer of 1870 the Indians of this agency became exceedingly dissatisfied about the sale of the Maxwell grant to the Maxwell Land Grant and Railway Company, and in the fall had become so hostile that they not only tried to prevent Mr. Maxwell leaving here, but openly tried to take his life. Parties interested, in order to give Mr. Maxwell an opportunity to remove his family and personal property in safety, succeeded in getting most of the Indians off on a hunt by loaning them quite a number of ponies, and telling them that information had been received from Washington that their annuity goods, which had been withheld for about two years, had been forwarded and would arrive here at the close of the year, and that then they would receive an abundance of presents.

On my arrival I found neither a blanket, nor a shirt, nor anything, however trifling, which could be given to them, nor a dollar which could be expended for that purpose. I was left to do the best I could with two tribes of Indians who claimed that, for two years, their goods had been wrongfully withheld from them, and who said that they had either been most thoroughly deceived by men who had always been their friends, or had fallen into the hands of an agent who, instead of giving them at least a portion of their goods, had stolen the whole of them, and that their lands on which they allowed

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Mr. Maxwell to live, because he was their friend, had been sold and the proceeds of such sale withheld from them. This made my situation an exceedingly unpleasant one, yet when, during the severe cold of last winter, I saw these poor men, women, and children suffer, and knowing how they had been treated in regard to their goods, I could not, in my heart, blame them for the many hard things they said to and about me. They felt terribly wronged and had to blame some one.

In February I was allowed to expend $100, and in July about $200 more, for clothing, but these amounts are so insignificant that it is impossible to give something to each one, and those who receive nothing only become more dissatisfied.

On the evening of March 25 one of the Apaches was killed. Enough is known to show that it was a well-planned and carefully-executed cold-blooded murder by an American, yet legal investigation has failed to bring the guilty party to punishment. This murder, happening just at the time when grass was beginning to grow and give food for their ponies, was looked upon by many settlers as the last straw which would break the camel's back, and bring about the outbreak which they had predicted during the winter, but happily we succeeded in compromising the difficulty at the time, though there is with many Apaches a desire for revenge and a determination to have it, to which they give free expression when under the influence of liquor.

The trading of whisky to the Indians is a constant source of annoyance and of great danger. All the enmity and hate in an Indian are given full sway while intoxicated. The creating of disturbance is much increased by a settled determination of the citizens, strengthened by the rapid increase of numbers, not to submit any longer to insults from drunken Indians. Civil authorities are entirely insufficient in dealing with drunken Indians, and thus we are liable any day to have serious trouble. The Mexicans carry on this trade as a part of their living, and it is done in such a manner that it is almost impossible to detect the guilty parties. Persons are unwilling to give information, for their traveling expenses to attend court are 25 cents per mile, and the Government allows them 5 cents per mile. Thus when a witness has to go to Santa Fé his coach-fare is $70, and he is allowed only $15; and at the end of the trial his punishment is in most cases greater than that of the criminal. On the 14th of May I detected a Mexican buying whisky for an Apache Indian. At the July term of the United States district court at Santa Fé he plead guilty, and was sentenced to imprisonment in the Missouri State penitentiary for the term of one year and to pay a fine of $1.

It is of the utmost importance that the appropriate legislation asked for by the late honorable Commissioner, in his report of last year, in regard to the Utes of New Mexico, and the treaty of March 2, 1868, be granted, and authority given to locate at least the Indians of this agency somewhere in New Mexico, consulting their preference for locality. They cannot stay here much longer, for the country is being settled very rapidly. They get in a habit of "hanging around" here day after day, picking up rapidly the vices and carefully shunning the virtues of the settlers. They are becoming used to a life of laziness, shiftlessness, and drunkenness. There is no game in this vicinity, and when they wish to hunt they have to go a great distance, and lose their rations, which, in case of an unsuccessful hunt, comes doubly hard on them. All efforts for their civilization here, where they do not have a foot of land, but are on the lands of the Maxwell Land Grant and Railway Company, where they come and go when and where they please, are utterly useless. Another and a very great obstacle in the way of their civilization is the continued withholding of their annuity goods.

The story of the Utes with regard to the fraud practiced upon them in the signing of the treaty of March 2, 1868, seems well founded and sustained by "Ouray," the main chief of all the Utes, and undoubtedly is too well known to you for me to repeat here. The withholding of their goods ever since has very much shaken their confidence in the Government. When I talk with them in regard to our intentions to better their condition their answer shows at once that they reason just as soundly as a white man. They say, "If you meant to benefit us and civilize us, you would not let us freeze in winter, but give us a blanket; you would not let the sun hurt our eyes in summer, but give us a hat; or if the Great Father in Washington is so poor that he cannot give us a blanket or a shirt, then he cannot do much else for us." As long as we let them suffer for the want of necessary clothing they will never believe that we are their friends.

The withholding of their goods is not only the great obstacle in the first steps of their civilization, but if persisted in until next spring will most assuredly force these Indians into open hostilities, in which they will be joined by all the Ute tribes. They cannot get through another winter without a liberal issue of clothing this fall. Many of them have blankets so worn that they do not weigh one pound, while many others have not even such a poor blanket, but use a piece of blue drilling instead. To leave men and women with such clothing in a country where we had last winter snow for weeks, and where the thermometer was often at and below zero, will never convince them that we are really interested in their civilization. We must either clothe these Indians or fight them, and thus choose between the expenditure of a few thousand dollars for clothing, or of hundreds of thousands of dollars to fight them, and a fearful loss of life and property of the innocent settlers. As the course dictated in this case by humanity and Christianity is at the same time the less expensive one, and thus appeals with equal force to heart and pocket, it ought not to find many opposers; for however expensive it may be to feed and clothe Indians, it is a great deal cheaper than to fight them.

While, therefore, under certain circumstances the Indians of this agency may, through necessity, be driven to steal and fight, I must, in justice to the great majority of them, state that they have been friendly for many years, and wish to continue so; that the complaints against them by settlers are insignificant; that if they were put on a reservation in the selection of which they were in a measure consulted and their wants properly provided for, they would before long show by actual results that the new Indian policy of the Government could be made a success with them.

I would most respectfully call your attention to another fact in regard to the withholding of goods. Both tribes of this agency have been equally supplied with goods previous to the treaty of March 2, 1868. Now, the Jicarilla Apaches never had anything to do with said treaty, either by genuine or forged signatures, but when the goods on account of said treaty were withheld from this agency the Apaches became innocent sufferers, and when they ask me for an explanation of this I am unable to account for it on the grounds of either justice or humanity.

My Indians have repeatedly told me of late that the surest way for them to obtain goods was to imitate other tribes of Indians, viz, kill a large quantity of stock and about a dozen citizens, and then they would

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have heaps of goods very soon. It is a lamentable fact that they are not far from the truth in this matter.

During the last twelve years there has been but one small dwelling-house put up here, while during the last four months the Maxwell Land Grant and Railway Company has erected seven houses, and twelve more are under contract for erection. The Indians look upon these improvements with a great deal of dissatisfaction, and have asked repeatedly for the removal of the agency. Their well-being requires that they should be removed as soon as possible. This matter is of such importance that the necessary authority and means for establishing a reservation should be granted at once, for congressional appropriations, which cannot be used until July, 1872, will not answer in this case.

After the selection of a reservation it will become necessary to erect suitable buildings; and according to instructions from you I submit the following estimate of cost:

Agent's house	$2,000	Farmer's house	$1,500
Store-house	1,000	Blacksmith's house	1,500
Physician's house	1,800	Grist and saw mill	10,000
Teacher's and school-house	2,500	Stable and corral	1,000
Miller's house	1,500	Carpenter's shop	500
Carpenter's house	1,500	Blacksmith's shop	400
Total			25,200

The buildings in use now are the office-rooms, use of a barn at issue-day, and the necessary store-room when there are any goods to be stored, at an annual rent of $200.

The health of the Indians has been very good. The number of children under eight months of age is certainly much larger than the number of deaths which have come to my knowledge during the eight months of my service. They dislike to let deaths become known, but if the mortality among them has been greater than I am aware of it must have been among the women and children, certainly not among the men, of whom I miss but very few. Not a single case of venereal disease has come to my knowledge. As far as chastity and honesty are concerned, these Indians are far superior to the great majority of the native population. The continued withholding of clothing from them will soon prove a very efficient agent to force the women into prostitution.

Drinking, gambling, and licentiousness, charged as peculiar vices of Indians, appear very small among these Indians compared with the same vices among an equal number of natives and low whites. But the great influx of immigration and the closer contact with whites will increase the depravity of these Indians and propagate vicious habits very rapidly.

I would most respectfully and earnestly recommend that liberal measures may be adopted for these Indians, who promise as good and speedy results, if properly provided for, as any of the so-called wild tribes of Indians in the country.

I transmit herewith statistical return of farming unfilled, as there has never been an attempt at farming here, and statistics of education filled up as far as numbers are concerned.

I am, very respectfully, your obedient servant,

CHAS. F. ROEDEL,
Indian Agent.

NATHANIEL POPE, Esq.,
Superintendent of Indian Affairs,
Santa Fé, New Mexico.

No. 39.

SOUTHERN APACHE INDIAN AGENCY,
Cañada Alamosa, New Mexico, August 31, 1871.

SIR: I have the honor to submit the following as my annual report of the condition of the Southern Apache Indian Agency for the year ending August 31, 1871:

The agency is located in a valley between the San Mateo and Mimbres Mountains, and known as Cañada Alamosa.

The Indians of this agency are composed of the Mimbres, Mogollons and Mescalero Apaches. They have increased from 540, the number at the date of last annual report, to 200 men, 250 women, and 760 children —total, 1,210. The proportion of women to men is much larger than is usual among the Indian tribes of the West, but this is accounted for in the severe losses they have sustained in the almost continuous campaigns which have been carried on against them in this and Arizona Territory during the past ten years.

The Indians are very poor. They have very little stock, a few horses and mules, no other stock of any kind. They have been liberally supplied with summer clothing. They will need blankets to protect them from the severe weather of the coming winter.

I respectfully recommend that they be furnished with 1,000 blankets at as early a day as possible. The liberal provision made by the last Congress to supply these Indians with food and clothing gives great satisfaction, and proves to them that the Government intends to fulfill the promises, repeatedly made to them, that they will be fed and clothed if they will abandon their roaming and marauding habits, and locate on a reservation. No reservation has yet been established for these Indians. Many of them have been here more than two years, anxiously waiting for this question of location to be settled.

I consider it of vital importance to the final success of the wise and humane policy of the Government that a reservation be set apart for these Indians at once, and that the wish of the Indians be regarded in the location. I believe that if the reservation is located in time for farming next spring many of the Indians could be induced to farm, under the direction of a competent farmer.

Last spring, when the people were preparing to plant, I was repeatedly asked by Indians for ground to cultivate and implements for farming.

I respectfully recommend that a few implements for farming be furnished to this agency in time for farming next spring.

While there may not have been as much accomplished as was expected or desired in improving the condition of the Indians of this agency during the year just closed, I feel encouraged with the improvement made. I can see a great change in the deportment and condition of many of the Indians. They have respect for the Government and its representatives, and desire a permanent peace. The women are more cleanly, and many of them try to follow the style of dress of civilized society. By kind and fair treatment I confidently believe that even the Apaches (who are said to be the most treacherous and barbarous Indians on the continent) can be induced to settle permanently on a reservation and adopt the habits of civilization, and in a few years become self-sustaining.

I respectfully recommend that the sum of $49,359 be appropriated to purchase the following articles of subsistence for 1,500 Indians for the year ending June 30, 1873.

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517,500	pounds corn at 3 cents per pound	$16,425
547,500	pounds beef at 6 cents per pound	32,850
14,600	pounds salt at 4 cents per pound	584
Total		49,859

Also, that a sufficient sum be appropriated to purchase and transport to the reservation the articles on list A, appended hereto.

Very respectfully, your obedient servant,

O. F. PIPER,
United States Indian Agent.

NATHANIEL POPE, Esq.,
Superintendent Indian Affairs, Santa Fé, New Mexico.

No. 40.

OFFICE MESCALERO APACHE AGENCY,
Fort Stanton, New Mexico, September 18, 1871.

SIR: In compliance with instructions contained in circular letter, dated 10th June, 1871, emanating from your office, I have the honor to submit this my annual report relating to the affairs of this agency.

En route from Santa Fe, New Mexico, at Fort Selden, I met Colonel Pope, superintendent of Indian affairs for this Territory, who kindly furnished me transportation, and accompanied me to this post, where we arrived on the 10th of June last. My predecessor, Lieutenant A. G. Hennisee, was relieved from duty at this agency in February last, and consequently I did not receive any information from him as to its condition. I found neither record, buildings, nor property of any kind belonging to the agency.

Through Superintendent Pope and the Hon. Judge Murphy, probate judge for this county, I was put in possession of the facts and fully informed as to the condition of affairs. A petty chief, José de la Paz, with his band, 27 in number, were the only representatives of the Mescalero Apache tribe I found at this post. Superintendent Pope immediately dispatched a small party to communicate with the balance of the tribe, a small portion of which we learned were in the mountains about forty miles from the post, and the remainder with the Comanches in their country.

The Department is aware that in November, 1865, this tribe left the reservation at Bosque Redondo, (where they were with the Navajoes,) through dissatisfaction, neither liking the country nor being associated on a reservation with another tribe for which they entertained unfriendly feelings. I am informed that before they left the reservation Cadetta, the chief, announced their intention to go, but said they would live at peace and go on a reservation if they could be established in their own country on the Rio Bonito or Rio Ruidoso, near Fort Stanton.

The last time they visited this section of the country, previous to coming in upon terms of peace, was upon the 3d of September last. Two soldiers who had been sent out for wood; about six miles from the post, were attacked by José de la Paz and his band; both were killed, and all their mules captured but one, which, with several arrows sticking into it, came in to tell the sad tale.

The Indians were pursued to the mountains by a detachment of cavalry and infantry troops under command of Captain McKibbin, Fifteenth

United States Infantry, and not until the 20th of the following month were they overtaken, when one was killed, and several taken prisoners and brought to the post. Within a few days the rest of the band came in and were held as prisoners by the military authorities, by whom they were kindly cared for. Great credit is due General Kautz and the officers of his command at this post, for the kind and generous treatment these Indians received at their hands.

On my assuming the duties of this agency the issuing of rations to them by the commissary department was discontinued. I take pleasure in mentioning, in this connection, that the fact of these Indians being now in and at peace is mainly, if not entirely, the result of efforts put forth by Judge Murphy and Colonel Fritz, both residents of this county. They were well acquainted with Cadetta and the principal men of the tribe, Judge Murphy having been their agent at the Bosque Redondo, and Colonel Fritz in command of a company of troops at Fort Sumner, at that time. They have several times, at their own expense, sent out clothing and other presents, with messengers to communicate with the tribe, and on one occasion sent a team and wagon laden with presents into the Comanche country, to induce them, if possible, to come in and make peace. These efforts were at last crowned with success, and the Government not only, but the people of this county as well, are largely indebted to these gentlemen for the important results obtained by their efforts.

On the 5th of July information was received at this office that Cadetta with his tribe was near the junction of the Pecos and Seven Rivers, distant from here about one hundred and twenty-five miles. Mr. Gaines, who brought the information, stated that he had seen Cadetta, who said that if transportation and provisions were sent him from the post he would come in. Accordingly, I applied to General Kautz, who kindly furnished me the necessary transportation, and on the following day, with an interpreter, and Mr. Gaines for guide, taking provisions and some presents, I started for their camp, where I arrived on the 11th of the same month; but they had gone, and when departing had evidently sought to hide their trail by leaving the camp singly. After a diligent search I discovered their trail several miles from their camp, and unfortunately it led off in an opposite direction from Fort Stanton and toward the Guadalupe Mountains. I followed the trail until near night, and to within a few miles of the mountains, then returned to camp.

On the following day I sent the transportation back to Fort Stanton, and with my guide started again for the mountains for the purpose, if possible, of communicating with and inducing them to come in. The presumption was that they had returned to their old haunts, and, perhaps, to the "war path," as they had not waited for their supplies to reach them, and had taken the wrong direction. My guide had lost all faith in their sincerity, and believed it unsafe to follow them to the mountains, but having some faith still, I pushed on. The following day the trail took a turn in the right direction, and following on through the mountains, the fourth day we arrived at their camp in the Pajarito Mountains, about thirty-five miles from the post, and found that Cadetta, with a portion of the tribe, had gone in, having arranged for the balance of the tribe to follow him the next day. I again took the trail following Cadetta, arriving here on the 15th instant.

When they had all got in I called a council, in which Cadetta said they wished to live at peace, and had come in for that purpose; that this was the land of their fathers and also their land, and here they wished to live and die, and calling upon heaven and earth to witness,

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said they wanted to make a peace not to be broken, but one that would be firm and lasting. I then made a treaty on the following terms: that they should be protected and provided for by the Government, should have a school for their children, and land to cultivate; also that they should be allowed to keep their stock and all the property then in their possession, if they would remain on the reservation and live at peace, to which Cadetta and head-men of the tribe agreed, and said it was good, again calling heaven and earth to witness that they were now at peace and would remain so.

Cadetta informed me that there were more of his tribe with the Comanches than were here with him, and also some with the Southern Apaches at Cañada Alamosa, all of whom would come in in early autumn, after the rainy season. I have sent out a small party of Indians to the Comanche country to bring in those still remaining there.

I proceeded at once to take a census of those in, and found there were 300, all told; small additions have been made from time to time, and at this date I report 325.

From the best information I can obtain 760, the number reported by W. F. M. Arny, esq., to the honorable board of commissioners, and published in their report for 1870, I judge to be the whole number comprising the tribe.

In compliance with instructions received from Superintendent Pope, I have established them on the military reservation above the post on the Rio Bonito. There is some good land which has been under cultivation, both above and below the post, within the limits of the reservation. A small outlay for tools, agricultural implements, and seeds would enable them in a short time to become self-supporting, and having formerly followed the plow myself, I would take great interest in their farming operations. They seem much pleased with the idea of making a crop, and would be much disappointed were they not permitted to do so. Therefore I would respectfully urge that the weapon of civilization be placed in their hands, that they may "learn war no more, but beat their tomahawks into plowshares, and the spears into pruning-hooks."

I have the pleasure to report that up to this time, since the Indians came in, no depredations known to me have been committed by them.

While this is a very virtuous tribe, punishing with great severity any deviation from chastity, they possess a strong appetite for whisky, and this has been my only source of trouble. Soon after my arrival here I promulgated the laws relating to trade with Indians, and Judge Murphy issued a proclamation offering, besides the Government reward, an additional one of $200 for information which would lead to apprehension and conviction of parties dealing illicitly, and yet, despite all the efforts to bring the guilty parties to punishment, the unlawful sale of whisky still goes on. When questioned as to where they obtain their liquor, the Indians invariable answer, "Have found a spring." I have recently employed a special detective, and hope by this means to stop its sale to the Indians.

Some progress has been made toward civilization. Their custom has always been in case of the death of one of the tribe to burn the wigwam of the deceased, together with clothing, &c.; also to kill his stock. Recently, Chatto, an old sub-chief, died. They immediately burned his wigwam and contents, but I persuaded them to save his horse and mule, and as they would not use them they were sold for the benefit of the family. Cadetta said that, as they were now going to live at peace, they would do different from their old customs, and requested to have a coffin made for Chatto and have him buried in the post cemetery, which, with the consent of the commanding officers, was granted, and, I think, a good impression made. Their custom heretofore has been to leave their dead unburied in some secluded spot.

Some depredations have recently been committed in this vicinity, and as these Indians were here on a reservation they were laid to their charge, but in every case investigation has proven it to be other parties, a full report of which, with the evidence deduced, I have transmitted to Superintendent Pope, at Santa Fé. All the depredations, with one exception, have been the stealing of stock. On the 18th of last month, at the Nogal mine, about twelve miles from this post, an old and valued citizen was shot, while engaged in his business, by a party of Indians, who stole his team and stock of provisions. A man in his employ witnessed the deed and reported the facts, when a detachment of cavalry, under command of Lieutenant O. B. Boyd, went in pursuit. I was absent from the post at the time, investigating the matter of some stolen stock, but upon my return I sent out a small party of Indians to assist in following the trail, who pronounced it to be that of Southern Apaches from Cañada Alamosa. A photograph of the deceased was picked up along the trail. In the San Andres Mountains an Indian camp was found containing several lodges. Lieutenant Boyd followed the trail long enough to convince him that the Indians above mentioned were the guilty parties, and made his official report accordingly.

José Largo, chief of the Jicarilla Apaches, from Cimarron, accompanied by a sub-chief, recently visited their brother Apaches here to confer with them about joining them upon this reservation. After the council they waited upon me and informed me that they wished very much to come here; they did not like the country where they were, but wanted to come where they could have good hunting grounds. The two tribes are closely allied, having intermarried to a considerable extent, and as Cadetta is very anxious to have a union of the two tribes on this reservation, and the Jicarillas are much more civilized than the Mescaleros, and would no doubt be a benefit to them, I respectfully recommend that their request be granted.

I would respectfully call your attention to the fact that when these Indians came in on this reservation, not having received any clothing from the Government for a number of years, they were in a destitute condition. The amount placed in my hands for the purchase of clothing would only give about $2 15 for each person, which, expended as judiciously as possible, hardly furnished an apology for a suit. An appropriation is therefore necessary as early as practicable for clothing, presents, and blankets for the coming winter, an estimate of which I herewith transmit.

I would also respectfully remind you that there are no buildings on this reservation for the use of the agency. During my short stay here, to my great annoyance and inconvenience, I have been obliged to move several times. I have been able to obtain only one small room in which to live, which is uncomfortable and entirely inadequate, and a small room with dirt floor as office and council-room, at an annual rental of $360, and am subject to removal at any time. I have no store-room or stable for the winter. In view of these facts I think you must be impressed with the urgent necessity of suitable buildings and quarters for immediate use.

In the estimate transmitted to your office in June last, I did not include blacksmith-shop and quarters for employés. I herewith transmit revised estimate of buildings necessary for the reservation and use of the agency, and for school and missionary purposes. I would respect-

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fully urge an early appropriation for the above purpose, that the adobes may be made before winter sets in.

Now that these Indians have been induced to come in on a reservation, and in view of the fact that it has taken so many years for its accomplishment, at the sacrifice of so many valuable lives, and at a large expense to the Government; and in consideration of the vast importance to the people of this country that they should remain at peace, giving security to both life and property; and as it has now become a well-established fact that it is cheaper for the Government to feed Indians than to fight them; and as it is the policy of the Government to civilize them and induce them to adopt peaceful avocations, to elevate and inspire them to higher aims in life by education and the hallowed teachings and influence of the Gospel, I would respectfully recommend that a liberal appropriation be made for this tribe, not only as the cheapest and best means of promoting peace and securing prosperity to this country, but that they may also be advanced in civilization. The only means by which we may hope to accomplish this great *desideratum* is by educating the young, and fitting them for the useful pursuits of life, removing their prejudices and superstitions, and preparing them to receive the gospel of peace.

Cadetta, appreciating the advantages of education, has expressed a desire to have the children of his tribe attend a school. I will take great pleasure and interest in organizing a school, and respectfully recommend that a labor-school be established as soon as practicable.

In the accompanying estimate for subsistence I have based my calculation on one pound and a half of meat and the same quantity of bread. I believe, and experience has shown, that one pound of meat, and the same of corn is insufficient, with their rude and primitive mode of cooking.

A. J. CURTIS,
Indian Agent.

NATHANIEL POPE, Esq.,
Superintendent of Indian Affairs, Santa Fé, New Mexico.

No. 41.

ABIQUIU AGENCY, NEW MEXICO,
September 1, 1871.

COLONEL: In compliance with instructions from the Indian Department, I have the honor to submit this my third annual report.

The Indians under my charge embrace the Capote and Weminuche Utes. The agency for these Indians is at Abiquiu Rio, Arriba County, New Mexico.

The sanitary condition of these Indians during the past year has been generally good; there has been no epidemic or contagious diseases among them during the year, and the increase of the population has been nearly equal to the number of deaths, but I am fully convinced that in the aggregate the population of these Indians is gradually decreasing, owing to the frequent intermarriages among near relatives. My further acquaintance with these Indians convinces me that in respect to character or morals there has been no marked change with them since my last annual report.

During the year I have visited many of their lodges and have taken great pains to ascertain their correct number, which I find to be substantially the same as it was at the time of my last annual report, viz: The Capotes number—men, women, and children—250; the Weminuches number—men, women, and children—650; making a total of 900 Utes belonging to this agency.

These Indians have obtained, during the past year, by hunting and trapping, as near as I can ascertain, from $1,200 to $1,400 worth of furs and skins, and I judge they sell and trade off one-half of this amount for horses, rifles, manta, sugar, and coffee; I should also state that they buy calico for their women and children, and ready-made shirts for themselves. The balance of the furs and skins they make up into clothing.

The Indians of this agency, during the past year, have given no attention to agricultural, and but very little to pastural pursuits. Many of the Capotes and Weminuches, however, own goats. Some of them own a very few sheep. With the milk obtained from the goats, and the corn or wheat which they receive from the agency, these Indians make shagnegiie, (mush,) of which they are very fond. This corn or wheat is first roasted before it is ground. This food is very nutritious, and the children, especially, thrive on it.

The greater part of these Indians own Mexican ponies, and many of them are very fine and pretty; these they seldom take into the agency for fear they will be stolen. Some Weminuche chiefs own fifteen and twenty ponies each. All of the Utes are very choice and proud of a good horse, and they will not sell one for money, but they will often trade off an inferior pony for a rifle, or a nice Navaho blanket. Nearly all the men are supplied with muzzle-loading rifles and Colt's revolvers.

With a very few exceptions the Weminuches have lived west of the Rio San Juan during the past year, and I believe that not more than one-half, or, at most, three-fourths, of them have visited the agency during that time, and the cost to the Government in feeding and clothing them has been a very small item, as this tribe has nearly sustained themselves by the chase, having been very successful in hunting and trapping, especially during the fall and winter months, the principal game being bear, deer, and beaver.

The Weminuches do not generally visit the agency oftener than once in two or three months. They come in parties or families of from 25 to 50, and they never remain at the agency longer than one day and night, when they return to their hunting grounds. I feed them well while they remain, and supply the men liberally with powder, lead, percussion-caps, and tobacco, to take back with them, as I know they will make good use of it. At the same time I give the chiefs of these parties powder, lead, and tobacco, to take to their friends and relatives that do not come in; I also issue the women and children all the wheat, corn, and salt that they require.

I am pleased to state that this tribe of Utes have committed but very few depredations during the past year, and but very few complaints have been made against them. They are well disposed towards the Government and the people, and are very peaceable, and with a liberal supply of clothing and blankets they would be very contented and happy.

In this connection I would state that in respect to clothing the Indians of this agency are in a very deplorable condition; many of them have not clothing sufficient to cover their nakedness, as they have received no annuity goods since November, 1869, and then they only received 400 Mexican blankets, a few hickory shirts, and a small supply

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of linsey, kerseys, and manta. The women received a very good supply of calico, but it was of very poor quality, it having been stored in Santa Fé for three or four years. All of them suffered very much last winter for the want of suitable clothing, and I cannot urge too strongly the importance of supplying them well before another winter sets in.

The Capotes (with the exception of Sobeta's party) are not so good Indians, and have not behaved so well during the past year as the Weminuches. During a great portion of the time they have lived and roamed in the vicinity of Tierra Amarilla, distant fifty miles northwest from the agency, and have been a source of much trouble to the people of that place by committing depredations upon their stock. This was more especially the case in the months of April and May; since then they have done very much better, and at this present time are very peaceable and well disposed, I having prevailed upon the greater part of them to break up camp and to move a good distance from that place.

This tribe depends almost entirely upon the Government for subsistence, with this exception, that during nearly three months of the past winter Sobeta, Chavez, and Timpayache, with their families, numbering in all 175 persons, lived at the Nacimiento and the Rio de la Gallina, (Hen Creek,) and during those three months turkey, geese, and ducks, are very abundant at those places, and these Indians killed a great many of them for food. The first named of these places is distant seventy-five miles, and the latter place fifty miles, in nearly a westerly direction from the agency. As soon as spring opened, Sobeta removed to Pagoso Springs, on the Rio San Juan, where he has remained most of the time during the summer; at the same time Chavez and Timpayache removed to Tierra Amarilla, where they have remained until very recently. The other Capote chiefs are Coronia and Cutchumpiache, who, with their bands, have remained nearly all of the past year in Tierra Amarilla, or at the agency. These two bands of Indians have caused me more trouble than all the rest of the Utes of this agency.

In this connection I would state that the stock herded in the precinct of Tierra Amarilla has increased more than one-third during the past two years, and the number of sheep alone, owned by the citizens, is estimated at 75,000; consequently a large extent of country is devoted to grazing purposes, and the Indians of this agency roam over this country at will, and many of them, but more especially those belonging to Coronia and Cutchumpiache's bands, (Capotes,) have got the art of stealing down to a science, and when the temptation is so great they cannot resist the opportunity offered them of displaying their talent in this respect, if they be ever so well supplied by the Government.

During the past year the Capotes have stolen thirteen horses. Five of them were stolen from Americans living at Ute Creek, New Mexico; four of them were stolen from Mexicans at Ojo Caliente, New Mexico; three were stolen from Mexicans living in Conejos, Colorado Territory; and one from a Mexican living at the Rio de la Gallina, New Mexico. I am happy to state that all of these animals, without one exception, have been delivered to their proper owners. They were recovered principally through the exertions of Tomas Chacon, (formerly Ute interpreter,) Ignacio, (head chief of the Weminuches,) and Chavez and Sobeta, (Capote chiefs.) In recovering the four horses stolen from the Ojo Caliente these men were in the mountains ten days during the coldest weather last winter, and they suffered very much from frostbites, (the chiefs more especially,) they not being supplied with suitable clothing. I state these facts to show that the chiefs are well disposed and do all in their power to comply with the wishes of their agent. I

would also state that, on the 23d of July, I recovered a horse in Tierra Amarilla that had been stolen from a Mexican in Conejos, Colorado Territory, by a party of Capotes, more than two years ago, and before I took charge of this agency. The Indians admitted that the horse was stolen from this Mexican at that time, and the same was delivered up to me, and I returned it to the owner without any assistance from the chiefs.

Three or four instances have also occurred where Mexican thieves have stolen horses, and, probably from fear of being found out, have sold or traded them to the Capotes. The owner is, of course, entitled to his horse wherever he finds it, but the Indians do not understand this, and think it very hard to give up a horse when he came honestly by it. There are also a few rascally, mischievous whites in this country, who take every opportunity to prejudice the minds of the Utes against the Government and the agent; and these same evil-minded persons will buy whisky and give it to the Indians for furs and skins, and make a great deal of money by the means. It will be an impossibility to remedy this state of affairs until the Indians are placed on a reservation, and ample power given to enforce the "intercourse law."

During the summer four or five parties of Americans and Mexicans have prospected for gold in the San Juan country, and, so far as I have heard, the Indians have treated them with great kindness. I think none of these parties have yet discovered gold in paying quantities.

On the 15th of last February, Ojos Blancos and sixty other Jicarilla Apaches came in to the agency, bringing with them a letter from your office instructing me to issue them a small quantity of powder, lead, and percussion-caps. If I thought they would make good use of it, I gave them what I could spare. These Indians often visit this agency in small parties. I generally give them tobacco to smoke, and I have sometimes given them wheat and corn in small quantities to take away with them. I believe they are very good Indians.

May 24, while I was absent in Tierra Amarilla, a letter written by T. D. Burns of that place was referred to me through the office of the commanding officer, district of New Mexico, with instructions to report to that office if the statement made in the above letter was correct. Mr. Burns stated in this letter that the Indians of this agency were committing many depredations upon the citizens of Tierra Amarilla, and that many of them were fearful that the Indians were about commencing open hostilities. I had a council with the Indians, and many of the citizens were present, and after making all due inquiries I became convinced that parties of these Capotes had been guilty of many depredations during April and May, but I was also well satisfied that no open hostilities was intended by them, and but very few of the people thought of such a thing for a moment, and that this report of hostilities was gotten up by two or three unprincipled Mexicans.

But having become satisfied that the statement made by Mr. Burns, in regard to the depredations committed by these Indians, were in the main correct, and in view of the fact that the great number of sheep herded in the precinct of Tierra Amarilla offered so good an opportunity for these parties of thieving Capotes to continue these depredations, I reported direct to the arsenal (you being absent at the time in the southern Apache country) that I thought it advisable, and I respectfully requested, that a company of troops might be stationed at that place during the summer for the purpose of punishing any parties who might be guilty of stealing.

No troops were sent to Tierra Amarilla, however, and it gives me

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pleasure to state that none have been necessary since then, and all of the Capotes have done as well as any one could wish; and that I can report that at the present time the Indians of this agency are very peaceable and well-disposed.

With the exception of Sobeta's party, all of the Capotes have always been afraid to hunt in the San Juan country for the reason, they say, that they are afraid of the Weminuches, but at this time many of them have overcome that fear, and Cutchumpiache, with his band, (the worst of the Capote Utes,) are already hunting with the Weminuches west of the San Juan, and the rest of them have told me that they would accompany me to that country as soon as I was ready to go, and if I can prevail upon them to remain there except when they come to the agency for supplies, it will be one great step toward keeping peace and good feelings between them and the whites.

If the Department does not deem it politic to place the Utes of this agency on a reservation, I would most respectfully urge that the agency at Abiquiu be dispensed with and a new one made at Tierra Amarilla. I recommended this in my last annual report, and gave, as I thought, cogent reasons why it should be done, and after another year's experience I am more than ever convinced that it would be for the best interest of the Government, the citizens of this county, and the Indians. I am sure if the agency had been located in Tierra Amarilla during the past summer, many of the petty depredations committed by these Indians could have been prevented, for the reason that when the Indians steal any sheep from the people of that place, before the agent, who is supposed to be at the agency in Abiquiu, is notified of the theft, these Indians have the sheep killed and eaten; and nearly all of the depredations committed by the Utes of this agency are committed upon the people of this place, it being the extreme western frontier settlement in this country.

Every proper effort has been used by myself to induce the Utes of this agency to move upon the reservation set apart in Colorado for their homes by the treaty, but to no avail. They are very superstitious in regard to abandoning the country where their ancestors lie, but I am confident if a reservation be set apart for them in what they claim as their country, and proper encouragement be given them, that in a short time the greater part of them would engage in agricultural and pastoral pursuits, and become self-supporting.

I would again most respectfully and earnestly call the attention of the Department to the destitute condition of these Indians as respects clothing, and the great importance of supplying them well as soon as possible. Please to urge this matter, as these Indians begin to think that the Government do not care anything about them; at any rate they complain very much and think it very hard, and I think many of them blame their agent and lose confidence in him because they are not better supplied.

I hope I may be pardoned for writing such a lengthy report.

I have the honor to inclose herewith tables of farming, education, &c., appertaining to this agency. Also please find accompanying this an estimate of the probable cost of erecting suitable buildings at this agency for the agent, employés, and Indians, (marked A,) as per instructions received from your office in a circular letter dated August 12, 1871.

I am, sir, very respectfully, your obedient servant,

J. B. HANSON,
First Lieutenant, Tenth Infantry, Indian Agent.

Colonel NATHANIEL POPE,
Superintendent Indian Affairs, Santa Fé, New Mexico.

A.

Estimate of the probable cost of erecting suitable and necessary buildings for the use of the agent, employés, and Indians; also for the stable and corral at this agency, viz:

1 building for the agent	$800 00
1 building for the employés	1,200 00
1 building for the stable	500 00
1 building for the corral	300 00
25 buildings for Indians, $300 each	7,500 00
1 building for the store-house	800 00
1 building for the blacksmith shop	300 00
1 building for the grist-mill	400 00
Total	11,800 00

This estimate is made upon the supposition that the Department intends placing these Indians on a reservation in the San Juan country. Abiquiu is a Pueblo town containing 225 Mexican inhabitants; and all the land is taken up by them, so there is none left suitable for agency buildings; and it would not be economy for the Department to erect buildings for an agency in this place, but it would be for the Department to erect agency buildings in the San Juan country, for the reason that the Utes would soon become self-supporting.

Only one building is used by the agent at Abiquiu, and this is used as a store-room, office, and sleeping-room. This building is rented from José Pablo Gallegos, at $200 per annum.

J. B. HANSON,
First Lieutenant, Tenth Infantry, Indian Agent.

MONTANA SUPERINTENDENCY.

42.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Helena, Montana Territory, September 15, 1871.

SIR: In accordance with instructions, I have the honor to submit my first annual report as superintendent of Indian affairs for Montana, with the accompanying reports of the different agents in this superintendency.

I arrived here October 18, 1870, relieving Brevet General Alfred Sully, United States Army, to whom I receipted for all public property for which he was accountable as superintendent of Indian affairs.

Owing to the changes made in the administration of Indian affairs, in substituting civilians in place of Army officers, and expecting from day to day to be relieved, General Sully had not made much provision for feeding the Indians in the superintendency during the approaching winter, and at his suggestion that the matter needed immediate attention, on account of the difficulty in transporting stores during the winter months, I telegraphed you for permission to purchase supplies in open market, for the Gros Ventres and Assinaboines, which permission was granted, and thereby a great saving made to the Department.

I had assumed charge of this office but a very few days before I was convinced that the bottom of all Indian troubles and depredations in this Territory was whisky, and I immediately set to work, with all means in my power, aided by the cheerful co-operation of the United States marshal, to endeavor to suppress this villainous traffic.

It is needless to dilate upon the disastrous and demoralizing effects to the Indian of the "whisky trade." Robes, blankets, horses—everything—is sacrificed to whisky, and when reduced to utter poverty the Indian steals, and the result is war with the whites.

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I met with immense difficulty in my endeavors to reach the offenders. I found them in all cases backed up by men of large influence and capital, who covered up their workings so carefully that it was next to impossible to lay hands on any with sufficient proofs for conviction. So thoroughly identified with this trade were men of influence and means that I have been warned and cautioned by men high in standing in this community that my course "would not do;" "that the whisky trade always had been carried on and was a part of the legitimate business of the Territory, and a continuance of my course of prosecution would bring down upon me an opposition that I could not possibly stand under." I thought otherwise, and finally at the last term of court held at Deer Lodge, Montana Territory, two men were convicted for selling whisky to Indians; one was sentenced to eighteen months imprisonment in the penitentiary, and the other to six months, he being in feeble health and pleaded guilty. This had an excellent effect, and on the west side of the mountains, where these two men had been operating, a regular stampede took place out of that section of the country of "wolfers" and whisky traders. The hardest blow to their trade was the fact that the above men were convicted on Indian testimony, and that it was the first conviction for selling whisky to Indians recorded in the Territory.

In addition to the sentencing of these two men, some hundred robes and other furs were seized and condemned by the courts for violation of the intercourse laws. These convictions were not without their effect on the east side of the mountains and at Fort Benton. Fort Benton is the hot-bed and stronghold of the whisky trade, the starting-place of nine-tenths of the Indian mischief in the Territory. Since the two convictions referred to, I am happy to state that many of the men who opposed my course last winter, and were so prophetic of its dire effects to my own welfare, are now cordially helping me in the suppression of the whisky traffic, and I am in hopes in the course of the coming year that the trading of whisky to Indians will be entirely suppressed, or at least be confined to the British possessions.

In connection with this matter there is a question of great importance, affecting the ultimate success of the Department in putting down the trading of whisky to Indians. As before referred to, the offenders are backed by rich men, who employ the best counsel in the Territory for their defense when arrested, and against whose talents the abilities of the United States attorney, single-handed, are not effective. During the last March term of court held here, a man named Culverson was indicted for whisky dealing with Indians, but was cleared entirely by superior skill on the part of his counsel which the money of his backers had procured for him. Correspondence with your office and the Department of Justice has been had, asking for assistance to the United States attorney here in prosecuting these cases, but owing to no funds being appropriated for the purpose, consent could not be given.

I would respectfully recommend that, during the forthcoming session of Congress, a special appropriation be asked for to procure the necessary legal assistance to prosecute offenders against the laws governing trade and intercourse with Indian tribes.

It is with pleasure I state that the different Indian tribes in this superintendency, with whom the Government has arranged terms of peace, and who are receiving the care and protection of the Indian Department, have conducted themselves peaceably and quietly toward the whites during the past year. The humane policy, so earnestly advocated by President Grant, is having its good effect. At first the Indians would not believe that the Government really intended to take

care of them and their children. Little by little the truth has dawned upon them, and to-day I can say, without fear of contradiction, that all the Indian tribes living on and identified with reservations in this Territory are not only willing, but really anxious, to have farms, and be taught the self-dependent principles of civilization. The requirements and necessities of the different tribes in this respect are fully set forth in the reports of the different agents herewith forwarded.

The Indian tribes recognized by the Department as properly belonging to this superintendency are the Assinaboines, Blackfeet, Bloods, Piegans, Crows, Flatheads and other confederate tribes, Gros Ventres, and the mixed Bannacks, Shoshones, and Sheepeaters. In addition to these a very large body of Yankton, Santee, and other Sioux have come to the Territory, locating themselves near the Milk River agency, and are receiving limited subsistence from the Department; also, some of the Northern Cheyennes and Arapahoes.

While the reports of the different agents are full in regard to the actions and necessities of the various tribes, I deem it advisable to make a few remarks on each agency respectively.

MILK RIVER AGENCY.—ASSINABOINES AND GROS VENTRES.

Part of the Assinaboines range north of the Milk River and in the British possessions, and part of them with the Northern Cheyennes and Arapahoes and River Crows range south and west. The Gros Ventres generally range with the Northern Cheyennes and Arapahoes and River Crows on the west. They are peaceably inclined, and have always shown a friendly disposition toward the whites. As mentioned by my predecessor, General Sully, in his annual report of last year, there is no doubt but they could be induced to turn their attention to farming, as will be seen by the report of their agent, A. J. Simmons; they talk earnestly of this, and it is to be hoped that the necessary funds will be produced by Congress to remove the Milk River agency to a more suitable agricultural region at an early date. The Milk River country is entirely unfit for farming purposes; there is no water for irrigation; in fact, none that is fit to drink in the summer season. The employés of the agency have to boil and skim all water used for domestic purposes, and besides the location itself is totally unfit for an agency, being commanded by a long bluff within 200 yards of the gate where 10,000 Indians could conceal themselves and attack the post without fear of dislodgment. The truth is, influence was brought to bear in the interest of the whisky trade when the place was built, considerable traffic being carried on in that article there in past years. Certain it is, that affairs at this agency were grossly mismanaged, it being made a rendezvous for whisky dealers and illicit traders of all descriptions. Soon after taking charge of the superintendency I received information to this effect, and with the aid of a detective, hired for the purpose with the approval of the Department, I discovered how matters had been conducted there; provisions sent for issue to the Indians were traded to them for robes and furs, and whisky openly traded at the post, and Government property squandered and sold in the most barefaced manner. I succeeded in seizing twenty-one head of work cattle belonging to the agency, which had been disposed of by the late agent, A. S. Reed, and they are now held by the United States marshal, subject to the decision of the courts, but there is no doubt whatever that they will be restored to the Government. Reed found that he was so closely beset by affidavits of his former employés and others that he

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came forward and acknowledged by affidavit that he had embezzled the cattle and sold them, pointed out where they were, and consequently they were seized.

On November 7, 1870, by instructions from your office to send a suitable person to take charge of this agency, C. L. Clark was sent, and a different order of things soon made manifest. Under his administration the whisky traffic was stopped, and he being a deputy United States marshal, the men who had been robbing the Government and cheating and poisoning the Indians found it prudent to leave. The Indians soon found that they had a different policy to treat with; one that satisfied them better, and although some of them who loved whisky so dearly went off to other points where they could get it, nearly all of them were better contented to receive rations of flour, sugar, and coffee.

On April 1, 1871, Special Agent A. J. Simmons took charge of the agency, and since that time large bands of Yankton, Santee, and other Sioux have attached themselves to the Milk River country, declaring their intention to stay there, and are being fed, by orders from the Department, in a limited manner. For particulars concerning these Indians I respectfully refer you to accompanying report of A. J. Simmons. Large numbers of the River Crows also hunt with the Assiniboines and Gros Ventres, and frequent this agency to procure subsistence.

BLACKFEET AGENCY.—BLACKFEET, BLOODS, AND PIEGANS.

In March last J. Armitage was appointed agent for the Blackfeet, Bloods, and Piegans, and on April 1, 1871, I accompanied him to the agency to place him in charge, *vice* McCauley.

Some two hundred Piegans, under Chief Big Lake, were at the agency, desiring to remain there permanently and engage in farming. Owing to misrepresentations made to them by McCauly, I found them bitterly prejudiced against myself and the Department, and disposed to prevent Armitage from taking charge, desiring to retain their late agent. Why this very small portion of the Indians belonging to the Blackfeet agency were so anxious to retain their old agent is very clearly understood on reference to accompanying report of Agent Armitage, showing the disposition McCauley made of the annuity goods, giving to some 825 Indians all the annuity goods intended for the entire tribes of Blackfeet, Bloods, and Piegans, some seven to eight thousand souls. No wonder they were averse to a new management; but after a long and tedious council I finally appeased their anger and reconciled them to the change.

A large number of the Piegans wish to remain constantly at the agency, and have farms of their own. In order to carry out this, the policy of the Government, I respectfully recommend that a reservation be surveyed and set apart for the Indians of this agency, so that their wishes may be gratified.

I desire to invite the attention of the Department to the progress made during the present year in farming at this agency. Up to the time of Agent Armitage taking charge not a single acre of land had been broken or fenced; now, as will be seen by the agent's report, some 75 acres have been planted with wheat, oats, barley, potatoes, &c., besides a large stock of garden vegetables, all of which will be of great benefit to the Indians, not only for consumption during the winter, but also because it has opened their eyes to what a little work during a few months in the year will do toward their comfort in winter. The example has not been lost to them, and they are very anxious indeed to have

houses built for them next year and proper provision made that they may farm for themselves.

Lumber has been sent from Helena for the purpose of building a school-house, and present indications are that it will be numerously attended. A teacher has been engaged, and I have no doubt the school will be a complete success.

FLATHEAD AGENCY.—FLATHEADS, PEND D'OREILLES, AND KOOTENAYS.

These Indians occupy a large scope of country, from Flathead Lake south to the Bitter Root Valley. They are partially civilized, being under the tuition of the Roman Church, and some of them have made good progress in farming.

A contract has been made to erect a saw-mill and grist-mill on the Jocko reservation in the place of the mill burnt down in 1869. The mill is now en route from the Missouri River to the agency, and cannot fail to be of great benefit to the Indians.

I would respectfully invite your attention to the importance of taking measures to secure the removal of the remnant of the Flathead tribe of Indians from the Bitter Root Valley. This action has been urged by the present agent, Charles S. Jones, and his predecessors; also by General Alfred Sulley in his annual report of last year, and is one of vital interest to the Indians themselves and the citizens of this Territory. They should be moved to the Jocko reservation, set apart in 1855 for the confederate tribes of Flatheads, Pend d'Oreilles, and Kootenays, the Government either paying them a fair price for the improvements made to their farms in the Bitter Root Valley, or else establish them in as good condition on the Jocko reservation. In my opinion, it would be more feasible and give better satisfaction for the Department to pay them for their improvements, and transport them and their effects to their proposed new home.

There are but three really good Indian farms in the valley, and the settlers would be perfectly willing to let these remain, together with such other Indians as could be induced to take possession of their farms in severalty. There are about 150 other Indians, and the total cost of removing them and paying for their improvements would not exceed $5,000. This question is getting yearly more complicated, and unless a peaceful solution is arrived at by the Department, I am fearful that very serious trouble will occur between these Indians and the constantly increasing number of white settlers in the valley. There are now about 1,000 white settlers on well improved farms in the Bitter Root Valley, and each year adds to the number, and the consequent difficulties surrounding this question, which must eventually, and at no distant day, result in serious trouble, unless attended to by the Department without loss of time, and the Indians removed.

The Indians do not remain on their farms the year round, but every spring and fall go on a buffalo hunt, and white settlers constantly complain that when starting on a hunt the Indians steal their horses and trade them off to Indians on the east side of the mountains.

I visited this country a short time back in company with Hon. B. F. Potts, governor of this Territory, and William Clagett, Delegate elect to Congress; both gentlemen fully concur in my views and the views of the several agents heretofore in charge of the Flathead agency, and of my predecessor, that these Indians should be removed to the Jocko reservation without delay, as serious evil will result very shortly if they are allowed to stay where they now are.

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The Indians themselves fully understand that, by the eleventh article of what is known as the Stevens's treaty, the President has the right to decide on their removal at any time, and I respectfully urge that this matter be brought to the attention of the President, and that the work be carried out at an early day.

As will be seen by the accompanying report of Agent Chas. S. Jones, the entire crops belonging to the Pend d'Oreilles have been destroyed by crickets; also, that the Flatheads have had their crops seriously damaged. In view of the fact that these Indians are regarded by the Department as self-sustaining, or nearly so, no provision has been made for their subsistence, except in the case of a few sick and destitute Indians. I do not see how great suffering, even starvation itself, is to be avoided, unless some assistance is rendered them. I would therefore respectfully recommend that Congress be solicited, as early in the next session as possible, to make an appropriation of $12,000 for the relief of these Indians.

That the Indians belonging to this agency may be encouraged in their agricultural pursuits, and rendered entirely self supporting, I would respectfully recommend that at the next session of Congress a special appropriation be asked for, in the amount of $5,000, to purchase necessary agricultural implements for their use.

CROW AGENCY, FORT PARKER.—MOUNTAIN CROWS.

The Mountain Crow Indians have generally confined themselves to their reservation, occasionally going north of the Yellowstone River after buffalo, making but short hunts, however, for fear of Sioux, who are in very large numbers near their reservation.

These Indians have been liberally treated by the Government, and fully deserve all that has been done for them.

Early in December last I visited this agency and saw the Crows for the first time. Part of them only were in, and the chiefs and head-men who were still on the hunt sent word to their agent to distribute to such Indians as were then at the agency their proportionate share of the annuities. This was done, and the quantity and quality of the goods gave great satisfaction, and the Indians were very voluble in their thanks to the Great Father for keeping his word to them so faithfully, and for their part they would keep good faith, and try to do all that the Government asked them to do.

Some of the head-men, with families, were very anxious to have houses built for them the coming spring (1871) that they might turn their attention to farming. They spoke so earnestly, and with such evident good faith, that this summer I authorized Agent F. D. Pease to contract for the building of twenty-five double houses for the use of such Indians as would turn their attention to farming.

The result has satisfactorily proved the benefit of these houses. All are occupied by Indian families. A hundred such houses could be filled in the same manner. I am agreeably astonished at the disposition shown by the Crow Indians to do what is desired of them by the Department. A large number of them have shown evidence of a willing spirit to work; quite a number have done good work this summer, and all the occupants of these houses have forsaken their tepes with the express intention of farming. This satisfactory evidence of a civilizing disposition is due, in a great measure, to the advancement made in the farming operations of the agency under the management of Agent F. D. Pease.

When Agent Pease took charge of the agency there were but seven or eight acres of land that had been cultivated, and no fencing at all. Now there are several miles of fencing and irrigating ditches, with about 100 acres of land under cultivation, with good, substantial farm buildings and other improvements. The Indians have the evidence of their senses that all this is good for them, and, as I have before stated, over 100 families are anxious to till the land for their own exclusive benefit.

Another source of gratification is the interest they are showing in the education of their children. Some forty or fifty scholars (children) were attending school during my last visit there a few days since, and were making satisfactory progress. The number of scholars is rapidly increasing, and I would respectfully point out to the Department the necessity of establishing a manual-labor school during the coming winter.

In addition to the Mountain Crows there are large numbers of River Crows—about forty lodges—who frequently visit this agency, and are fed there. There are also some twenty-five lodges of Nez Percés Indians, who, with the consent of the Crows, have been incorporated into the Crow tribe, and are fed from supplies belonging to the Crows. The same with a few lodges of Bannacks.

I concur with the suggestion of Agent Pease, that in the place of so many socks and red and blue flannel, one and two point blankets be substituted, for the reasons given in his report, and would respectfully suggest that the change be made for all the Indians in this superintendency receiving annuities.

MIXED BANNACKS, SHOSHONES, AND SHEEPEATERS.

On my arrival to take charge of this superintendency I found these Indians without any settled home, migrating to and from the Yellowstone country and the Salmon River. In the spring and summer they caught fish from Salmon River, and in the fall and winter, such as had horses, were in the habit of hunting buffalo in the Yellowstone country.

There was considerable talk among the Crows last fall of having the Bannacks, Shoshones, &c., go to the Crow reservation, and live and hunt with them. It was an arrangement which promised to be satisfactory to all parties concerned, and to accomplish this end I sent A. J. Simmons to Stinking Water Valley, Virginia City, Beaverhead, and other places, to gather together the scattered remnants of these tribes, who were prowling around the country half starved, and in a deplorable condition, for the purpose of taking them to the Crow reservation. Owing, however, to some difficulty occurring between the Crows and such of the Bannacks, Shoshones, &c., as were on the Yellowstone, there being mutual recriminations of horse-stealing, the Bannacks, &c., finally concluded that they would go back to their old home on Salmon River, and stay there. Mr. Simmons, therefore, under my directions, gathered them together in a valley about twenty miles above the mouth of the Lemhi Fork, suitable in every respect for a home for these Indians. Simmons receiving the appointment of special agent at the Milk River agency, A. J. Smith was placed in charge, and immediately set to work breaking and fencing land, building houses, and in other respects providing for the production of a crop of cereals and vegetables for the coming winter. The Indians themselves joined heartily in the work, and, with the help of some four men, they have fenced in a farm of 450 acres, and constructed over a mile of irrigating ditch, besides lateral ditches.

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This land was all covered with sage brush, which the Indians grubbed and burned, besides doing much of the labor in fencing and helping to raise the crop, of which there are 60 acres, consisting of wheat, barley, turnips &c., all looking well. There will be about 3,000 bushels of potatoes, 100 bushels of wheat, and about the same in barley. Another year, at least, one-half the heads of families will be cultivating farms on their own account. One Indian has 10 acres of fine crops—much more than he will need the coming winter.

In addition to the crop raised, upwards of 3,000 pounds of salmon have been caught, dried, and stored away for winter use, and the Indians are still engaged in the same work.

I am satisfied that these Indians will be self-sustaining in three years, with proper management and encouragement. It is surprising the interest these Indians take in agricultural pursuits. Probably their bitter destitution in the years 1867–'68, and '69, have been a lesson to them which they do not wish to repeat. I would, therefore, respectfully recommend that, in making the appropriation for these Indians for the fiscal year ending June 30, 1873, $5,000 of the same be appropriated for the purpose of purchasing agricultural implements and appliances, so that they will be enabled to contribute materially to their own support.

Fort Lemhi is named as the locality of these Indians, simply because it is the nearest settlement. The Indians are not located at the Fort, but on the Lemhi fork of Salmon River.

TETON SIOUX.

While the Indians identified with reservations and receiving assistance from the Department, in this superintendency, have conducted themselves well and peaceably during the past year, it is with great regret that I have to report a raid into Gallatin Valley, (undoubtedly by Teton Sioux,) on July 24, 1871, in which two settlers of the Valley were killed, and a large number of horses were run off. Part of the horses were recovered, but, from the most reliable information I could obtain on the spot, the Indians succeeded in getting away with some forty head. Troops from Fort Ellis and citizens pursued them far into the Indian country, but did not succeed in overtaking the marauders.

This raid was undoubtedly made by a straggling thieving party belonging to the Teton Sioux camped between the Yellowstone and Powder Rivers. It is worthy of mention that the men killed were not scalped, which would have been done had it been a regular war party.

Of these Teton Sioux, there are probably 1,000 lodges, under the control of Sitting Bull. These Indians occupy and range over a section of country which covers the proposed route of the Northern Pacific Railroad for several hundred miles, and from all I can learn it is their intention to resist the survey of that country, and the road itself. But very little is known of these Indians except as to their general character of being a nervous and hostile band. They refuse all intercourse with whites and friendly tribes, and I am not aware of their ever having made any terms with the Government, or that they have received any presents or aid therefrom.

Red Cloud claimed to represent them in his negotiations with the Department, but since Red Cloud's treaty they repudiate his authority and leadership and acknowledge no chief but Sitting Bull. These are the only Indians within this superintendency in any way troublesome. Sitting Bull's tribe and other Sioux have been gradually moving into the northwest for several years past; receiving no aid from the Government, they are compelled to follow up the large herds of buffalo, upon which they subsist almost exclusively.

Should these Teton Sioux offer any obstructions to the Northern Pacific Railway, a sanguinary war may soon be inaugurated. To prevent this, prompt and decisive measures should be taken.

The section of country lying between the one hundred and fifth and one hundred and eighth degrees of west longitude, bounded by the British possessions and south by the Missouri River, is well fitted, by its remoteness from white settlements and abundance of buffalo and other game, for a reservation for these Indians. This section is not adapted to white settlers, and no encroachment need be feared from that quarter. I respectfully submit that the proposition be made to them for their removal thence, and that they may be induced if possible to yield to the protection and care of the Government. The very favorable results which have been reached through the administration of Special Agent A. J. Simmons, at the Milk River agency, in regard to the Santee Sioux since their terms of peace with that agent, lead me to believe that similar means employed toward the Tetons might tend to the same result. To this end I think it would be policy for me to visit them at as early a date as possible.

These are the same Indians who killed McKnight last February, also a man by the name of Lee, and wounded another named Williams last May; all of which was done near the mouth of Musselshell River.

A man named Brown was killed near the Crow agency last October, supposed by Arapahoes.

In conclusion, I desire to express to the Department my appreciation of the cordial assistance I have received from the several agents in this superintendency in my endeavors to better the condition of the Indians.

All of which is respectfully submitted.

Very respectfully, your obedient servant,

J. A. VIALL,
Superintendent Indians for Montana.

HON. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 43.

CROW AGENCY,
Fort Parker, Montana Territory, August 31, 1871.

SIR: I have the honor to submit my first annual report relative to the Indians of this agency.

I arrived at this agency on November 14, 1871, and relieved Brevet Captain E. M. Camp, United States Army, from duty as agent for Crow Indians, receiving from him the agency buildings and property pertaining thereto, also nine head of oxen, one cow, one horse, and one pair of mules, with about seven acres of ground prepared for cultivation. Hence you will readily conceive that I commenced here with little.

Being almost destitute of subsistence of all kinds, I immediately notified you, and you supplied me forthwith with ample supplies through the contractor, G. W. Black.

It is but justice to state that the Crow Indians deserve well the reputation they have always borne, as being peaceable and well disposed toward the Government. They have conducted themselves well in all

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respects toward the whites; have committed no depredations whatever; have confined themselves to their reservation, making occasionally hunting excursions on the unoccupied lands ceded by them to the Government, returning quite regularly, however, for provisions and such assistance as is provided for them, and express themselves well pleased.

Shortly after my arrival I received the annuity goods for all the Crows, and also for a portion of the mixed Bannack, Shoshone, and Sheepeater Indians, and as soon as the different bands of Indians could be collected, the goods were given to the chiefs and head-men, and by them distributed among the people. All seemed to be very agreeably astonished, both at the large quantity and good quality issued to them, and I think they were really sincere in their expressions of gratitude. The goods, with the exception of the socks, were certainly of the very best quality.

I beg leave to suggest, however, that if a portion of the money expended for socks and red and blue flannel could be expended for small blankets, (one and two points,) it would be of more benefit to the Indians, at the same time pleasing them; but as now only large blankets are purchased, the children have to wear a blanket large enough for a grown person, or a blanket is torn in two, which not only leaves it in bad shape, but soon ravels out and becomes worthless.

The amount expended for beaver-traps, if used for the purchase of sheet-iron kettles, would be of much more service to the Indians. In regard to the tin kettles now provided by the Department, I must remark that they stand very little fire, and soon wear out, and should be replaced by kettles of sheet-iron.

While the Crow Indians are well satisfied with the annuities furnished them, also with the subsistence in the shape of flour, meat, sugar, coffee, &c., they give several reasons for complaint against the Government for the non-fulfillment of their treaty in part. They say that they should receive directly the agreed-upon $10 each year per head for all Indians roaming, and $20 per head for each Indian engaged in agriculture; also one good American cow, and one yoke of oxen, which is claimed by them not to have been complied with in accordance with their treaty; and that it is not their fault, but the fault of the agent and those having charge of them that they have not advanced more in the pursuit of agriculture. They are very anxious that the above-mentioned fund should be applied to the purchase of American cows and brood mares, and as this is undoubtedly the most favorable stock-growing country on the American continent, I earnestly concur with them in their request, knowing very well that in a few years the country will be almost destitute of game of any kind, and the raising of beef cattle will be the most economical, as well as the easiest way for the Indians to subsist themselves.

Serious complaints are also made by them in regard to the whites, who, in place of being compelled to leave the Crow reservation, as was agreed upon in the Crow treaty, are coming on to it by hundreds, killing and driving the game; feeding and destroying the best of their grazing country by bringing into the country herds of cattle and horses; roaming at will from one end to the other; searching for gold and silver mines, of which the mountainous portion of the reserve seems to be well supplied; and it is owing to this great thirst for gold that all white men have that prevents me from being able to protect the Indians in their rights. The news of so many miners going to Clark's Fork has been a source of great anxiety and trouble to them; also so many strange faces passing and repassing along the heretofore quiet valleys, which but a

few years ago had scarcely been marked by the foot-prints of white men, taking their views, it can but bode evil to their future prosperity and happiness; in fact, while viewing it in the light they do, one can but help seeing it is too melancholy a subject to dwell upon, for past experience has taught those connected with the Indian Department that it seems almost impossible for the Government to protect the Indians in the rights guaranteed them by their treaties against the mountaineer and gold-hunter.

The Crow reservation contains about 6,000,000 acres of land; hence you will easily perceive the difficulty of preventing prospectors and miners from exploring the Crow country; and until the survey is made and the boundary established it is utterly impossible to keep such men out of the country. Consequently, on my arrival here last fall, I wrote (November 30, 1870,) in regard to this matter, urging the necessity of surveying the reservation immediately; also one on May 7, 1871, and still most earnestly urge that the survey be made as soon as possible.

The southern and eastern portion of the Crow reservation is very mountainous and is proving to be very rich in minerals of all kinds. Emigrant, Bear, and a number of other gulches have been mined a number of years, and some of the mines are quite successful. These mines are all on the Crow reservation, and they were located before the Crow Reservation was, consequently the miners claim the prior right. The new mines discovered this last season between the waters of the Big Horn and the Yellowstone River are also on the reservation, the most of them. In view of these facts, I have thought it best to suggest the propriety of purchasing that portion of the reserve from the Crows; for it will be very difficult to remove these miners from the country, for they look forward in great confidence to the day when these possessions will make them wealthy men, and it really seems to me that the purchase of this portion of the Crow country is almost the only way to settle the matter satisfactorily to all parties. I have talked with some of the leading and most sensible men of the tribe and they agree with me that the better way is to sell, if the Government will make the purchase.

In regard to this matter they are very anxious to visit Washington, and seem to think that a council and treaty entered into, face to face with the Great Father of both them and the white man, will be more sacredly lived up to by the whites. The wonderful stories that have been told them of what Red Cloud and party saw and heard and how well they were treated, has given the Crows quite an anxiety to go and see for themselves. The Crows, with one or two other tribes, are, I think, the only Indians that have never been East.

Another serious cause of complaint is on account of their country being overrun by war parties of Sioux Indians, making it almost impossible for them to feel any degree of safety for themselves or property; and I most earnestly urge upon the Department the necessity of immediate action in this matter to protect these Indians in their guaranteed rights, as they alone of all the different tribes of Indians have always proved themselves faithful and loyal to our Government. I would also, in connection with this matter, respectfully recommend that 100 breech-loading rifles be issued to them for their protection until the Sioux, Flat-heads, Nez Percés and other tribes of Indians can be induced to remain on their reservations.

The late raid of hostile Indians (Cheyennes and Arapahoes, or Sioux) into the Gallatin Valley, a short time ago, is another good reason why the Crows should be properly armed; they would act as a border guard

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for the frontier settlements of the Territory, and by keeping hostile Indians from their home reservation, would be also the means of keeping them from the settlements.

In order to effectually stop illicit and contraband trade, to secure, arrest, and deliver to the proper authorities all unauthorized persons who may be found roaming at large on this reservation, and to protect these Indians in their rights, it is really essential to have a detachment of mounted troops for patrol duty at this agency. At present I have 25 Crows acting in this capacity, but they amount to very little, except to discover war parties of hostile Indians.

The Crow Indians are generally classified as Mountain and River Crows, the former so called on account of hunting and roaming near the mountains away from the Missouri River. The River Crows obtain their name from the fact of deserting the mountains and occupying the country along the Missouri River. They separated some twelve years since, but really comprise one large family, speaking the same language, having the same customs, the same enemies, and closely connected with each other through intermarriage.

The Mountain Crows now number about 2,700 souls, remnants of other tribes having joined them and identified themselves as Crows. Their country being overrun by Indians and whites, the natural consequences is a scarcity of game, and their chief reliance for subsistence is this agency.

The River Crows amount to about 1,400 souls, and have been attached to this agency since I took charge of it, receiving their annuities here, and also got subsistence in the shape of flour, beef, and such other assistance as is provided by Government, whenever they were in need of it, and express a strong desire to locate permanently with the Mountain Crows, except about 20 lodges, who are still with the Gros Ventres in the vicinity of Camp Cook, Montana Territory, on the Missouri River. The Indians tell me the principal reason for these lodges remaining in that country is because they can trade for whisky any time they feel like getting drunk.

In regard to Bannacks, Shoshones, and Sheepeaters, mentioned before, owing to repeated difficulties between them and the Crows, on account of horse-stealing, they all have been called back to their old home, I think on Salmon River, or near there, with the exception of a few lodges who have joined the Crows, and intend making this their permanent home.

There are also connected with this agency about 20 families of mixed-bloods, individuals of almost all castes and grades, that have, through the consent and wishes of the Crow tribe, become a part of said tribe in accordance with articles Nos. 2 and 6 of the Crow treaty, and have mostly located homesteads, and gone to work with some degree of industry, which has a tendency to encourage the Crows, and seems to be already beneficial to them, and I have this far assisted them to the extent of my power. In this connection, I beg leave to refer again to the necessity of a survey of this reservation, as it would very much facilitate the business of locating and recording said individual homesteads, and do much to encourage individual industry.

On the first of February last a party of Snake Indians arrived at this agency, and had with them a young girl, of very light complexion, about fifteen years old, which they claimed to be a half-breed, belonging to Pocatilla's band of Snake Indians. A few days after their arrival with her, a couple of men arrived at this agency in search of said girl, claiming her to be a white girl, taken prisoner by Pocatilla's band, after murdering their parents in the year 1862, on or near Raft Creek. From other information received in regard to her, this story appears to be corroborated, but I have failed to get any reliable information. The girl insists that she is a half-breed Snake, but claims to have had a little brother very much like her, when she was a little girl, and it is supposed by some that a little boy taken by General Connor, while on his expedition against those Indians at Soda Springs, in Utah, was her brother. After hearing this report I wrote to General Connor for information in regard to the case, but have failed to get an answer from him. Having no provisions made for her here, and knowing she would be better cared for under the immediate supervision of the superintendent of Indians for Montana, (J. A. Viall,) I sent her, on March 16, 1871, in care of Robert Hereford, at that time the Snake interpreter, to Helena, Montana. Since then she has remained under the immediate supervision of the superintendent, and I understand is getting quite contented, and is making considerable progress in reading and learning to be a white girl.

In regard to the buildings of this agency, I must say that they are of little account, being of sawed cottonwood logs, cottonwood shingles, and one story high. Belonging to the agency there are three corner buildings, three rooms each, 16 feet square; one used as resident for the agent, one as hospital and quarters for surgeon, the other as mission house; five buildings, two rooms each, used as quarters for engineer, miller, farmer, blacksmith, and teacher, and mess-room for employés, and two buildings used as warehouses, 45 by 16 feet each.

None of these buildings are properly suited for the purposes for which they are used; all need repairing, all of them should be raised, and have a pine roof and pine shingles; they should also be weatherboarded and plastered, for reasons hereafter given. The probable cost to put these buildings in thorough repairs would be $5,000. This sum may seem a large amount, but it is really needed, if the buildings are to be put in a habitable and comfortable condition. The agency was built of green cottonwood lumber, and though substantially performed, owing to the great shrinkage of such lumber, the space between the logs needs constant chinking and plastering, the winds during the fall and winter being of such force as to blow the plastering and even the chinking out, leaving the buildings uninhabitable. This can only be remedied by weatherboarding, lathing, and plastering. The shingles being cottonwood, have, under the influence of the weather, been twisted out of their original shape, and no longer serve the purpose for which they were intended.

In compliance with the wishes of the Indians, and to encourage them in every possible way, I contracted in April last with O. W. Hoffman for 25 double-houses, 24 by 16 feet, to be erected on this reservation, of which 21 are finished and inhabited by Indians who declared their intention to become farmers.

The old Indians are generally very much opposed to labor, and the most must be expected from the young of the tribe. The houses are built in the vicinity of this agency, one being occupied as a council-house. Indications are, that if there were houses enough for all, there would not be many that would remain in lodges. Another house is built on Yellowstone River, and is used as a dwelling for ferry-man and temporary shelter for supplies until they can be brought to the agency.

In regard to the crossing of the Yellowstone, it should be well understood that it is one of the most dangerous streams in the mountains to ford, with the exception of a few months in the latter part of the summer season.

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In compliance with instructions in January last, I took charge of the ferry-boat and all pertaining to it, on account of the United States Indian Department, and everything went satisfactorily until the 26th of May last, when the wire-rope broke while the ferry-man was returning to this side of the river, after crossing the mail to Bozeman, Montana Territory, letting the boat go down the river. Neither boat nor anything pertaining to it was saved, and the ferry-man came near losing his life, but finally succeeded in swimming ashore. I immediately applied for permission to build another boat or bridge; it would probably cost for material $500, or to build a good substantial bridge, which would be cheaper in the long run, $2,000, and I hope to get authority to let the contract this fall, for in either case it can be done much cheaper now than in the spring of the year.

A stable in L form, 100 feet on one side and 50 feet on the other, by 16 feet wide, has been built by the employés of the agency, with room for hostler and forage, able to afford stabling for 24 horses, with a substantial corral of sawed plank, 34 by 84 feet, for storing hay and grain, attached to it. Also, a good substantial cattle corral, 125 by 100 feet, has been built. A building to cover engine and saw-mill is now in progress of erection.

In order to carry out farming operations on a more extensive scale than heretofore, and to encourage the Indians in every way possible, I contracted last spring for 800 rods of irrigating ditch and the breaking of 75 acres of land, and I am glad to inform you that the undertaking has been quite a success. Everything put in the ground has done much better than I anticipated. In addition to the 61 acres broke under the above-named contract, I succeeded in getting 40 acres more under cultivation, besides 3 acres of garden, making more than 100 acres in all. In connection with this, I would state that Wolfbow having complied with the requirements of Article 9 of the Crow treaty made and provided in the premises, I turned over to him one good American cow and two good, well-broke work-oxen.

The irrigating ditch is large enough to afford sufficient water for all farming and gardening purposes of the agency, besides for much more land than is liable to be cultivated by the Indians this coming year. Owing to the unusual high water from the Yellowstone River inundating the wheat crop and a part of the barley, there will be but a small yield, but it shows plainly what can be done here by properly cultivating the soil. The grasshoppers also visited this vicinity long enough to do considerable damage to the small grain, and to set back the potatoes, turnips, and other vegetables, for a considerable time.

About three miles of fencing, to inclose farm, garden, and hay-field, have been completed and put up by employés; also, about 150 tons of hay cut, and all the necessary farm and garden work performed. For further particulars I refer you to the accompanying statistical table.

I. N. Parker, late teacher at this agency, having died January 6, 1871, the agency was without a teacher until April 25, 1871, when J. H. Aylsworth was appointed to the position. Mr. Aylsworth is a hard-working, energetic man and Christian, and in earnest in his endeavors to accomplish something in his school, and is doing as well as can be expected.

Under the circumstances quite a number of the scholars have learned their letters, and a few to spell in two syllables. Much, certainly, cannot be expected in so short a time. To have the work go on properly, there should be an interpreter and a matron to assist the teacher, at a cost probably of $1,000 per annum. For particulars see accompanying statistical table.

In addition to the school now in operation, a building for manual labor and boarding-school is very much needed. The probable cost of building, furniture, and fixtures, would be about $2,500. This would be of immense benefit. Although, as always is the case, the old Indians are averse to labor, the younger ones have shown themselves very willing, in fact eager, to accomplish something that they see will ultimately benefit them.

There should be 50 acres set aside for this school, and I have no hesitation in expressing my opinion that plenty of willing hands would be ready to till the same.

A 12 horse-power engine, with saw-mill and shingle-machine, is now in operation at this agency. The engine has only power to drive either saw-mill or shingle-machine separately. I would therefore respectfully recommend that a 40 horse-power engine and a grist-mill be purchased for this agency, in order to run saw-mill and shingle-machine at the same time, and having power besides to keep a grist-mill in operation, which is very much needed here for the Indians. The probable cost of engine and grist-mill, including transportation, would be about $10,000. In conclusion, I beg leave to transmit herewith report of physician in regard to the sanitary condition of the Indians under my charge; also report of teacher in regard to progress of education.

Very respectfully, your obedient servant,

F. D. PEASE,
Agent for Crow Indians.

J. A. VIALL, Esq.,
Superintendent of Indians for Montana, Helena, Mont.

No. 44.

CROW AGENCY, MONTANA,
September, 1871.

SIR: For the educational department of the Crow agency I have the honor to report as follows:

I arrived at the agency on the 25th of April, A. D. 1871. There was no school, nor any trace of one. Many of the Indians, with their families, had just gone out for their spring hunt, so that comparatively only a small proportion of the children remained at the agency. With these I commenced operations, and soon had the satisfaction of seeing them become interested in trying to learn. Others have come in school from time to time, until of late the average attendance has reached 32 to 34. About 9 learned the alphabet, and 3 to read the simple lessons of Hillard's First Reader.

Their former migratory habits somewhat interfere with their progress in learning, and it would be well if the children, as far as possible, could be removed from these migratory influences.

The importance of establishing some kind of mess, or boarding-house, where the children would be measurably under the care of a matron; or of starting some kind of manual-labor school, in which agricultural and mechanical labor might be combined with book knowledge, cannot be overestimated.

"Labor is degrading" is the first article in the Indian's creed, and to eradicate this mischievous notion, like caste in India, requires proper training of the young, for as the twig is bent the tree's inclined.

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I am much in need of an interpreter to enable me to make the lessons properly understood.

Yours, respectfully,

J. H. AYLSWORTH,
Teacher of Crow Indians.

F. D. PEASE, Esq.,
Agent Crow Indians, present.

No. 45.

FLATHEAD INDIAN AGENCY,
Jocko Reservation, Montana Territory, September 1, 1871.

SIR: I have the honor to present herewith my first annual report of the condition of Indian affairs within the limits of this agency, of which I assumed control on the 17th of October last, having on that day relieved Lieutenant George E. Ford, United States Army, acting agent in charge.

The official receipts then passed, and now on file at Washington, together with the quarterly property returns subsequently rendered by me in accordance with regulations, will show the quantity, quality, and condition of the public property here at that time, since, and now.

Immediately upon assuming charge I caused the fences, which were in a very dilapidated condition, to be thoroughly repaired, and then completed the erection of a new log-building for kitchen and mess-room, the foundations of which had been commenced by my predecessor. During the present season about 40 acres of tolerable farming land have been under successful cultivation, planted as follows: 26 acres in oats, 8 in corn, 4 in potatoes, and 2 in garden vegetables. The product cannot now be estimated with accuracy, but that it will be sufficient for the subsistence, in part, of the employés connected with the agency, and for the animals belonging to it, as well as some to spare for destitute Indians, there can be no doubt. About 18 tons of hay have also been cut, and hauled from a distance of two miles to the agency, for the use of the animals during the coming winter. Wheat has not been sown this season, because past experience here proves it to be unprofitable, partially on account of the nature of the soil, but particularly at this time for the want of a good grist-mill, rendering necessary the transportation of wheat in bulk a distance of twenty-five miles to be ground into flour, and returned, the effect of which is so to enhance the cost as to render it more economical to purchase from time to time such supplies of ready-made flour as the necessities of the place may require.

The report made to the President by the Indian peace commission, January 7, 1868, and published in the report of the Commissioner of Indian Affairs for that year, states the numbers of the tribes under the control of this agency, as follows: Flatheads, 558; Pend d'Orielles, 918; Kootenais, 287; making a total of 1,763. An actual count of the Kootenais, made under my own observation shortly after arriving here, shows 318 members of that tribe, an excess of 31 over the estimate of the commissioners as above stated. Although I have had no opportunity to test the matter practically, as in the case of the Kootenais, yet I am satisfied from general inquiry, as well as from close observation, that the excess of numbers is quite as great *pro rata* among the Flatheads and Pend d'Orielles as among the Kootenais, making the aggregate of the three

tribes not less, probably, than 1,000. Their material condition will be seen from the following data, relating to the Pend d'Orielles:

Number of farms cultivated, 70, varying in size from 5 to 60 acres, and averaging 15 acres.

Crop of 1870: Wheat, over 3,000 bushels; oats, about 000 bushels; potatoes, about 1,000 bushels; corn, about 100 bushels.

Amount of live stock: Horned cattle, about 800 head; hogs, about 100 head; horses, over 2,000 head.

Flatheads proper.—Number of farms cultivated, 35, averaging 12 acres each.

Crop of 1870: Wheat, 2,000 bushels; oats, about 5,000 bushels; potatoes, about 650 bushels; corn, about 60 bushels.

Amount of live stock: Horned cattle, about 600 head; hogs, about 100 head; horses, about 1,100 head.

The Kootenais have nothing. They are idle, thriftless, improvident, and dishonest. They must not be confounded with the Upper Kootenais, living outside the jurisdiction of this agency, a very different class of people, moral, high-toned, and christianized, and from whom the branch here were driven many years ago on account of their vices and dishonesty. The sanitary condition of these tribes continues to be good, comparing favorably with that of other neighboring ones, as reported to me from time to time by Dr. McKee, the agency physician.

Spiritually, the Flatheads and Pend d'Orielles are under the direction and teachings of the Roman Catholic church. Nearly forty years since some Iroquois from Canada, trading with the Flatheads, told them of the teachings of the Jesuit fathers, who for many previous years had been laboring among them, both for their spiritual and temporal good. The Flatheads, listening to these narratives of wonder and love, and as if directed by inspiration from above, selected some of their best men, rude and savage warriors, to proceed to St. Louis and ask a mission to teach them "the ways of the cross." Wending their way through the then almost trackless wilds between here and St. Louis, the delegation found itself among a hostile band of Sioux, on the western borders of Missouri, only to be murdered, but one escaping to tell the fate of the rest. In the following year, another and a larger delegation was dispatched on this heaven-inspired duty, which succeeded in reaching the object of their destination, and prevailing on Father De Smet to accompany them to their wild mountain homes—the Flatheads thus becoming the first spiritual children among the red men of that venerated and distinguished Catholic missionary. Located among them, the Pend d'Orielles soon sought his teachings, and bending their necks to the Christian yoke, both tribes in aggregate were duly received into the church, and, to this day, although subject to failings and short-comings, like the rest of humanity, they (particularly the Flatheads) will compare favorably, at least in morality, with a like number of people anywhere.

The earnest and energetic measures adopted by you in order to secure the entire suppression of the whisky traffic among the Indians have met with my zealous co-operation, and it is a subject of sincere congratulation that at the last term of the United States district court, held at Deer Lodge City, two white men, convicted of selling whisky to the Indians under my charge, were sentenced to the penitentiary, one for eighteen months, and the other, who plead guilty and asked for the mercy of the court, for a period of six months. The moral effect of these convictions, the first of the kind in the history of Montana, cannot be overestimated, and indeed it has ever since been sensibly felt in the

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general quietude and exemption from violence prevailing at all points within the limits of this reservation to a degree not before known.

The supply of flour, which you so humanely authorized to be purchased during the past winter for the use of the necessitous among these tribes, was equitably distributed among them, and was productive of incalculable good by preventing a great amount of suffering, which I am confident would otherwise have occurred. Quite an equal amount will again be necessary for the coming season, for, in addition to the causes ordinarily operating to produce want among them, I have to report the entire failure of the crops belonging to the Pend d'Oreilles, caused by the depredations of immense swarms of crickets, which, during the absence of this tribe on the summer hunt, have devastated the little fields belonging to them, leaving nothing but a barren waste in their tracks. The Flatheads, though not so unfortunate in this respect, have more than an offset in the loss of eighteen of their best men, heads of families, killed in a fight with the Sioux about the 1st of July last, a terrible loss compared with the whole number of fighting men (about one hundred) belonging to the tribe prior to that time. The Sioux, who ambuscaded and attacked the party, afterward stated that it was done through mistake, under the impression that they were Crow Indians.

Subjects of great and paramount importance connected with the interests of this agency have from time to time been brought to the consideration of the Department at Washington through you, in communications from me, dated as follows: November 17 and December 8, 1870; January 23, January 19, and May 25, 1871. The first had reference to the removal of this agency to a central and more desirable point on the reservation. The second and third, and by far the most important, both related to the removal of the Flatheads proper from the Bitter Root Valley, where they now are, to this reservation. I say most important, because, considered in any and every point of view, whether in regard to the best interests of whites or Indians in that valley, there is no measure so indispensably necessary to the future well-being of both races as the one in question. Justice and good policy, as well as every consideration of common humanity, unite in demanding that this long-agitated subject should be definitely and promptly settled. The fourth of my communications, to which reference is herein made, was in response to the departmental school circular; and the fifth was in the form of a requisition for farming implements to supply the pressing wants of the tribes in that particular.

I cannot conclude without calling the special attention of the Department to the one relating to schools, dated January 19, 1871, accompanied as it is by a most interesting and valuable letter from the Rev. F. L. Palladino, S. J., in charge of the mission school on this reservation, in which the details connected with that subject are so fully given that I do not deem it necessary to duplicate the information in this report.

I am, sir, with great respect, your obedient servant,

O. S. JONES,
United States Indian Agent.

Hon. JASPER A. VIALL,
Superintendent of Indian Affairs, Helena, Montana.

No. 46.

[Through J. A. Viall, esq., superintendent Indian affairs for Montana, Helena, Montana.]

BLACKFOOT INDIAN AGENCY,
Teton Valley, Montana Territory, September 1, 1871.

SIR: In accordance with instructions, I have the honor herewith to submit my report for that portion of the present year commencing April 1 and ending August 31.

I came to this agency in company with Superintendent Viall on the 1st of April last, and relieved Mr. M. M. McCauley, my predecessor, taking possession of and receipting for all Government property pertaining hereto. I found but a very small quantity of provisions, and scarcely anything else suitable to the wants of the agency, 600 pounds of corn and 200 pounds of flour constituting the bulk of supplies on hand.

The agency buildings were generally in a dilapidated and neglected condition, and the whole stockade inclosure encumbered with filth. Of implements and tools there were none, with the exception of a broken and much-worn mowing-machine, entirely unfit for use; and taken together with the prejudices and dislikes of the Indians then encamped here, the general aspect of affairs was most discouraging.

Shortly after our arrival, Superintendent Viall called the chiefs and head-men together, and in a protracted and tedious council explained to them very clearly and minutely everything with reference to the policy of the Government concerning them, the amount of annuities they were to receive, &c. With regard to their annuities, they entertained some very extravagant ideas, the result of about 825 Piegans and Bloods having received all of the goods sent to this agency for the year 1870, while the great majority of the nation had received nothing, but were expecting a proportionate allowance. At the termination of the interview, however, after having listened with much seeming interest to Superintendent Viall's explanations and assurances of the kindly intentions of the Government toward them, they expressed their submission, and seemed comparatively satisfied, expressing a strong desire to remain at the agency and learn to farm and cultivate the soil.

NUMBERS AND INCLINATIONS.

The Blackfoot nation of Indians comprises the Blackfoot, Blood, and Piegan tribes; of these, the Blackfeet are the most numerous. As nearly as I can ascertain, the respective numbers are as follows:

Tribes.	No. of lodges.	No. of people.
Blackfeet	600	3,000
Bloods	350	1,750
Piegans	550	2,750
Total	1,500	7,500

The Blackfeet and Bloods are much together, traveling and hunting through about the same range of country, and during the summer months frequently go as far north as the Hudson Bay trading-post on the Elk

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River, in the British possessions, a distance of between two hundred and two hundred and fifty miles from this point. The Piegans, more attached to their home, as they are learning to term the agency, do not extend their hunting excursions so far, but remain nearer, so that bands of them are coming and going to and from the agency and their main encampment constantly.

Aside from these large encampments, who are compelled on account of their comparatively small appropriation for annuity supplies to still retain their original habits of hunting and the chase for a sustenance and support, there are a few lodges, or families, who make their homes in the immediate vicinity of the agency. The principal occupations of these are raising and trading horses and tanning hides and furs.

There have no treaty stipulations ever been entered into by the Government with the Blackfoot nation, nor boundary-lines to their reservation established. They seem, however, to be governed by imaginary boundary lines, and express themselves as perfectly willing to remain in what they consider their own country. They are very peaceably inclined; and since my stay here there has not been a single act of hostility or violence toward the whites by any Indian belonging to this agency.

FARM AND FARMING.

Previous to the present season there has been no farming done at this agency, notwithstanding the fact of its being situated in a fertile valley and surrounded by rich tillable soil. As soon as practicable I took steps toward cultivating a farm, but before "breaking" plows, together with the services of teams, could be secured and the land plowed, the season had become so far advanced that I very much feared the crops would not mature before early fall frosts. I, however, planted about 75 acres, as follows: Wheat, 10 acres; oats, 18 acres; barley, 15 acres; potatoes, 12 acres; turnips, 10 acres; onions, 2 acres.

The balance of the ground I planted with garden-vegetable seeds, viz: beans, peas, corn, carrots, cabbage, beets, lettuce, cucumbers, &c.

In consequence of the dryness of the atmosphere and scarcity of rain the farm and garden have had to be watered by means of irrigation, for the accomplishment of which I had constructed during the early part of the summer a substantial aqueduct or irrigating ditch nearly a mile in length, with a capacity sufficient for irrigating 200 acres.

At the present writing the grain is being harvested, but, unfortunately, as I had apprehended, the early frosts have considerably damaged the crop, though the different varieties of root vegetables flourish successfully, and seemingly have not been injured by the frosts. Of the garden vegetables I have issued quite a large amount, since they attained an eatable size, to the Indians.

Immediately after sowing and planting I had the farm inclosed by a substantial fence, which has successfully resisted all incursions from the large herds of Indian horses which are and have been constantly feeding in the vicinity of the agency.

BUILDING IMPROVEMENTS.

As before stated, the agency buildings on my arrival were in a dilapidated condition, and improvements on them have progressed but slowly since that time owing to the scarcity of lumber. The nearest point from which lumber can be obtained is Helena, in this Territory, about one

hundred and twenty-five miles distant from this place. Upon my requisition Superintendent Viall sent me 5,670 feet, which arrived about the middle of June. This I expended as judiciously as possible, but found the amount entirely inadequate to complete the improvements which I desire and consider necessary to make. I have therefore sent to Superintendent Viall asking for more lumber, which he has informed me he will send, and upon its receipt I shall push vigorously to completion the work of improvement.

EDUCATIONAL.

As yet I have had no school at this agency, for the reason already named, *i. e.*, a scarcity of lumber, on account of which I have been unable to fit up a school-room. I have, however, recently made out a requisition to Superintendent Viall for school-books and other school appurtenances, and when they are received I shall open a school. Present prospects indicate an attendance of about 60 scholars.

SANITARY CONDITION.

During the summer and at present the sanitary condition of the Indians, with the exception of a few prevalent cases of colds and other transient ailments, is good. Deaths by disease are rare occurrences.

WHISKY TRAFFIC.

The greatest prevailing evil now extant among the Indians, one which has caused much trouble and bloodshed, and which is being indulged in to an alarming degree, almost constantly, is the whisky traffic. This nefarious business is being extensively carried on in spite of the law or its guardians, who are by far too weak in numbers to effectually compete with the force and capital engaged in it.

The British lines being but seventy miles north of the agency and one hundred miles from Fort Benton, the whisky traders are afforded a safe harbor should they be pursued; and the scope of country through which they pass from outfitting is of so wild and rugged a nature that ample opportunities for hiding not only themselves but their stocks in trade, should circumstances require, are offered.

Some of them have been caught and prosecuted, and such instances have helped to intimidate other offenders and to diminish the proportions of this lawless business, but there is still much to do to stop the trade entirely.

The effects of the whisky trade are exceedingly dangerous to the public peace. It not only impoverishes the Indians and incapacitates them for civilization, but it is the cause of a great deal of trouble between the Indians and white settlers. If an injury is done an Indian by a white, it is the Indian nature to hold the whole white race responsible, and the natural consequences of the whisky trade are very clear to anticipate.

The Blackfoot nation are at present peacably and friendly inclined toward the whites, and if this whisky traffic can be broken up and liquor kept from them they will continue so. I would respectfully ask, and earnestly hope, that this matter may receive the attention of the Department, and that immediate steps may be taken to render you additional assistance in the abolishment of the Indian whisky trade.

In conclusion, I will say that great credit is due Superintendent Viall for the interest he has evinced in the improvement of the agency and

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the Indians belonging to it. It was owing in the main to his exertions that I was enabled to cultivate a farm at the agency this season.

I am, sir, very respectfully, your obedient servant,

J. ARMITAGE,
Agent for Blackfeet and others.

The Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 47.

FORT BROWNING, MONTANA TERRITORY, *August* 31, 1871.

SIR: I have the honor to submit this my first annual report concerning the condition of affairs at this agency.

The tribes belonging here and under my charge are the Assinaboines, Gros Ventres of the Prairie, River Crows, and more recently large bands of Santee and other Sioux, who, having roamed for a number of years without being under the supervision of the Department, or receiving anything therefrom, have now, with its consent, attached themselves to this agency. These Sioux number as follows: Santees proper, under Standing Buffalo's brother, about 2,500; Yanktons, Yanctonais, Cutheads, and others, under Medicine Bear as principal chief, about 4,300.

Every effort in my power has been made to induce them to go to the Sioux agencies east, but without effect. They close their ears to my words of advice in this regard, and assign some cogent reasons for their conduct. They declare they will remain in this country, and urge that they may receive supplies and be treated as other Indians are at the agency. I have issued flour and other supplies to them for the last four months, during which time they have behaved remarkably well.

A portion of the Northern Cheyennes and Arapahoes have lived all summer with the Gros Ventres, and inform me that the whole encampment is coming here to winter with them. These Indians and the Gros Ventres were formerly the same tribe, and still speak the same language. They are friendly, and regard each other as the same people. They can be united and placed on the reservation together if deemed advisable.

In addition to the above-named tribes, small bands of the Crees, Chippewas, Desotos, and others, who live mainly in the British territory, frequently visit the agency in great destitution, and it is found impossible to avoid giving them some relief.

The country occupied and claimed by these tribes as their hunting-grounds extends from the mouth of Milk River, in about 106° west longitude, to the west of Bear Paw Mountains, in longitude 110°, and north from the Missouri River to the boundary line between the United States and the British Possessions, and on the north side of Milk River to about longitude 111°, embracing an area of about 30,000 square miles. This territory has never been set apart and established by Congress as an Indian reservation, yet practically it is exclusively "Indian country," being so regarded by the citizens of Montana and the Indian Department. It does not contain a white settlement, and, with the exception of some persons along the Missouri River engaged in chopping wood for steamboats, and a few migratory trappers, hunters, and wolfers, its only white inhabitants are in the employ of the Indian Department or Indian traders. The general character of the country

is low, rolling hills and open prairie, with but two small isolated mountain ranges in its whole extent. As a whole, it may be stated a vast plain, with but little timber, and poorly watered, but covered with a luxuriant growth of nutritious grasses, which in the fall, under the influences of the climate, becomes cured hay.

The Sioux occupy the eastern portion of the reservation, from the agency to the mouth of Milk River. Red Stone's band of Assinaboines range through the center north and south of the agency. The Gros Ventres, Upper Assinaboines, River Crows, and Northern Cheyennes and Arapahoes occupy the western portion, and the River Crows and Gros Ventres frequently hunt in the Judith Basin, on the south side of the Missouri River. About one-half of the River Crows are encamped with the Gros Ventres, and came to the agency with them a few days since; the balance are at Camp Cook, an Indian trading-post on the Missouri River. The North Assinaboines generally hunt in the northern part of the reservation and across the line into British territory.

The Indians attached to and receiving their supplies here having increased to more than twice their original number by accessions during the summer, it is therefore of the most urgent necessity that additional supplies be furnished to meet their wants through the coming winter. All of these tribes have managed to procure their own meat during the summer, chiefly from the buffalo that range in this country. They have received flour and other supplies from the agency, but no meat has been purchased for them except a little bacon, which has been issued only in cases of emergency to hunting parties. I have given all the encouragement in my power to keep them constantly hunting, not only to provide meat for present use, but to cure and store a quantity for winter.

The buffalo are being rapidly killed off. It is estimated that 50,000 have been slain during the past summer on the hunting-grounds of these tribes.

They appear to fully appreciate the fact that the game will in a short time disappear, as it did from the hunting-grounds in the eastern country, which they formerly inhabited, and that it will necessitate a change in their mode of life. Some of the chiefs have told me that they have now no other place to go, and will die here with the buffalo unless provided for by the "Great Father." They talk a great deal about farming, and desire the means to learn and engage in it, so that, as Red Stone, head Assinaboine chief, says, "my people may live after the game is dead." Not taking charge of the agency until the 1st day of April last, it was too late, under the circumstances, to put in any crops this season. The soil and climate are favorable to farming, and it can be successfully prosecuted. I deem this a matter of such importance that I will submit, at an early day, a special communication, with recommendations for locating and establishing farms where water can be procured for irrigation, and asking that means be placed at my disposal for carrying out the wishes of the Indians; also in reference to the establishment of schools and missionary labors, and estimates for construction of school-houses, residence of teacher, &c.

While it is impossible to prevent forays, stealing, and warring expeditions to neighboring tribes, yet I am happy to state that no war parties from the Sioux or any tribes under my jurisdiction have gone to the settlements or committed any depredations upon the whites since I assumed charge of the agency. With necessary supplies and subsistence furnished by the Government, and proper care, attention, and advice on the part of the agent, there will be but little difficulty with these tribes in maintaining their present peaceful relations with our

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people, and in procuring their gradual abandonment of the chase and the war-path for the peaceful pursuits of agriculture, as the initiative step toward their civilization.

Very respectfully, your obedient servant,

A. J. SIMMONS,
Special United States Indian Agent for Milk River Agency.

J. A. VIALL, Esq.,
Superintendent Indians for Montana.

No. 48.

LEMHI VALLEY, MONTANA TERRITORY,
September 1, 1871.

SIR: I have the honor to report to you that, in obedience to instructions given me in the latter part of March last, I proceeded to the camp of the mixed band of Bannacks, Shoshones, and Sheepeater Indians, numbering in all about seven hundred, in a valley about twenty miles above the mouth of the Lemhi Fork, suitable for agricultural and grazing purposes, and immediately made preparations for building, fencing, plowing, and making such other improvements as were necessary for the comfort of the Indians, and to provide, as far as possible, for their sustenance and maintenance during the coming winter.

I fenced in about 400 acres of land, and plowed and cultivated about 60 acres of it, which, this year, yields a very good crop of potatoes, wheat, and turnips. I also constructed an irrigating ditch, nearly two miles long, to carry water to the part of the farm under cultivation, and have erected three log store-houses for storing away the fish which the Indians catch and dry for use during the winter. They have this season caught and dried about 30,000 pounds, which I have carefully stored away.

I have also erected three log dwelling-houses for the use of employés, and have constructed two root-houses for stowing away vegetables raised on the farm for the use of the Indians.

The condition of the farm and the produce from it this year is quite as good as could possibly be expected, considering the small appropriation provided for its improvement and the fact that it has been only about six months since work was commenced to reclaim it from wild lands.

Many of the Indians show a willingness and disposition to work and to become civilized, but, of course, cannot be expected to do much until they have had instructions and learn from experience something about farming. With proper means they can be made self-sustaining in three years. They are good workers, and all they want is something to work with.

In conclusion, I respectfully suggest that a permanent reservation, large enough to give the Indians a sufficiency of agricultural, grazing, and fishing ground, be set apart for them at the place where they are now. They are strongly attached to it by the happy associations of years, and their ancestors for many generations have been buried here, which is one of the strongest ties that bind the Indian to any locality.

Very respectfully, your obedient servant,

A. I. SMITH.

J. A. VIALL,
Superintendent of Indian Affairs, Montana Territory.

No. 49.

WAR DEPARTMENT,
Washington City, August 10, 1871.

SIR: In connection with War Department letter of the 16th of June, stating that copies of your communication and inclosures relative to certain Santee, Yankton, and other Sioux Indians, had been referred to the commanding general of the Department of Dakota, I have the honor to inclose herewith, for your information and consideration, extracts from the reports of the commanding general of the Department of Dakota, and other officers having knowledge of these Indians, and a copy of an indorsement expressing the views of the General of the Army on the subject.

From these reports will be seen the desirability of maintaining friendly relations with the Indians now in Montana, at least until the spring opens, when the Government will be in much better condition to quell any hostile demonstration made by them; and as a matter of expediency, as well as kindness to the Indians themselves, I would suggest that while peaceable they be allowed to remain in their present locality, and be supplied with rations the same as other Sioux Indians in that agency who are friendly to the whites, and thus give them an opportunity for improvement.

Very respectfully, your obedient servant,

WM. W. BELKNAP,
Secretary of War.

The Hon. the SECRETARY OF THE INTERIOR.

ST. PAUL, MINNESOTA, *July* 18, 1871.

[Extract.]

* * * * * * * *

Before leaving Benton, I had learned of the presence of these Indians in Montana, in the vicinity of the Milk River agency, and that they had announced their intention of remaining there. Any attempt to remove them forcibly would bring on a war with these bands, in which, in all probability, other bands of the Sioux would become involved. As it seems the policy of Government to remain at peace with the Indians, when possible to do so, and as appropriations have been made for issuing rations to the Sioux, it would seem to me good policy to issue these Indians their rations at the Milk River agency, and endeavor to keep them quiet in this way. Should this fail, the only course left would be to drive them out of that country.

In my opinion, the Assiniboines and Gros Ventres, who occupy that country, will not bring on any difficulty with the Sioux, and will only fight them in self-defense.

It seemed to be the opinion of the people living at Benton, that the Blackfeet, Piegans, and Bloods would go into the British Possessions, and remain there, owing to the presence of these bands of Sioux in that vicinity. The general opinion seemed to be that the Sioux, who had already arrived in that country, were only the forerunners of larger numbers, who were on their way, attracted by the large herds of buffalo in that region. I have no information in regard to these bands of Sioux that was not derived from the agent, Mr. Simmons, and that is not embraced in his report.

W. H. LEWIS,
Major Seventh Infantry, Special Inspector.

HEADQUARTERS DEPARTMENT OF DAKOTA,
St. Paul, Minnesota, July 28, 1871.

[Extract.]

* * * * * * * *

In addition, special instructions have been given to Colonel Gibbons to ascertain, and from time to time report, what are the intentions, temper, occupation, &c., of these Indians.

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In the mean time, I forwarded this paper inviting attention to the indorsement of Major W. H. Lewis, Seventh Infantry, whose views, as therein expressed, are coincident with my own.

This indorsement furnishes all the information necessary for a practical determination as to what is best to be done, as matters stand at present. If these Indians are fed and allowed to remain where they are until they commit some overt act of hostility, either against us or friendly Indians under our protection, I believe the matter would be judiciously disposed of. In this event, the Gros Ventres and Assinaboines should be satisfied or compensated for this occupation of territory, which has been recognized as theirs, which can be easily and readily done, and the Sioux should be notified of the condition on which they are permitted to temporarily or permanently remain.

The feeding of Indians I have no control over, and therefore cannot act in that direction. I believe, eventually, we shall have trouble in that section of the country, which will make it necessary for us to settle the Indian question there probably by a resort to force.

We have not the cavalry nor other force in Montana, or high up the Missouri, at mouth of or above the Yellowstone, to permit us to think of settling this question at the present time. I think the eventual settlement of it should be deferred, if possible, until the Northern Pacific Railroad is well advanced westward. I think it would be wise to increase the force of cavalry in Montana as soon as practicable, in order to intimidate these people from committing acts of hostility, as far as possible, and give us the delay we wish before being forced to meet the question with arms. This very delay may give the Indians wiser views, and enable a final settlement to be made without resort to any great amount of force. In this precautionary measure, I would also recommend that additional troops, cavalry, be sent as soon as practicable to Fort Buford. Knowing how much the War Department is harassed by applications for more troops, I do not present these views with the expectation that immediate action can be taken upon the recommendation for more troops, but the sooner action can be taken the better.

If the Interior Department decide to feed these Indians where they now are, I should like to be advised of the fact, as it might influence action hereafter in certain contingencies.

WINF'D S. HANCOCK,
Major General, United States Army, Commanding.

HEADQUARTERS MILITARY DIVISION MISSOURI,
Chicago, August 3, 1871.

[Extract.]

* * * * * * *

It has been my belief for the last two years that a difficulty with these Northern Sioux cannot be avoided, and that it is only a matter of time, and not very long time either, when it will take place. We are certainly not prepared for it, and cannot be until next spring, and I therefore recommend that all the concessions possible be made in the way of issues to these Indians, wherever they may be, until we can get more troops on the Upper Missouri. I have repeatedly directed attention to the concentration of a good-sized force at Buford, but the War Department has been so harassed by many calls more pressing that no attention has been paid to my suggestions. I propose to send at least four companies of cavalry and three companies of infantry to Fort Buford in the early spring. This will make a pretty good force there. Fort Buford, as it is now and has been for three or four years, is practically in a state of siege.

I have no doubt the last raid, made, I think, on the 23d or 24th of July, in the Gallatin Valley, was by a party of these Indians.

P. H. SHERIDAN,
Lieutenant General, Commanding.

HEADQUARTERS OF THE ARMY,
Washington, August 7, 1871.

Respectfully submitted to the Secretary of War. The Army is in no condition to meet the requirements of a war with the Sioux Indians in the inaccessible region about Milk River. All our measures in that quarter are "defensive," and necessarily very weak.

W. T. SHERMAN,
General.

NEBRASKA SUPERINTENDENCY.

No. 50.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS,
Omaha, Nebraska, Ninthmonth 26, 1871.

RESPECTED FRIEND: In submitting this my third annual report, togother with agents' reports for the northern superintendency, I have the satisfaction of being able to say, that the Indians under our care are advancing in civilization, and that five of the tribes have, during the year, increased in population.

THE SANTEE SIOUX.

By the accompanying report of Agent Asa M. Janney, who resigned his office the 21st of Seventhmonth last, it will be observed that the Santee Sioux have this year raised more grain and have a better prospect for garden vegetables than for several years past. The tract of land they inhabit, bordering on the river Missouri below the mouth of the Niobrara, is extremely rough and broken, much of it consisting of high bluffs and steep hills, unfit for tillage. The allotments of land in severalty assigned them are mostly on the river-bottom and in narrow valleys watered by small streams. On these allotments about eighty houses had been built when Agent Janney made his report. Most of these houses were built of logs, and constructed by the Indians themselves, with some assistance from the carpenter and his Indian apprentices. The doors and windows and boards for the floors were furnished by the agent. Cooking-stoves have also been supplied to all the Santees who have built on their allotments, and, for many of them, a few acres of ground have been broken, in order that next year they may cultivate their own fields.

It has been the policy of the agent to encourage the Indians to help themselves as far as practicable, believing that a comfortable cabin of their own building would tend more to render them independent and self-sustaining than a more showy and commodious dwelling built for them without an effort of their own. They have, during the last two years, manifested an increasing disposition to promote their home comforts by the use of bedsteads, cupboards, chairs, and other household furniture. The women have made a large number of bed-quilts, that do credit to their skill and industry.

I refer to Agent Janney's report for other interesting particulars showing the progress of this tribe in civilization, and I concur with him in thinking that an industrial boarding-school would greatly benefit the tribe by encouraging among them the use of the English language, and instructing both sexes in the arts that minister to the subsistence and comfort of civilized communities.

Since the retirement of Agent A. M. Janney, Joseph Webster has occupied the post of agent for the Santee Sioux, and his report, herewith submitted, shows that the Indians are still industriously engaged in settling on their allotments, ten houses having been built during the last month. He reports that the mission schools are in a prosperous condition. A small school for instructing the Indian women and girls in industrial pursuits has been opened by a Friend with encouraging results.

The report of A. L. Riggs, missionary of the American Board and

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superintendent of the Santee Normal Training-School, contains some suggestions worthy of attention.

No report has been received from the Episcopal mission.

THE WINNEBAGOES.

The accompanying report of Agent Howard White gives a very encouraging account of the Winnebago tribe of Indians, showing a manifest advance in civilization and an increase of population, which attest an improvement in their moral and sanitary condition.

Among the material improvements made during the year are the following, viz: The erection, by Indian labor, of seven frame and five log houses; thoroughly repairing three school-houses, and furnishing them with new desks; constructing eight miles of wire-fence, principally around lots cultivated by Indians; breaking four acres of prairie on each of eighty allotments; making over 100 Indian farms on which some breaking has been done. There have been purchased and distributed to the Indians about 45 cooking-stoves, 25 wagons and sets of harness, and 50 plows. Owing to extreme drought in the early spring the wheat-crop was injured, but the oats, corn, and potatoes have yielded well.

In my last annual report I stated the reasons which had induced the agent, with my approbation, to displace all the old chiefs and to appoint others who were working-men and advocates of civilization. The measure was sanctioned by a vote of the tribe, and at the end of a year a popular election was held for chiefs, twelve in number, who each receive a small salary. The election was conducted in an orderly manner, and resulted in the selection of men who were mostly suitable for the position. I consider this a salutary and important measure. It has a tendency to weaken the old tribal relation, with all its superstitious ideas and customs, and to prepare the people for self-government. It will pave the way for the Indians to become citizens. Some of the tribe are looking forward to this result, but the large majority are fully conscious that they are not yet prepared for citizenship, and they prefer to remain as wards of the Government until further advanced in civilization. The remarks of Agent White on this subject are worthy of attention.

I also concur with him most heartily in his views relating to an industrial school for this tribe. They have ample means for its erection and support; they are desirous for its establishment, and they ask that a portion of their funds, invested in Government securities, may, by act of Congress, be appropriated to this purpose and to other beneficial objects.

The day-schools have been supported and well attended, as appears by a teacher's report, herewith submitted. Sabbath-schools have also been kept, and meetings for divine worship occasionally held; all Christian denominations being at liberty to hold religious meetings with the Indians.

THE OMAHAS.

The certificates sent to the Omahas in the Thirdmonth last, securing to them and their heirs their allotments of land, were received with general satisfaction, and have proved to be an incentive to increased industry in the improvement of their farms. With the aid of the carpenter and his Indian apprentices, a number of comfortable cottages have been built for the Indians; a large amount of lumber has been sawed and much of it hauled by them to their allotments. The agent is desirous to push forward the building of houses and fencing of lots, but a deficiency of funds has cramped his endeavors. An excellent school-house has been built, chiefly by Indian labor, and a block-house, formerly used for a fort, has been converted into a school-house. There are now three schools in operation on the reservation, with the most satisfactory results. I refer to the accompanying report of the agent, Dr. E. Painter, for interesting details of the condition and progress of the Omahas, showing that they are improving in their moral and social condition, that they fully appreciate the importance of education for their children, and that by a system of uniform kindness and justice, coupled with firmness, they are easily governed.

THE PAWNEES.

In my report of last year, I mentioned the overtures I had made on behalf of the Pawnees, to negotiate a treaty of peace and amity with the Sioux, their hereditary enemies, whose depredations were a source of continual annoyance and anxiety. My endeavors were encouraged by the Department, and at one time there seemed to be a prospect of success. The overture made to Spotted Tail was favorably received by him and some others of his band, but subsequently he sent a message through Agent J. M. Washburne, of the Whetstone agency, Dakota Territory, stating that his people declined to enter into the proposed treaty, for the reason that their action would be without the consent of the whole Sioux nation, and would be regarded as a declaration of war against those Sioux who might not be parties to the treaty. The Sioux nation consists of so many bands, mostly in a nomadic state, and scattered over a wide region, that I see no prospect of obtaining their general concurrence in such a treaty. During the year five of the Pawnees, three of them women and two young men, have been killed on the reservation by the Sioux. The young men had been educated at the manual-labor school, and were much esteemed for their moral worth. Information which I deem reliable leads to the conclusion that the murderers belonged to Spotted Tail's band, and that horses and mules stolen from the reservation were taken by the same people.

The Pawnees wish to open farms and build houses some miles distant from the villages where they now live, but the incursions of the Sioux are a serious obstacle in their way. A large number of white people have recently settled on lands north and west of the reservation and adjacent to it, whose presence, I trust, will prove to be a protection from the marauding Sioux.

The wagons, plows, mowing-machines, and other agricultural implements furnished the Pawnees within two years past, are highly prized and successfully employed. Many of the men and some of the chiefs have manifested a willingness to labor that is truly encouraging.

The sanitary condition of the tribe is by no means satisfactory, and while the uncivilized portion of them, comprising more than three-fourths of the whole, continue to live in their earthen lodges, grouped together in villages, and subjected to the effluvia of decaying garbage, they cannot be healthy. When they move out on the prairie and have comfortable cabins to live in, with suitable medical attendance, they will doubtless increase in numbers and advance more rapidly in civilization.

The manual-labor boarding-schools continue in successful operation, and are regarded by the tribe with increasing favor. I refer to the report of the principal, E. G. Platt, for full particulars relating to them. A commodious house for a day-school has been built, and the school opened very recently with encouraging prospects. The clothing of the children in attendance was furnished chiefly by the Friends connected with Baltimore yearly meeting.

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I respectfully call thy attention to the fact that the Government has not fulfilled its obligations to this tribe, as stipulated in article 3 of the treaty with the Pawnees concluded September 24, 1857. By that article, the Pawnees are required to keep every one of their children between the ages of seven and eighteen years constantly at school, for at least nine months in each year, and parents or guardians failing to do so are liable to have a part of their annuities withheld. This certainly implies a correlative duty on the part of the Government to furnish schools sufficient for all the children, but the manual-labor boarding-schools and the day-school now in operation are not sufficient to accommodate half the children of the tribe, nor has there been, within the last three years, an appropriation made by Congress sufficient for the purpose.

OTOES AND MISSOURIAS.

There has been a very decided improvement in this tribe since my first report, in the year 1860. Then they were rapidly declining in numbers, now they are increasing; then they had no school and apparently no desire to improve their condition, now they have a flourishing school, and many of them are opening and cultivating farms. They have cut, for building purposes, about 1,000 saw-logs this year, and, with some assistance from the carpenter, many are constructing for themselves comfortable cabins. The annuity of this tribe is very small, and the agent is cramped in his efforts to make the needed improvements for want of sufficient funds. For further particulars, I refer to the report of Agent A. L. Green.

THE IOWAS.

The report of Agent T. Lightfoot, of the Great Nemaha agency, gives an encouraging account of the Iowa Indians under his care. A growing interest in agriculture has induced many of them to enlarge their farms, and their crops of corn, potatoes, and beans have been successfully cultivated. They generally take good care of their live stock, and have secured an abundance of excellent hay for use in winter. They manifest a desire for the comforts of civilized life, and have turned their attention to the improvement and furnishing of their houses.

An industrial home for orphans has been established, which now accommodates fourteen children, and would be capable of receiving a greater number if a larger fund were appropriated for its support. The school kept by Mary B. Lightfoot, with the assistance of Mary Childs, an Indian woman, consists of 32 boys and 36 girls, who are reported as making good progress. A sewing department has been added to it, in which Indian women and girls receive instruction. The tribe numbers 215, being an increase of one since last year.

THE SACS AND FOXES OF MISSOURI.

This remnant of a tribe now consists of eighty souls, being the same number reported last year. They are included in the Great Nemaha agency, and Agent T. Lightfoot reports that they have, within the past year, shown some disposition to labor on their lands. They receive a larger annuity *per capita* than any other tribe in this superintendency, and, owing to indolence and intemperance, have fewer of the comforts of life than any other. They are situated six miles from the agency, and have no teacher or other employé of the Government residing among them.

In the treaty with the Sacs and Foxes and Iowas, dated March 6, 1861, promulgated March 26, 1863, article 5, there is a provision that the United States shall expend the sum of $1,000 for the erection of a school-house and dwelling-house for the school-teacher, for the benefit of the Sacs and Foxes, and also the additional sum of $200 per annum for school purposes, so long as the President of the United States may deem it advisable. This stipulation has never been complied with by the Government, and I respectfully suggest that Congress be asked, at its next session, to make the requisite appropriation. Inasmuch as the omission, for many years, to comply with this stipulation has resulted greatly to the injury of the Indians, I further suggest that the sum of $200 per annum, being too small to support a teacher, be increased to $800 per annum. At one time the Sacs and Foxes expressed a wish to sell their reservation of 10,000 acres, and to purchase of their neighbors, the Iowas, a sufficiency of land for their use. It appears from the report of Agent Lightfoot that the chiefs are not now disposed to make any change, unless they are allowed to go to Washington and negotiate a treaty.

WAYS AND MEANS.

In order to settle the Indians on their allotments of land, to break the prairie-sod, to fence their fields, to assist them in building comfortable cabins or cottages, to provide them with implements, live-stock, and seeds, and to establish day-schools and an industrial school on each reservation, will require a large amount of funds. In my two previous reports I have recommended that some portions of certain reservations, which contain more land than the Indians need, should, with their consent, be sold at their fair market value, and the proceeds applied to the proposed improvements. With this view the Omahas, whose reservation contains 205,000 acres, have, by petition, expressed a wish to sell from the most western portion of their reservation 50,000 acres, as near as can be separated from the remaining portion of their lands by a line running along the section-lines from north to south.

The Otoes and Missourias, whose reservation contains 160,000 acres, have expressed a desire to sell about 80,000 acres, being the western half of their reservation, and lying wholly west of the Big Blue River, part in Nebraska and part in Kansas.

The Pawnees, whose reservation contains 288,000 acres, would sell about 50,000 acres, but the location of the part to be disposed of has not yet been determined.

During the last session of Congress, the President of the United States, at the request of a committee of Friends, sent a message to the Senate and House of Representatives submitting the draught of a bill intended to effect the object desired. It did not pass, owing, as was believed, to its being of too wide a scope, and applicable to Indian lands in general. I respectfully recommend that a special act, describing the lands proposed to be offered for sale in this superintendency, be submitted to Congress at its next session, authorizing the President to appoint commissioners to effect the sales.

CLOTHING AND SANITARY SUPPLIES.

It will be observed, on reference to the agents' reports, that very liberal contributions have been sent to all the agencies by the Friends connected with the yearly meetings of New York, Philadelphia, Baltimore, Ohio, Indiana, and Genesee. Nearly all the school-children, except

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those at the Santee agency, have been clothed in this way, many garments for the aged and infirm have been furnished, and suitable food for the sick has been supplied.

The pupils of the mission schools at the Santee agency have been provided for by contributions from their respective churches. Much good has resulted from these donations.

POPULATION.

It is a very encouraging feature in the reports from the several agencies this year that five of the tribes have increased in population, namely, the Santees, the Winnebagoes, the Pawnees, the Otoes, and the Iowas, making an aggregate gain of 143. Of this number, about 30 have been adopted into one of the tribes, and the remainder is the natural increase. The Omahas and the Sacs and Foxes number the same as last year.

The several tribes are reported as follows, viz:

	Males.	Females.	Total.
Santee Sioux	424	563	987
Winnebagoes	685	715	1,400
Omahas	479	505	984
Pawnees*	1,024	1,310	2,304
Otoes and Missourias	230	220	450
Iowas	109	106	215
Sacs and Foxes	42	38	80
Total	2,993	3,487	6,480

INDIAN CIVILIZATION.

Being about to retire from the position of superintendent of Indian affairs, I deem it not inappropriate to express the result of my observations and reflections on the subject of Indian civilization. It is well known that in nearly all cases of advancement from savage to civilized life the progress has been slow; that the transition has usually occupied several generations. It may, however, be accelerated by bringing the subjects to be acted upon into familiar intercourse with good and enlightened people, who, by a course of uniform justice and kindness, may gain their confidence, and, by examples of moral purity, inspire them with respect and love.

In the endeavors that have been made to civilize and christianize the Indians, too little attention has usually been given to the influence of woman and her peculiar adaptation to this work. In my judgment, the most efficient means we can use is to employ in the Indian service families composed of intelligent and virtuous men and women, accompanied by their children. Those should be selected who feel a real interest in the work, and who would engage in visiting the Indians in their dwellings, attending them in sickness, teaching their children, instructing the men in agricultural pursuits and the women in household duties, thus leading them, by example and precept, to appreciate the beauty and excellency of Christian principles. We have found by experience that very many of the Indian men may be induced, by liberal wages promptly paid, to perform the agricultural labors that were formerly imposed on their women, and that the Indian women very readily learn to attend to household duties; but our chief reliance is in the education of the young.

*In the statistics printed with the Commissioner's Report for 1870, page 334, there is an error in the population of the Pawnees; it should be 2,325.

The children show an aptitude for learning and are very amiable, scarcely ever quarreling among themselves. There should be on every reservation a sufficient number of day-schools to accommodate all the children between the ages of six and twelve years. They should be carefully taught to speak, read, and write the English language, and should then be transferred to an industrial boarding-school, of which there should be one or more on each reservation. In these schools the boys should be taught farming, gardening, and the mechanic arts, and the girls instructed in housekeeping and sewing. By this means a tribe may be civilized and taught to speak the English language in a single generation. While this system of education is going forward, allotments of land should be assigned to every family, implements of agriculture, seeds, and live stock furnished them, and assistance given them in building cottages. Religious instruction should be given adapted to their condition, and the practical part of Christianity illustrated by example. By these means I believe the enlightened and humane policy of the President may be successfully established, and the aborigines of our country saved from extinction.

Very respectfully, thy friend,

SAM'L M. JANNEY,
Superintendent Indian Affairs.

Hon. H. R. CLUM,
Acting Commissioner Indian Affairs, Washington, D. C.

No. 51.

SANTEE AGENCY, NEBRASKA,
Seventhmonth 18, 1871.

DEAR BROTHER: Having resigned my office as agent for the Santee Sioux, in consequence of my health not being such as to enable me to perform the duties thereof, I forward my annual report earlier than usual.

When I took charge of this agency in 1869, I found the Indians had adopted the citizens' dress and had made much progress in civilization; most of them had given up their lodges and were living in log-houses, rudely constructed, without floors. One of my first efforts was to have a saw-mill erected. I also, about the same time, made arrangements for building a flouring-mill. The building of the mill was attended with many difficulties, its progress being retarded by the death of the mill-wright and other untoward circumstances; but the difficulties having been overcome, the building completed, and the machinery working to my entire satisfaction, I feel repaid for the labor and anxiety of the undertaking. The Santees are now enjoying good flour, manufactured at their own mill, which they appreciate.

My next object was to have their land allotted to them in severalty. The saw-mill has been of great service to them, stimulating them to industry, and enabling them to build much better houses than they could have done without it. There are now about eighty houses built on their claims, with good windows and doors, which I furnished them ready made, and many of them have been furnished with plank for their floors. Cooking-stoves have been given to those who have built on claims allotted to them. I think the prospect of a stove has stimulated some of them to build sooner than they would otherwise have done. Notwithstanding the failure of last year's crop, in consequence of the

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drought, which we feared would be so discouraging to the Indians, when the time came for beginning operations on the farm this year they were anxiously inquiring how they were to obtain seed. When told that provision had been made for seed they were entirely satisfied, and went to work in earnest to prepare the ground to receive it. So far their labors have been crowned with success; we could not have desired more seasonable weather than we have been favored with. The Santees have planted large patches of corn, and potatoes; and other vegetables have been, generally, well tended, and are looking very well.

It has been a source of much gratification to me and my family to observe the increased interest which the women manifest in their housekeeping. When we first went among them it was very unusual to find a table in a house; now the houses without tables are the exceptions, and these tables are often covered with oil-cloth. It was then no uncommon thing to see the dishes piled up on the floor in one corner of the room, but one of the first wants supplied by the saw-mill was cupboards. Instead of having to take seats on a blanket spread on the floor, or on their beds, as was the custom two years ago, a bench or seat of some kind is now offered when we go to their houses. Bedsteads made of cotton-wood boards now take the place of those small poles which, on our arrival at the agency, supported their robes and blankets. In a great many houses coverlids and neatly made bed-quilts now take the place of soiled blankets, more than one hundred and fifty bed-quilts having been completed during the last eighteen months. The women are becoming much interested in poultry. One remarked, when leaving the village for her own farm, that she would now be able to raise chickens with some satisfaction, and have no one to interfere with her. A few are turning their attention to butter-making, and succeed very well. Nearly one-half of the families on this reservation are supplied with cows; those having them seem to appreciate them and take care of them. I hope it will not be long before all will have cows furnished them.

The want of an industrial school continues to be felt as much as when I first took charge of this tribe. The day-schools cannot supply its place. In the last two years the Santees have made but little progress in the English language, and, under the present system of instruction, I see no chance for them to become sufficiently familiar with the language to enable them to conduct business for themselves satisfactorily, or to become as useful citizens as they are capable of becoming. Great pains have been taken to teach them their own language, which enables them to send missionaries to other tribes of Sioux. While this may be entirely right for mission schools, I think it would be to the interest of Government, and I know it would be for these Indians, to establish a school here, the main object of which shall be to prepare them to take their places in enlightened and refined society. As long as they are confined to their own language they will be Indians, but when made familiar with the English, I have no doubt many of them will become valuable citizens.

Judging from the advancement these Indians have made in the last two years, I am of the opinion that, if they are furnished with cows, oxen, and plows, and it is found that their land will produce good crops of wheat and corn, the day is not far distant when they will no longer be dependent on Government for supplies.

Thy brother,

ASA M. JANNEY,
United States Indian Agent.

SAMUEL M. JANNEY,
Superintendent of Indian Affairs.

No. 52.

SANTEE AGENCY, *Ninthmonth* 11, 1871.

RESPECTED FRIEND: The time having arrived to send in my annual report, I respectfully submit the following:

I took charge of the agency on the 22d of Seventhmonth, 1871. I found things generally in a prosperous condition. The brief time that I have been here previous to making this report must necessarily preclude me from saying much about my own share of the duties of the past year, for the principal part of which I refer thee to the report of the former agent, A. M. Janney. The season has been a very favorable one, there having been plenty of rain for the maturing of their crops, which has very much encouraged the Indians in making extra exertions in preparing more ground for planting another season. For the statistical account of their crops, I refer thee to the farmer's report.

The Indians are moving out on their claims as fast as their houses can be built. The past month there have been built one frame and nine log houses, a large proportion of the work being done by the Indians.

The mission schools are in a prosperous condition. I send the report of A. L. Riggs, missionary of the American Board of Foreign Missions. S. D. Hinman, of the Episcopal mission, not being at home, accounts for the absence of his report. The statistics are filled up by his teachers. Although these mission schools are doing a good service in educating the youth, yet in my opinion there is a branch of education they cannot reach, and which only can be filled by an industrial school, where a practical education can be given, including all the domestic industries belonging to civilized life. We have had for the last two months a small school of the kind conducted by private enterprise, the funds being furnished by the Society of Friends, which has proved an entire success. It is to me a matter of surprise to see how readily the girls learn to sew, and some of them to cut out garments.

Respectfully, thy friend,

JOSEPH WEBSTER,
United States Indian Agent.

No. 53.

MISSION OF AMERICAN BOARD,
Santee Agency, September 1, 1871.

DEAR SIR: During the year now past we have finished our permanent mission buildings, which were in process of erection a year ago. These are a school-house, which we also use for a chapel, and a dwelling-house. Our school-house is 26 by 50 in its main part, and is now well provided with recitation-rooms, wardrobes, blackboards, maps, books, &c. It has desk accommodation for 80, and can seat 100 in school. By the use of chairs, we can accommodate 200 at meeting.

Being so occupied with building, we did not have any fall term of school. During the winter term of thirteen weeks there were enrolled 111, with an average attendance of 69. In the spring term of eight weeks, 67 attended, with an average of 34. The whole number attending during the year was 115; of these 31 were boys, 29 girls, 37 young men, and 18 young women. The young men and women attended chiefly in the winter. Thirteen of these young men came from other parts; most of them were from the Sioux River colony. Two were Brulé

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Titons and one a Blackfoot. As those from the Sioux River colony had none of the benefits of the United States annuities, they were obliged to provide their own outfit by hunting and trapping during the autumn.

It became necessary to furnish these young men from a distance with some sort of home, and I opened a boarding-hall for them, remodeling some of our old mission buildings for the purpose. Your predecessor allowed them to draw rations, which I supplemented by such supplies as their health or necessities required. I would here ask the continuance of the same favor to those attending the coming winter.

Year by year, as our work progresses, we are enabled to make the grade of our studies higher. This last year I have begun to introduce the studies of geometry and grammar. The great difficulty in taking up new branches is the lack of text-books, and, what is worse, the lack of terms with the proper and definite scientific meanings. These have to be worked out. As the great end of our work is to train up teachers from the people and for the people, we try to train our scholars in the principles of things and in the power of thought. We, therefore, use the native language as our medium of instruction, and, in our teaching of English, allow them to go no faster than they understand. Our past success is seen in the number of men now at work as teachers and preachers; not only those in connection with our mission, but almost all those in the employ of the Episcopal mission as well.

Having a small printing-press at this station, last winter Mr. Pond, with the assistance of Mr. Eli Abraham, an Indian, printed an English-Dakota vocabulary of 150 pages, and containing some 14,300 words. It is for use in our schools. Mr. Abraham afterward did the whole work on a primer in the Yankton dialect.

In regard to the church and congregation connected with this mission, I have one thing worthy of mention. Though small in itself, circumstances give it importance. Any one who stops to consider a moment will perceive that the great danger before a people like this, fed and clothed by the Government, and the recipient of unnumbered private charities, is beggary. By continued dependence they lose independence, and even the desire for self-help. The result of help is helplessness, unless there are strong counteracting influences. Feeling thus, we proposed the taking up of a weekly collection in the church for the relief of the poor and sick, to be dispensed by men chosen by themselves. There was much opposition to it on the ground of the poverty of all—all needing too much to give. But, believing it to be in accord with scripture and with the principles of a true political economy, the plan was pressed to adoption, and the results are most gratifying. The sum of $44 47 has been collected by them in penny contributions since last January. The congregation are now heartily in favor of it. They feel that they can help themselves. And I believe also that they will appreciate better the charities from abroad.

In regard to the general social condition of this people, I cannot forbear calling your attention to the evident increase of licentiousness among them. Not that they are given to this vice as much as many other tribes, but there is a falling back from the point they had attained. This may be accounted for in several ways. It is doubtless the natural tendency of material prosperity to promote physical indulgence. Though you find them poorly enough off, they are rich in comparison to what they were when they first came on to the Missouri. They were then, and for some time afterward, also under the control of a powerful religious sentiment, which pervaded the whole community. The circumstances of the time, incident to their long imprisonment and many privations, favored this. But when these circumstances changed, all these who had not the root of the matter in them naturally fell back to their old thoughts and ways. Allow me therefore to ask your special consideration of the proper relation of the civil authority to the repression of this vice. While it is true that virtue must be a principle implanted in the heart, and therefore we should use every moral means in our power to foster it, using religious and physical instruction, consistent example, and loving Christian rebuke if need be, still it is true also that government is ordained of God for a terror to the transgressor and a protector of the virtuous and innocent. And those who sin often pass the point where neither entreaty nor rebuke can reach them. Both their own salvation and the safety of those they may yet lead astray call for the exercise of some wholesome force to arrest them in their course. Be assured we are doing all that we can to stem this tide of evil, but, for the lack of civil law, with its penalties and protection, our religious efforts are sadly crippled.

Yours, respectfully,

ALFRED A. RIGGS,
Missionary of the American Board and Superintendent of Santee Normal Training-School.

JOSEPH WEBSTER,
United States Indian Agent.

No. 54.

OMAHA AGENCY, NEBRASKA,
Eighthmonth 21, 1871.

RESPECTED FRIEND: The following annual report of the affairs of this agency is herewith submitted:

During the past year the hopes heretofore cherished in relation to the capacity and inclination of these Indians to engage in agricultural pursuits, and to adopt the habits of civilized life, have been more than realized. A steady advance in the direction indicated has been observable throughout the year. Especially has the disposition to labor in the field been manifested in striking contrast with their former slothfulness. This fact has been observed and commented upon by most of those who have visited the agency. Their tendency to nomadic habits seems to have been totally abandoned, and few of them are now inclined to leave their reservation, unless when called away by special business; in such cases they request a pass from their agent.

A lively interest is manifested among them upon the subject of education. Three schools, two of which have been established within the past year, have been well attended. These are all day-schools. The progress of the children in study has been highly encouraging and satisfactory. Through the liberality of Friends of Indiana yearly meeting, who exercise a special supervision over the affairs of this agency, nearly all the school-children, and many aged and infirm persons, have been comfortably clothed and furnished with other needed supplies. Reference is invited to the accompanying reports of the school-teachers upon this deeply interesting engagement, the successful prosecution of which is so essential to the future prosperity of these people.

The subject of finances seems to be the principal, if not the only, source of embarrassment or discouragement. The earnest appeal made to Congress at its recent session, by the chiefs on behalf of the tribe,

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and unanimously sanctioned by the Indians, to provide for the enactment of a law authorizing the sale of 50,000 acres of the most western portion of their reservation for their benefit, was rejected, for the reason, it is alleged, that the bill submitted to Congress embraced other subjects not sufficiently matured for its favorable action. The Indians are thus left almost wholly destitute of available resources for purposes of general improvement—such as building houses on the farms recently allotted to them in severalty, and providing teams, agricultural implements, seeds, &c., to enable them to engage in farming pursuits with profit and success. On this account the building of houses by the Indian carpenters, engaged in during the past year with so much interest and success, as well as many other improvements on the reservation, are now necessarily suspended for want of funds; and fears are entertained that the Indians may relapse into their former habits of indolence and improvidence, and thus become a burden to the Government and a discredit to the humane policy it has so wisely inaugurated. For this cause I most earnestly desire and request that Congress, at its approaching session, will, at an early day, favorably consider the reasonable and earnest prayer of these people to provide for the sale of so much of their surplus lands as will enable those placed in charge of them to proceed vigorously with the work of civilization and improvement so long urged upon them by the Government.

FARMING OPERATIONS.

The growing interest of the Indians in the products of the soil has been exemplified, during the present season, in the marked improvement in the cultivation of their crops compared with former years. Notwithstanding a protracted drought throughout the summer, and still prevailing here, it is conceded that the crops this year are the best and most abundant ever raised upon this reservation. The Indians will have a large surplus of corn for sale, and wheat enough to supply their wants during a large proportion of the coming year; potatoes, beans, squashes, and other garden vegetables are also quite plentiful. Nearly all of the Indians have built substantial granaries for storing their corn, instead of burying it in the ground, as was their former custom, where a large proportion of it was generally damaged and unfit for use. Many of them have been engaged during the summer in plowing and opening farms on their individual allotments of land, and all seem anxious to be settled in their respective homes. Farm labor is now performed almost exclusively by Indian men, the females being thus relieved from the oppressive drudgery hitherto required of them.

BUILDINGS AND IMPROVEMENTS.

From five to ten Indian carpenters have been engaged since last report in building and various other improvements on the reservation, until these operations were necessarily suspended for want of funds. Six comfortable and substantial frame cottages for the Indians, each with five rooms and a neat piazza in front, have been built on their several allotments; also a large double house, with ten rooms, for the accommodation of teachers, and a commodious school-house, besides building several bridges, a large ferry-boat, and more than twenty sleds for hauling logs, &c. These are among the results of the labor of these Indian apprentices. The rapid advances made by them in knowledge of the mechanic arts are very encouraging and gratifying.

STOCK AND FARMING IMPLEMENTS.

There has been a considerable increase in the number of young cattle owned by the Indians since last report. They are ever on the alert for breaking a pair of young oxen whenever they arrive at a suitable age, and are becoming quite skillful in the management of their ox-teams. Occasionally they exchange their ponies for young cattle, which is a step in the right direction. One grain-reaper and one new mower have been added to the stock of farming implements since last year; but the want of a full supply of plows, wagons, harness, and other appliances for conducting farming operations successfully is still felt to be a source of discouragement.

EDUCATIONAL.

The efforts directed toward the improvement of the mental and moral condition of the Omaha Indian children during the past year have been crowned with eminent success. The desire for acquiring knowledge seems to be the most prominent inducement for the very regular attendance of the children, added to the encouragement they continually receive from their parents. As an evidence of the interest felt by the Indians in the subject of the education of their children, I may notice the fact that many of the parents moved their tents to a position near the school-houses, so as to afford greater facilities for their regular attendance, a concession rarely to be met with among Indians. The institution of Firstday (or Sunday) schools has also been found quite beneficial; and recently sewing-schools for the instruction of girls, and arrangements for teaching Indian women to cut out and make up garments, have been added to their advantages. Still there is a great need felt for the establishment of an industrial school for the benefit of both sexes, though the want of funds is painfully felt to preclude all hope in this direction at present.

CONCLUDING REMARKS.

A residence of more than two years among these people, and my opportunities for free intercourse with Indians of various other tribes, fully confirm me in the belief that the Indians, as a class, are tractable, and easily governed by a system of uniform kindness and justice, coupled with resolute firmness in the right on the part of those appointed to manage their affairs. The reverse is certainly exceptional. When once the full confidence of an Indian is gained, the victory is won.

The question as to the capacity of these people to become elevated to the plane of civilization and enlightenment, as well as self-supporting, at no distant day, and not only to receive intellectual culture with facility, but to become imbued with the divine influences of Christianity, now remains no longer a problem. To promote these humane and charitable objects needs only the fostering hand of the Government, and the honest and earnest labors of those delegated to watch over their interests; and surely a people to whom this great and flourishing Republic is so largely indebted for the prosperity and happiness of its teeming millions can justly lay claim not only to the kindness and sympathy of the Government, but to the adoption of a liberal and extended policy on their behalf.

Very respectfully, thy friend,

E. PAINTER,
United States Indian Agent for the Omahas.

SAMUEL M. JANNEY,
Superintendent Indian Affairs, Omaha, Nebraska.

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No. 55.

OMAHA AGENCY,
Eighthmonth 21, 1871.

RESPECTED FRIEND: We take pleasure in reporting of the favorable condition of our schools during the past year. Most of the scholars had never attended school, and but few could understand or speak our language. Whole number of pupils enrolled 74; of this number 51 were males and 23 females, with an average daily attendance of 50. The branches taught were orthography, reading, writing, arithmetic, and geography. We think they are apt to learn, and that their ability to acquire knowledge will lose nothing by comparison with white children. Most of them are deeply interested, and great pleasure is manifested by the parents in their progress. They will spend hours with us in the school-room, and by their animated countenances show what interest they take in the readiness with which the children answer questions.

Our first endeavors were to make the school-room attractive, and we labored earnestly to have them feel how greatly it was to their advantage to attend regularly. Before the admission of the scholars we exacted promises from the parents to send them all the time, if possible. Generally they complied with our wishes, but in a few cases they grew careless, and we sent the children away, considering them a disadvantage to the schools. Soon the parents would come and inquire the cause of dismissal, thus giving us an opportunity to explain to them how we felt upon the subject.

They have been well clothed during the time, mainly by the Friends of Indiana yearly meeting, and there is great improvement in their cleanliness and general appearance. The greatest obstacle in the way of educating these people is their great reluctance to practice speaking our language even after they understand it. They are timid and sensitive, afraid of using it incorrectly. One thing particularly noted by us is their uniform kindness to each other; we never taught among any class of people where unpleasant differences so seldom occurred.

We feel deeply interested in the advancement of the children, realizing as we do that the ultimate success of the Indians, as a people, depends largely upon the true elevation and education of the young.

Very respectfully, thy friends,

THEODORE T. GILLINGHAM.
ELIZABETH H. GILLINGHAM.

E. PAINTER,
United States Indian Agent.

No. 56.

OMAHA AGENCY, NEBRASKA,
August 24, 1871.

RESPECTED AND KIND SIR: I herewith submit my annual report respecting the school under my charge. Since the establishment of the day-school at this place considerable interest continues to be manifested by the Indians in the education of their children, though the average attendance has fallen somewhat short of what I would desire, owing, in part, to inclement weather and the distance the children have to come to school.

A vacation of two months has been allowed, commencing July 1. This embraces the time when the Indians are away on the hunt. The progress of the Indian children in their studies has been quite creditable to them as well as encouraging to their teacher. The whole number of pupils enrolled was 70, though quite a number of these were in attendance only a few days—boys 33, girls 37; average attendance, 10. The majority of these children read and speak the English language very readily, and some are well advanced in writing, drawing, and arithmetic, while a few have made good progress in geography and grammar. Nearly all acquire the art of writing with great facility. Altogether the progress in learning during the past year has been encouraging and commendable.

Very respectfully,

JOEL WARNER, *Teacher.*

EDWARD PAINTER,
United States Indian Agent.

No. 57.

WINNEBAGO AGENCY, NEBRASKA,
Ninthmonth 23, 1872.

RESPECTED FRIEND: In making this, my third annual report of affairs at this agency, it gives me pleasure to be able to say that the Indians are in a much better condition than they were one year ago; they are more orderly and contented, and exhibit more of a disposition to work for themselves. Their crops are comparatively good, and the general health of the tribe has been excellent. As will be seen by the report of Dr. William Savery, accompanying this, there has been no epidemic or contagious disease of a serious nature, and comparatively few deaths from consumption and scrofula, the prevailing diseases of the tribe. The appropriate remarks of the doctor as to the importance of having a hospital or infirmary erected where the sick can be properly cared for, &c., are heartily indorsed by me, and I doubt whether a more humane and charitable appropriation of a few thousands of dollars could be made than for the endowment of such an institution.

Owing to a combination of favorable circumstances there has been an increase in this tribe of sixty persons during the past year, about half of which was natural, and the balance, who came principally from Wisconsin, and were probably attracted here by the favorable reports of their relatives, after avowing their intention to remain, were adopted into the tribe.

Among the improvements made on the reservation since my last annual report might be enumerated the following, namely: The erection of seven frame houses, four of which are not yet completed; five log-houses; thoroughly repairing three school houses, and furnishing them with the most approved style of desks, &c.; establishing a new saw-mill in the timber, where it will be of great service in getting out fencing material and lumber for houses; constructing eight miles of wire-fence, principally around small pieces of breaking on individual claims; breaking four acres of prairie on each of eighty allotments; making over one hundred claims that now have breaking on. All of the carpenter-work has been performed by Indian labor. I have also pur-

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chased and distributed to the Indians about 45 cook-stoves, 25 wagons and sets of harness, 50 plows, &c.

The principal crops grown the present season consisted of wheat, oats, corn, and potatoes; of the former 3,500 bushels were raised on about 400 acres; the small yield was owing to the extreme drought of the early spring. About 800 bushels of oats were harvested from 30 acres. The corn on about 500 acres promises a yield of 15,000 bushels; and of the potatoes planted by Indians, in many small patches, it is difficult to form an estimate, but I believe it safe to say that they will have 1,000 bushels in all.

The number of cows owned by the tribe has slightly diminished during the year, from the fact that many to whom they were issued were unable to appreciate their value, and it was impossible for me to prevent such from slaughtering and selling them, although they had all promised to keep and provide for their stock in case it was issued to them. There are a great many hogs and chickens raised by the Indians, nearly every family having a few of each.

At the end of the first quarter, 1871, the first annual election was held for twelve chiefs, in compliance with an agreement of the tribe at a general council held a few months before, when it was decided to pay the chiefs a fixed salary out of the tribal funds. Without giving the details of the election, I will merely say that it was conducted in an orderly manner and resulted in the selection of men who were mostly suitable for the position.

Some excitement was raised a few weeks since by a few half-breed Winnebagoes from Minnesota, who had recently received their proportion of the funds of the tribe, amounting to something over $800 each, at least one-third of which I learn was given to politicians, who claimed to have secured the passage by Congress of the law naturalizing and allowing them their dues. When some of the half-breeds here ascertained from them with what ease they came in possession of such large sums of money, they, too, were anxious to draw their share of the tribal funds. Most of the tribe, however, believe that they are not yet prepared to get along without Government assistance; and they do not wish any of their number naturalized until a majority are ready; then they would like all to be made citizens. The reason they assign for this is that, in case a part are paid off, some of them will soon squander their money, and then fall back on the tribe for support, as a few who were naturalized in Minnesota seem already to have done.

Before being made citizens, the chiefs would prefer that the tribe should become self-supporting. To effect this, they desire to draw about $100,000 from the funds returned to them for the expense of their removal from Minnesota, which, in their petition, they asked should be applied for immediate improvements. This they wish used for building houses, purchasing teams, improving their allotments, and some are anxious for an industrial school, than for which, in my judgment, no better disposition of a portion of their money could be made.

The schools, three in number, have been well supported during most of the year, about 250 scholars having been in attendance. The progress of these in learning has been rapid, as will be seen by the accompanying report of John S. White, in addition to whom four native and one white teacher have been employed. We have been greatly assisted in keeping up an interest in the schools, and in giving to the scholars a comfortable and presentable appearance, by the liberal contributions of clothing, &c., from the members of the New York yearly meeting of

Friends, amounting in all to about 3,000 garments, valued at $4,000. Besides these, they have donated $100 in cash for the purchase of food, &c., for the sick.

Very respectfully, thy friend,

HOWARD WHITE,
United States Indian Agent.

SAMUEL M. JANNEY,
Superintendent Indian Affairs.

No. 58.

WINNEBAGO AGENCY, NEBRASKA,
Eighthmonth 1, 1871.

DEAR COUSIN: It gives me great pleasure to be able to make the following report of the Winnebago Indian school that has been under my charge:

Much has been done to elevate our school system during the past year. Our school-houses, three in number, have all been recently cleaned, painted, and furnished with excellent furniture; so that now they present an appearance that will compare favorably with any public school in the country. This has the desired effect in making their hours spent in school the pleasantest part of the day. Regular attendance is hereby secured, and cleanliness, that essential appendage to civilization, is now an unquestionable virtue among them. Only with material in this condition may we expect success. Their swarthy countenances are the only reminder to us now that we are in an Indian school. Their native dress has long since been discarded, and is superseded by an excellent fabric of plain construction, that is bountifully supplied to them by the New York Friends, who have charge of this reservation. Shoes and stockings take the place of moccasins, and, on the whole, a neater dressed and better disposed assembly is hard to be found, either in their games around the school-house or at the desk, where every manifestation for knowledge is exhibited. Their principal studies comprise reading, writing, orthography, geography, and arithmetic, together with object lessons in most everything. The latter system we deem the most effectual. I would suggest that a manual-labor school be instituted on this reservation, as it is greatly needed. It would form an excellent terminus in the educational department here, and would do more toward crowning our efforts with success than any one thing. I recommend it strongly, and hope it will soon be accomplished. In the education of these Winnebago children, to which my whole attention of late has been directed, I can say that I feel encouraged.

Very respectfully, thy cousin,

JOHN S. WHITE,
Teacher.

HOWARD WHITE,
United States Indian Agent.

No. 59.

PAWNEE AGENCY, GENOA, NEBRASKA,
Ninthmonth 8, 1871.

ESTEEMED FRIEND: In compliance with the regulations of the

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Indian Department, I take pleasure in submitting this, my third annual report.

During the past year the grist-mill has been altered so as to run by water-power instead of steam as before, and in other respects it is very much improved, so I consider it as good as new. The funds used for making these improvements, and also for digging race and building dam, were furnished by the Indians; most of the labor in digging race and building the dam, and also a large proportion in altering the mill, was done by the Indians. The work has so far progressed that we contemplate starting the mill at an early day.

Our new school-house has been erected, 20 by 50 feet, with three rooms in the rear for a small Indian family to have charge of the house, and provide food for the scholars at noon if deemed necessary, leaving a school room 19 by 30 feet, which will accommodate about 60 scholars comfortably; a teacher is engaged and will open school in a few days. Clothing sufficient to clothe the children attending this school has been supplied, principally by Friends of Baltimore yearly meeting, and by some who are not members of our religious society. Other clothing, medicine, and money, and other things, amounting in the aggregate to over $2,000, have been furnished during the past year by the above-named parties.

Two double-framed dwelling-houses have been erected for the accommodation of the Indians who have been educated at the school; and two families are now occupying one of them, and the other will be occupied by two other families in the course of this month.

A farm-house is in course of construction, 32 by 40 feet, two stories and an attic, with a back building for a kitchen, one and one-half story, which will afford additional facilities for educating our boys and qualifying them for farmers.

Improvements have been continued both inside and around Pawnee manual-labor school building as the funds could be spared for that purpose, and the scholars have aided materially in the work.

On the 7th of the Fourthmonth last, during a very high wind, two of the dwelling-houses at this agency, occupied by Barclay Jones, miller, and J. D. Brewer, millwright, were destroyed by a prairie fire; although we thought ample provision had been made to guard against it.

For an account of the Pawnee manual-labor school I refer to the report of the principal, E. G. Platt, and will state that most of the vacancies referred to in her report occurred a short time before the close of the last term, and as the Indians have been out on the summer hunt I have had no opportunity to supply their places as yet, but intend to soon. The deportment of the children and the rapid progress they make in their studies has afforded me great satisfaction; and the industry and devotion to duty and the best interest of the children by the teachers and all other employés at the school, is worthy of my higest commendation.

I regret the necessity of again reporting a deficiency in our crops; owing to drought and other causes, the wheat was very poor, and the oats the farmer did not consider worth gathering, yet the school has been abundantly supplied with potatoes and a variety of other vegetables during the summer, and we have enough on hand to supply them until another crop can be raised, all the product of their own labor under the direction of the teacher of out-door work.

The Indians have returned from their summer hunt, which they report as very successful and not having met with the Sioux or in any way got in difficulty with any one, and say they have a large crop of

corn and vegetables, and acknowledge the blessings of God in those respects.

They appropriated from their last year's annuity $7,000 for applying water-power to the mill and the purchase of wagons, harness, agricultural implements and machinery, and to aid them in agricultural pursuits, all of which has been expended for those purposes. They put up quite a large amount of hay last season, the first they had done in that way; and many of them cut up their corn-fodder and stored it away for winter use.

Most of them seem to be impressed with the necessity of providing their food by other means than by the hunt, and are aware that they cannot depend upon it much longer for any part of their supplies, and are anxious to be located on small farms with houses to live in.

Six hundred 10-acre lots have already been surveyed by their request, but owing to the continued raids by the Sioux they do not consider it safe for them to be scattered on farms; five of their number, three women and two boys from eighteen to nineteen years old, have been killed by the Sioux near the Pawnee Village, as they were going to the timber for wood; the boys were two of our elder and most promising young men educated at the Pawnee Manual-Labor School, but we have the satisfaction of believing they were prepared for the sad change.

Two of the mules they had with them were shot, and one stolen and carried off by the Sioux of the Whetstone agency, as I am informed by their agent, J. M. Washburn, and some of the guilty parties are known to him. I earnestly desire the co-operation of the proper authorities to secure indemnity of them for losses sustained by the Pawnees, and some security for their lives in the future.

The practice of sending out war parties for plunder and scalps has been abandoned by the Pawnees, and I require them to return all property found in their possession belonging to other parties.

I deem it my duty again to call thy attention to the third article of the treaty of the 24th of September, 1857, in relation to the schools, which provides that all Pawnee children between the ages of seven and eighteen years shall be provided with facilities for attending school at least three months in each year. This part of the treaty has never been fulfilled on the part of the Government, and I earnestly desire and recommend that the funds necessary be furnished the agent in charge here to enable him to fulfill treaty stipulations with them. The fact that it is due them is a reason sufficient that it should be provided; but there are other reasons, some of which I will briefly state, viz: It will provide them just the aid they most need, to promote their education, civilization, and Christianization; they have never been hostile to the Government, but have always, when they have been called upon, responded by furnishing all the volunteers for the Army the Government has desired them to with great promptness. With the earnest hope that my superior officers will bring this matter to the notice of the next Congress, I leave it in their hands.

No report has been received from the farmer except the statistics of farming I have sent thee.

Very respectfully, thy friend,

JACOB M. TROTH,
United States Indian Agent.

To SAMUEL M. JANNEY,
Superintendent of Indian Affairs, Omaha.

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No. 60.

PAWNEE RESERVATION,
September 6, 1871.

SIR: In compliance with your request, I would respectfully submit the following report:

While as a school we have had varied experiences during the past year, yet, through the blessing of our common Father, we are to-day in a prosperous condition. There is connected with the school a corps of instructors, consisting of one gentleman and eight ladies. The gentleman, Mr. Tracy Matlock, has charge of the larger boys when out of the school-room, and directs their labor. He also acts as steward for the institution. Misses Sallie E. Loyd and Ella Walton have charge of the school-rooms, Miss Geraldine Dickson acts as matron, Miss Mary L. Barnes as housekeeper, Misses Ann Gover and E. C. Redfield have charge of its sewing-room, and Miss Nattie Washburn of girls' sitting-room, also acting as nurse, while your reporter, as principal, oversees the establishment generally.

Of the 80 scholars connected with us at the time of our last report, one was a day-scholar, and attendance has been discontinued; five have been married and are now living in their own homes, two were killed by the Sioux, two died of chronic diseases, and one of an epidemic. Of the 69 remaining, one is apprenticed as blacksmith, one as tinsmith, and four are farm-laborers, leaving 63 in daily attendance on school exercises.

We are trusting it will be your pleasure to call for a fresh recruit from the village, that we may have under our charge all that our house will accommodate.

The progress of the children in their studies the past year, as in years before, has been encouraging to us, though it is a work which requires an unlimited amount of patience and perseverance. Every child, as formerly, is required to perform a certain amount of labor each day. The boys, under the skillful direction of Mr. Matlock, have cultivated several acres of land, thus supplying us with an abundance of vegetables for the table, a luxury we have never before, as a school, enjoyed, though our lands are so fertile. The girls are becoming skillful cooks, laundresses, housekeepers, and seamstresses under the kindly and watchful direction of those who instruct them; and as we visit those who have gone out from us, and witness their effective efforts at housewifery when undirected, we go forward rejoicingly in our work.

Various improvements in and around our building have been designed during the year, and are completed or are in a process of completion; but as our motto is "onward," these are only incentives to further progress. Our partially-constructed fence around the house begets a strong desire to see it completed, and the yard prepared for walks, turf, shade-trees, and flowers.

Our newly-mounted eave-troughs suggest the necessity of two capacious cisterns, that we may have an abundant supply of soft water for the cleansing of the outer man. The erection of hay-ricks near us speaks of cows and draught animals unhoused, and without even an inclosure to prevent their straying in a pasture fenced by the stooping sky; and also renews the oft-expressed wish to hear again the familiar voice of the barn-yard fowl, the joy of which has always been forbidden us here because they cannot be safe without proper buildings for their accommodation.

Believing, could these improvements be added to those it has already been your pleasure to perfect for us, it would tend to the higher culture of those we have in charge, they are suggested for your consideration.

Trusting this report may be approved by you, I am, sir, respectfully yours,

ELVIRA G. PLATT,
Principal Pawnee Manual-Labor School.

Major J. M. TROTH,
United States Army, Agent.

No. 61.

OTOE AGENCY, NEBRASKA,
Ninthmonth 18, 1871.

RESPECTED FRIEND: Herewith is submitted my annual report of affairs within this agency for the year just closed.

The sanitary condition of the Otoes and Missourias has undergone a decided improvement since last report, but it is still far from what is desirable. A female physician, whom the Society of Friends have employed, devotes her attention to their ailments; and a sanitary fund, furnished by the same society, supplies the sick with needful food and medicines.

An increased interest in farming is evidenced in the care which they have bestowed on their crops, as well as in their extent and variety. Corn, wheat, potatoes, beans, pumpkins, and melons have been grown; and all, with the exception of wheat, have rewarded their efforts. The latter crop, of which they had sown nearly one hundred and forty acres, was ruined by an insect, and its almost total loss has proved as discouraging as it is disappointing.

From an area of about 400 acres, they will probably gather not far from 12,000 bushels of corn, and I would estimate the yield of their potato crop at 1,000 bushels. New land has been broken, but not to a great extent, owing to a scarcity of teams.

Our school is in a condition which bespeaks efficiency in its teachers, as well as satisfactory material in its pupils. It is conducted by a principal and assistant, the former being employed by the Government, and paid from the tribe's annuity, while the latter is supported by Mary D. Brown, a member of the Society of Friends. For particulars concerning the management and progress of the school I refer to the accompanying report of its principal.

In civilizing the Indians within this agency the abolition of their village system will be a most important step. Already more than a score of village families have settled on claims of land, and many others contemplate doing so. Ten frame houses have been erected, nearly a thousand saw-logs have been cut, and a spirit of progress has been awakened which must point the way to civilization.

The want of ox-teams has proved a serious hinderance, and has prevented a majority of our leading Indians from drawing their logs to the saw-mill.

The services of a carpenter, whom the Society of Friends have employed, are of great benefit to the tribe. The dwellings that have been completed are occupied and their comforts appreciated. Chairs, bedsteads, and tables have been distributed among them through the liberality of a member of the Society of Friends; and many families have commenced raising swine and poultry.

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During the past year the agency saw-mill has been run without special employés, and chiefly by Indian labor, at little expense.

In a previous report I have recommended the sale of a portion of this reservation, and the lapse of time has only increased the urgency of such a measure. From the sale of 80,000 acres, at their marketable value, the means wherewith to civilize may be derived, and I again recommend such a sale.

The Otoes continue opposed to the survey and allotment in severalty of their land; and the cause for their opposition is to be found in the frauds which followed an allotment on the half-breed reservation, through which many of them were victimized; but a progression of ideas is already leading them toward acquiescence in such a measure.

Although unprincipled white men have rendered it no difficult task for these Indians to procure liquor, their general conduct during the year has been orderly, and very few cases of intoxication have occurred. The scarcity of game has weakened their dependence on the chase. A buffalo-hunt, which was had during the summer by a portion of the tribe, procured a supply of meat and skins. But the rapid settlement of the country, and the consequent disappearance of large game, is enabling them to realize the necessity of reliance on agriculture. Indian aid associations within the Society of Friends have labored faithfully and effectually in providing clothing and other comforts for the Indians of this tribe. Men, women, and children have received garments; the school has been furnished with books, charts, and pictures; garden seeds have been abundantly distributed; food has been supplied for the sick; and, in short, the tribe is indebted to their Christian benevolence for much that materially influences their happiness as well as their gradual elevation.

The evil influences which Indian traders have exerted in supplying these people with superfluities at exorbitant prices are counteracted by the establishment of a trading-house on a new basis. Indian goods, such as beads, paints, and stroudings are nearly all excluded, while necessary and useful commodities are obtained by the Indians on credit at cash prices. The profits of the concern, after deducting all necessary expenses and six per cent. on the capital invested, are designed for beneficiary purposes among the Indians.

Very respectfully, thy friend,

ALBERT L. GREEN,
United States Indian Agent.

S. M. JANNEY,
Superintendent Indian Affairs, Omaha, Nebraska.

No. 62.

GREAT NEMAHA AGENCY,
Nohart, Nebraska, Eighthmonth 21, 1871.

RESPECTED FRIEND: In compliance with the regulations of the Indian Department, I herewith submit my third annual report relative to affairs within this agency.

During the year that has elapsed since the date of my last report the condition of the Indians under my care has been gradually improving, their sanitary condition and general health has been more satisfactory than heretofore, and they have been exempt from epidemics and contagious diseases.

Intemperance, which was once a ruling vice, has been less prevalent, and their general conduct has consequently been more satisfactory than during previous years.

THE IOWAS

are evincing an interest in agriculture and building houses, which is truly gratifying. Individuals who have spent their lives in wretched lodges are now anxious to have houses erected, and contribute thereto by drawing logs and other material. Four new houses have been built and many dilapidated ones thoroughly repaired. Heretofore it has been customary with these people to live in tents during the winter season, but having furnished many of them with stoves they will have no excuse for doing so hereafter.

A growing interest in agriculture is attested by a general enlargement of their farms. Crops of corn, potatoes, and beans, have been successfully and profitably raised. Wheat, which some of them attempted to raise for the first time, was a failure, being ruined by the chinch-bug.

The stock belonging to this tribe is generally well cared for, and in good condition; an abundance of excellent hay has been cured and shelter provided for winter. The number of ponies and horses owned by them is about 75, they have also 60 head of horned cattle, half of which are work-oxen.

Milk cows have been furnished to many through the liberality of a member of the Society of Friends, he advancing money for their purchase, and waiting two years for reimbursement from the Indians of their first cost. Swine and poultry have been raised by a majority of families, and many have shown an interest in growing garden vegetables.

By reference to the accompanying teacher's report, it will be seen that the educational facilities of the tribe have been greatly advanced by the establishment of an industrial or orphan home. The number of children thus provided for is limited to 14, by a scarcity of funds applicable for the support of the institution; of these the majority are orphans, and all are bright, promising children.

SACS AND FOXES OF MISSOURI.

This tribe is located on a reservation of 16,000 acres, and their principal settlement is six miles distant from the agency buildings; owing to their having no government employés among them, their progress toward civilization has been less rapid than that of the Iowas, but it affords me pleasure to notice that they are showing a disposition to improve.

Within the past year they have broken nearly 200 acres of prairie sod. Crops of corn, beans, and potatoes have been grown. They have no schools for their children, are living in miserable tents and bark-houses, with very few of the comforts or conveniences of life, and are feeling unsettled; they have two plans in view, one of which is to sell part of their land and to use the money to open a school, build houses, and improve the remaining part; the other is to sell the whole reservation and join their brethren, the Sacs and Foxes of Mississippi, in the Indian Territory. The latter, I think, would probably be the best, as they are connected both by blood and marriage, and speak the same language. But, one thing is certain, they will never agree to make arrangements or sign papers, in either case, elsewhere than at Washington. And I would earnestly recommend that, this winter, the sale of a part or the

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whole of their land, as they may hereafter determine, and that they be allowed to come to Washington to do their business, as they will not be satisfied or feel that it is done right any other way. And in case their land is sold, in order to secure the highest market value, I would recommend that it be sold here, in whole, half, or quarter sections, for cash, to the highest bidder.

From what has preceded it will be seen that the Iowas, and Sacs and Foxes of Missouri, have progressed as satisfactorily during the past year as circumstances could admit. The former having had opportunities and advantages which the latter had not, their improvement has consequently been more obvious and rapid.

By the liberality of the Society of Friends, the Indians within this agency have been supplied with comfortable clothing, and the wants of the sick and aged have been met with proper food and care, and from the same source the Indians last spring were supplied with seeds, fruit-trees, vines, &c., &c.

The trading-house established at this agency has been conducted during the past year in a manner resulting greatly to the advantage of the Indians. All goods of the character denominated "Indian goods" have been excluded, and, while only necessary and useful articles are placed within reach of the Indians, the prices correspond with the neighboring stores.

Experience has proved that an Indian trader can wield an influence for either good or evil to the Indians around him, and hence, in issuing licenses, care has been taken that a conscientious moral man should be the recipient of it.

Very respectfully, submitting the foregoing, I remain thy friend,

THOMAS LIGHTFOOT,
United States Indian Agent.

S. M. JANNEY,
Superintendent of Indian Affairs.

No. 63.

GREAT NEMAHA AGENCY, NEBRASKA,
Nohart, Ninthmonth 18, 1871.

ESTEEMED FRIEND: According to instructions I submit the following report of the Iowa Indian school under my care.

The number of pupils on list is 68—32 boys and 36 girls; the highest number present at any one time, 52. Our greatest trouble from the first has been the want of punctuality in observing the hour for opening school. Many of them living two or three miles distant, and keeping no note of time, the children come straggling in from 9 to 12 o'clock, making it impossible to class them to advantage, having to give lessons as they come in order to get round. But since the establishment of the "Industrial Home" there has been a decided improvement, and considerable emulation exists between the children of the "Home" and others as to who shall be at school first; also in the matter of dress and cleanliness, &c.; and we see that the influence of the "Home" will be for good on the school in general, as well as a great advantage to the children there cared for.

The progress made the past year has been satisfactory and encouraging. What they have learned they learned understandingly. Our

plan has been to not let them pass from a spelling, reading, or writing lesson until they understood the meaning of all words that could be interpreted or illustrated, the pictures discussed and explained. They are now rapidly acquiring the English language, understand nearly all we say, and many of them talk some, and could talk well if they would, but the peculiar trait of Indian character, of being averse to speaking English to strangers, obtains largely among the children as with the older portion, and retards their progress.

In spelling, writing, map and slate-work these children show much aptness and do well. In reading few of them do as well as they really might. Diffidence and want of confidence in their ability to pronounce the words properly induce a slow, hesitating manner, even when they know the lesson well. This is especially the case in the presence of strangers, and is as mortifying to them as it is embarrassing to the teacher.

These children are tractable, pleasant, and affectionate after we once get hold of them; and the possibility of their civilization, education, and culture I consider only a question of time and proper opportunity. I have several in my school who manifest a real fondness for books and study, and give evidence of generous, noble natures. For these especially I hope much, and trust ways will open by which they may be developed and their future cared for.

Our school closes at 3 o'clock, after which the girls sew for an hour or two. The patch-work is an unfailing object of interest; and it is a real pleasure to see their brown faces brighten as they sit chatting over their work. When new garments are to be made the women come and help, and show much quickness and skill in learning to put them together.

These children have been neatly and comfortably clad the entire year by the Friends of Philadelphia. Not a vestige of Indian costume—as blankets, leggings, strouds, paint, &c.—comes into our school-room. From the above-named source they are also supplied at noon with a lunch of crackers or fruit, as well as proper food and delicacies when sick.

Respectfully,

MARY B. LIGHTFOOT.

THOMAS LIGHTFOOT,
United States Indian Agent.

CENTRAL SUPERINTENDENCY.

No. 64.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS,
Lawrence, Kansas, Tenthmonth 5, 1871.

Hon. H. R. CLUM,
Acting Commissioner Indian Affairs:

The period having arrived for the presentation of my third annual report, I feel grateful that our efforts for the preservation of peace among all tribes of this superintendency during the year past have been blessed with a very large degree of success. I deeply regret that an exception to this has occurred in the case of the Kiowas, who have repeated their raids into Texas; but since the arrest and confinement of

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their leading chiefs, I have heard of no further depredations upon the people of that State.

The humane policy introduced by President Grant in the administration of Indian affairs is working well throughout this superintendency, although its beneficial results, in some instances, have been seriously crippled by want of promptness on the part of the Government in the fulfillment of some of its important duties, a notice of which will be taken in proper place. The confidence and friendship of the Indians have, very generally, been secured, although, in some instances, it has been very difficult to reconcile them to the slow process pursued by the Government in the execution of its obligations to them. I would respectfully refer to the accompanying reports of the several agents for an exhibition in detail of the condition of the several tribes in this superintendency.

THE KICKAPOOS.

These Indians have continued to make commendable progress in the cultivation and improvement of their farms, and in education. Hereafter, nearly all their children, of a proper age, will be provided for at their new mission and industrial school. The report of Agent Miles, and of the teachers of his agency, are indicative of good management. The Kickapoos are well satisfied with their present home, but they look favorably toward joining their brethren, now in Mexico, in selecting a new reservation in the Indian Territory, provided the removal of the latter can be satisfactorily effected. The chief obstacle to such removal, as stated in the special report of Agent Miles, is the strong opposition thereto of the citizens of Mexico, who hire these Indians to steal the property of the people of Texas. There is abundant evidence that in much of the raiding into that State the Mexicans are the principal actors, leading and instigating the Indians of the Kickapoo, Kiowa, and Comanche tribes, as willing tools and accomplices in this wickedness. In the suppression of this evil it is important that our Government direct its efforts not merely to the Indians, but that it should demand of the Mexican government such a control of its own citizens as effectually to secure the peace and safety of our own people upon its borders.

THE POTTAWATOMIES.

This once powerful tribe has experienced great changes within the last three years. A large number have become citizens of the United States, and received their respective proportions of the tribal funds, as well as their allotments of land. A few of these have borne the change well, and are in a prosperous condition; but unfortunately a much larger proportion have retrograded into intemperance and poverty. The policy of allowing Indians to become citizens in the midst of white people is ruinous to the former, and should no longer be pursued. They are not usually able to withstand the corrupting influences which are thrown around them by designing and dishonest men, who cling to them like leeches, until they have possessed themselves of all their property, and then abandon them to the charge of public or private charity. The citizen Pottawatomies, in the spring of 1869, under direction of the Government, selected a new home, west of the Seminoles. In my last report I urged their speedy removal and settlement thereon, before they should squander, in intemperance and its kindred vices, the funds which they had just received. It is important to them that the Department take early action in the matter, and that their status as citizens,

and the treaty restrictions applying to their removal to the Indian Territory, be at once clearly elucidated and defined.

The remaining Pottawatomies, 350 in number, are twelve or fifteen miles from their agency, and have received no educational aid of any description. It is of prime necessity that their agent should reside among them, and that a school be opened for their children. I have deemed it my duty to instruct Agent Morris to take immediate steps for the erection of such buildings, on a moderate scale, as shall be necessary to inaugurate the above important measure. This is in accordance with the desire of the Indians, who do not in any degree favor propositions for their removal to the Indian Territory. Should their continuance in their present location not exceed three years, the expenditure of a sufficient amount for the above purpose will prove a great blessing to this hitherto much-neglected portion of the tribe.

THE KAWS.

While no very material change has occurred in the condition of this tribe, it will be observed by the report of Agent Stubbs that the mission school has been conducted with increasing usefulness, and that the agricultural operations have had a profitable return. These results are more favorable than could reasonably be expected, when we consider the oft-repeated disappointments, produced by delay in the sale of their lands, and their promised removal to a new home in the Territory. This delay, however, affords a prospective increase of the amount which they will ultimately receive when their lands shall be sold. It is much to be desired that when their removal shall be effected, they may not go as paupers, nor be dependent upon the uncertain provision of annual appropriations by Congress.

THE WYANDOTTS.

By the action of commissioners, to whom the classification of this tribe was committed, in accordance with the treaty of 1851, their number has been largely reduced, and the present fraction holding tribal authority are incapable of making advancement to a better condition. Having neither funds, credit, nor force, it is left to them to say whether their brethren, who were unconsciously and unwillingly made citizens, shall be reinstated as members of the tribe. These citizen Wyandotts, living upon the reservation, are much superior in educational and industrial attainments to those who thus far refuse their re-admission; and they would, if again connected with the tribe, soon lift it from the condition of poverty, ignorance, and demoralization into which it has been so unfortunately and fraudulently thrown.

The Wyandotts, Eastern Shawnees, and Senecas have hitherto had no educational advantages, and I have directed Agent Jones at once to erect the necessary buildings, on a moderate scale, for a boarding-school for the children of their tribes.

THE SHAWNEES.

The most of this tribe have removed to the Cherokee Nation, according to previous agreement. The Black Bob band are scattered in various directions, and are without permanent homes, while their fertile and exceedingly valuable lands near Kansas City are occupied by squatters, who, in violation of law, have settled upon them, and who pay neither

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rent to the owners nor tax to the State. These men have for years retained counsel at the seat of Government during sessions of Congress, whose efforts are directed towards securing such congressional action as shall authorize them to purchase said lands at $2 50 per acre; whereas, were said squatters removed, as they should have been long ago, and thus fair competition be allowed to take place, the value would at once be raised to from $10 to $30 per acre; and the Indians, who are the rightful owners, instead of being paupers, for whom the Government has to provide, would be able to join their brethren in the Cherokee Nation, and secure for themselves comfortable homes, after which their agency could be discontinued. The present delay of Congress to take efficient steps for the just settlement of this vexed question is unfair toward the Indian and expensive to the Government.

THE MIAMIES.

The agency to which this tribe was attached has been discontinued. The larger portion of them are desirous of joining the Confederated Peorias, and a few of them have already done so. There are, however, some half-breeds and others who desire to remain upon their allotments and enjoy the privileges of citizenship. In an official report made by me last year, in obedience to instructions from the Department, I recommended that such as desired to join the Peorias be allowed to receive their respective proportions of tribal funds and proceeds of sales of lands, and to follow their inclination to go southward. I still believe this to be the best course for them, and it is one which is satisfactory to the whole tribe. A portion of their allotted lands, and the whole of their common reservation, are occupied by settlers. These were ordered by the Department, last winter, to remove, but owing to the severity of the weather the order was temporarily suspended.

I improved the opportunity afforded by this suspension to visit these settlers in council, and to urge upon them the advantage to themselves of arranging with the Miamies for the quiet and peaceable transfer of the lands upon which they are residing. After conferences with them and the Indians on three different occasions, an agreement was entered into by which the settlers are to pay about $8 per acre. I have reason to hope that this agreement will be executed, and that thus a subject of much perplexity will be finally and satisfactorily adjusted. I suggest that Congress be asked to ratify this agreement when complied with by the settlers.

CHIPPEWAS AND MUNSEES.

The surplus lands of these Indians will be sold on the 14th instant. They desire permission to sell their allotted lands also, and to join other tribes in the Indian Territory. Believing that such removal will be decidedly to their interest, I recommend that the Department exert its influence in obtaining the sanction of Congress thereto. Their school, under the supervision of the Moravians, continues to be well sustained.

CONFEDERATED PEORIAS, ETC.

These people are rapidly developing the agricultural resources of that portion of their reservation upon which they are located. I secured the erection of a school-house for them a year ago, and during that period a school has been taught with successful results.

QUAPAWS.

These Indians have made slow progress in agriculture and have had no educational privileges, except as a few of their children have been sent to school among other tribes. By request of this tribe and of the Peorias, I have instructed Agent Jones to erect buildings for a boarding-school for the joint benefit of the two tribes.

OTTAWAS.

The Ottawas have continued their progress in agricultural pursuits, commendably increasing the area of their farms, and adding to their improvements, and receiving in return fruitful products as a reward for their industry. Their inclosed fields compare favorably with those in the States. Their school has been very successful, and most of their children have received the benefit of it. There have been many deaths among them during the year. The injustice which this tribe have suffered by the mismanagement of its school property in Kansas, calls loudly for redress at the hands of the Government. For further information concerning the six tribes constituting the Quapaw special agency I refer to the thoroughly statistical report of Special Agent Mitchell.

THE SACS AND FOXES.

These Indians have made commendable efforts in opening farms and preparing for self-support, but, unfortunately, the excessively dry and hot summer has rendered their efforts nearly fruitless the present year, and there is a prospect of suffering among them the ensuing winter without some outside assistance.

The Absentee Shawnees, under the care of the agent of the Sacs and Foxes, have suffered the past summer from scarcity of provisions. They are a deserving people and should be aided in their efforts to recover from the losses which they sustained as the price of their loyalty during the rebellion. This class of Indians have nearly all small cultivated fields, are industrious, and raise sufficient for their support; as they suffered the loss of their buildings, fences, and stock during the war, they are yet quite destitute of the common comforts and conveniences enjoyed in civilized communities. They have from time to time been assisted to agricultural and mechanical implements, and the agent in charge of them is directed (with their assistance) to erect two school-houses, that their children for the first time may have the benefits of school instruction. If the Pottawatomies settle upon the reservation selected by them, I earnestly recommend that the Government do not allow the absentee Shawnees who are located upon that portion of territory to be disturbed by them.

THE WICHITAS.

The affiliated bands, under the care of Agent Richards, have long suffered many privations and inconveniencies, some of which we hope soon to remove. A saw-mill has been sent to the agency, and as soon as it can be put into operation, school-houses and other much-needed tenements will be erected. I regard the establishment of a special agency for these Indians as a very gratifying evidence of the disposition of the Government to render to them the justice so long their due. They are peaceably inclined, industrious, and anxious for assistance in

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their efforts to attain to a higher civilization, and will exert a salutary influence over their uncivilized western neighbors.

CHEYENNES AND ARAPAHOES.

These tribes, under the persevering and Christian efforts of the agent, have been very quiet during the year. Their schools have been as successful as could be expected, and their condition generally, as compared with what it was a few years ago, is very hopeful and satisfactory. Although once the terror of the border settlers, and the fruitful source of trouble to the Government, involving the expenditure of much blood and treasure, yet, for two years past, these tribes have been peaceable, and some of their leading chiefs are endeavoring to learn the arts of husbandry and self-support, and are setting a noble example to their people. I believe that Agent Darlington has devoted himself with unflagging industry to the accomplishment of this very result, and it is a source of extreme gratification to me that such an issue has been permitted to follow his efforts. I thankfully acknowledge the co-operation of the Department in the measures of pacification which have been adopted at this agency, and I earnestly recommend a continuance of the same.

THE KIOWAS, COMANCHES, APACHES.

The full report of Agent Tatum in reference to the depredations of the Kiowas, and to the arrest of their leading chiefs, brings this subject clearly before the Department. There is good reason to believe that the present acting chiefs of that tribe will exert themselves in favor of peace, but it is not probable that their influence over their young warriors will be sufficient to prevent some outbreaks. The recent prospective addition of a large number of Apaches to the Indians of this agency will increase the difficulties of its management, and require increased expenditure for their support.

THE OSAGES.

The Great and Little Osage Indians accepted the provisions of the law of Congress of July 15, 1870, which provided for the sale of their lands in Kansas, the purchase of a new home of the Cherokees west of the ninety-sixth meridian, and for their removal thereto. They accordingly selected and proceeded to occupy a section bounded on the east by the ninety-sixth meridian, the position of which was at that time considered to be accurately located by special survey. About twelve months ago Agent Gibson entered with energy and industry into the preparations necessary for developing the agricultural resources of the eastern border of their new territory, (that portion being better adapted to farming purposes than any other,) and, after proceeding to a considerable extent in his operations of building houses and fences, and breaking the soil, he was arrested in his work by allegations of the Cherokees that the line of ninety-sixth meridian had not been correctly located, and that the Osage improvements were really upon Cherokee soil. The Osages have been rendered exceedingly dissatisfied by the uncertainty which has ever since rested upon this matter. The attention of the Department was at once called to it, and application made for a speedy, distinct, and determinate survey of the boundary in question. A reply from the Commissioner of Indian

Affairs, of June 5, says: "It is expected that the survey of the line in question will be made this month, and the difficulty and dispute attending the present uncertainty of its location will be set at rest." I regret to say, however, that no such survey has yet been made, and a whole year's delay in starting this people in their new homes is fearfully sapping the confidence which they had in the integrity of our Government, and rendering the work of their agent, as its representative, exceedingly onerous and perplexing. Should the line of ninety-sixth meridian be ultimately fixed westward of the present improvements, the most valuable portion of their new home will be cut off, and they will be quite unwilling to accept the hilly and comparatively sterile country which will be left to them.

DELAWARES ON THE NEOSHO.

When the Delaware tribe removed from Kansas and joined the Cherokee Nation, a considerable number of them located in the valley of the Cana River, upon lands which were subsequently ascertained to be west of the ninety-sixth meridian. These lands have since been sold to the Osages, and thus the said Delawares were deprived of their homes, and forced to seek others. They were already dissatisfied with their situation in the Cherokee country, partly because they had been badly treated, in various instances, by the Cherokees, and the protection of law had not been afforded them, as their treaty provides. They found that many of the best locations in their vicinity were already claimed by Cherokees, and under these and various discouraging influences, they concluded to make an arrangement with the confederated Peorias for the purchase of a portion of their reservation on the east of the Neosho River. Upon effecting this arrangement, they proceeded thither, and have very industriously established themselves, and opened farms, preparatory to self-support. They number about three hundred, and constitute nearly one-third of the Delaware tribe. I shall furnish the Department, agreeably to instructions, with a special report of all points of interest concerning these Delawares.

The Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles are severally progressing in the avenues leading to a higher civilization. Their schools are increasing in number and interest. The enlargement of their agricultural stock-raising and other industrial pursuits are features of profound interest. I refer for information in detail to the reports of their respective agents. I have regarded the education of the Indian youth in the English tongue as of primary importance. In the wild tribes, it is difficult to persuade the parents to consign the care and instruction of their children to us. I have instructed the agents to assure all who will do so that suitable and comfortable clothing will be provided for the pupils. On behalf of these neglected and suffering children and parents, I am gratified to acknowledge the promptness with which our benevolent friends of Philadelphia and some other cities have responded to our call for aid in these deficiencies. We have received many large cases of valuable and suitable clothing, school-books, charts, and other materials adapted to their necessity and comfort. The relief thus afforded them in the time of their need has tended much to their encouragement. I have further instructed the agents of the above class of Indians, to urge upon their leading men to locate upon homes of their own, on which they can enjoy some of the comforts of civilized life. Such aid as may be in our power we propose to extend to those who are thus willing. And already some prominent chiefs and other influential Indians have accepted these offers.

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Deeming it of vital importance to prevent hostile and predatory combinations on the part of the tribes of the plains, I directed, early in last spring, Agents Tatum, Richards, and Darlington to invite their Indians to meet delegates of the Creeks, Cherokees, Seminoles, and others in conference at the Wichita agency. This action was also in pursuance of a resolution of the general council of the Indian Territory, held at Ocmulgee last winter, and was taken with the hope that the bringing together of the representatives of these various tribes would have a beneficial influence upon those who had heretofore proved so troublesome. The council convened accordingly, and continued for several days, affording opportunity for full and free interchange of greetings, and a formal declaration of peace and friendship. The invitation was extended to all the tribes to send delegates to the then ensuing session of the general council at Ocmulgee, and accepted by them. The Cheyennes and Arapahoes, and the Wichitas and affiliated bands, accordingly sent forward their respective delegations, but the Kiowas did not. Kicking Bird, the present chief of that tribe, in a letter addressed to me, excused himself, on the ground that his presence with his people was necessary, at that juncture, to prevent a threatening war with the Utes.

I very much regret that the invitation of the Department of the Interior to the chiefs of the tribes in the Southwest to visit Washington was not entirely successful in its objects. In a conference with Satanta and others, some months previous, I endeavored to incline them to the acceptance of such an invitation, should it be extended to them, and also to meet their brethren of the other tribes in the next session of the general council, at Ocmulgee. His reply was, "The time has not come yet." Since the arrest of Satanta and Big Tree, I believe the leading Kiowa chiefs would willingly accept a renewal of the invitation. The best representative of the Cheyennes, Big Jake, was prevented from accompanying the delegation by a serious accident, and Bull Bear had not then returned from the north. Believing that further good results might be accomplished in this direction, I recommend a renewal of the invitation to Kicking Bird and Lone Wolf, of the Kiowas; to Bull Bear and Big Jake, of the Cheyennes; to Big Mouth, of the Arapahoes, and to Pacer, of the Apaches. The maintenance of peace upon the border depends largely upon the future movements of those chiefs, who are now under the influence of their agents more than at any previous period.

The grand idea of the Government of the United States in congregating the various Indian tribes within a limited territory, and of consolidating them under a common form of government, administered mainly by themselves, was distinctly foreshadowed in the treaties of 1866 with the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, in which the privilege is yielded to the Government to settle friendly Indians, upon certain conditions, within their large domains, while all the guarantees of previous treaties, in regard to the exclusion of other persons from their territory, are reiterated and confirmed. The same idea is prominently indicated in the treaties of 1867 with the Cheyennes and Arapahoes, with the Kiowas and Comanches, and with other tribes, all of whom consented, upon certain conditions, to vacate their reservations, to terminate their long-continued state of warfare, and to retire to allotted districts within the Indian Territory. The policy thus indicated has been pursued by at least twenty distinct tribes or nations of Indians, now located within said Territory, by delegating to representative men of their own the power to meet in general convention, and to

provide the framework of a confederated government, which, upon ratification by said nations, will await the final disposition of Congress. The deliberations of these representatives were characterized by harmony, dignity, condescension, and ability. The assembling in common council, on terms of perfect equality, of the civilized with the uncivilized, of those largely engaged in pastoral and industrial pursuits with the nomads, who have been reared to the chase, each class extending to the other the hand of cordial friendship and brotherhood, is an occurrence of profound interest to those who are looking hopefully for indications of improvement and civilization among the red men. The Cheyenne, a stranger to the advantages of civilized life, meeting in his tribal costume for the first time in representative council, greets the intelligent Creek in his citizen dress. The Arapaho meets the Cherokee, the Apache the Choctaw, the Caddo the Ottawa, the Wichita the Peoria, &c. The untutored representative of the plains listens to and comprehends the persuasive eloquence of his Cherokee or Creek brother, as he reverts to the time when his own ancestors wore the blanket and depended upon the chase for support, and contrasts the inconveniences and disadvantages of that condition with the blessings now reaped by his people in the peaceable and prosperous pursuits of agriculture, and in that higher grade of civilization to which they have now attained. And as the delegates from the wild tribes have thus been brought into close contact with those of their own race of a more elevated condition, and have learned the avenues and the processes by which their own state may be improved, and have felt the genial influence of brotherly sympathy in promises of friendship and co-operation, a powerful impression has been made upon their minds, and they have rehearsed the good tidings around the camp-fires of their own people, telling of the better way which they have learned from their brethren, and earnestly advising a similar course. In all this they are learning what they have long desired to know; that as their Great Father is a friend to the Cherokee, so he and the Cherokees are friends to the Indians of the plains. I cannot too urgently recommend the early and complete inauguration of this joint government of the Indian tribes. I believe that it will prove, if properly supported and protected by the Government of the United States, the natural and most powerful civilizer of the race. The chief opposition to this important measure is to be found in the States bordering upon the Indian Territory, and there, strong and determined, it meets the friends of Indian civilization.

The language of General Sherman, in his report to the Secretary of War, in 1868, sets forth a solemn truth: "The only hope of saving any of these (nomadic) bodies from utter annihilation is by a fair and prompt execution of the scheme suggested by the peace commissioners," as provided in the above-named treaties. Again, ex-Secretary Cox, in an executive document, indorsed by the President, under date of May 21, 1870, says: "The policy of preserving the Indian Territory as free as possible from intrusion by white settlers, under any form, has been hitherto regarded as firmly established in this country. It has been based upon the well-known fact that the Indian tribes which are brought into closest contact with the whites have been uniformly injured by drunkenness and other vices, and the only hope of their complete civilization seems, by common consent, to rest upon our ability to keep them by themselves, under stringent laws, with regard to the introduction of intoxicating liquors, and in circumstances where immoral intercourse with the whites shall be prevented as thoroughly as possible. Negotiations for the removal of Indians from the small reservations in Kansas

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and Nebraska to the Indian Territory have been based upon this policy, and in order to carry it out with any degree of success, it is necessary to adhere to it as firmly as possible. We cannot honestly advise the scattered and small tribes, now within the organized States, to migrate to the Indian Territory, except upon the honest assurance that there, with the advantages of teachers and mission establishments, and protected from the temptations which have heretofore been so ruinous to them, they may work out the problem of their possible civilization, and final incorporation into the nation."

On the basis of these treaty provisions, guaranteeing protection, the Government has negotiated with the Delawares, Wyandotts, Shawnees, Miamies, Sacs and Foxes, Osages, Confederated Peorias, Ottawas, and other tribes, who, in a confident reliance upon the solemn pledges made to them, have relinquished their cherished homes in the States, and removed to the Indian Territory. The Government is furthermore urging the Kickapoos, Pottawatomies, Kaws, and other tribes to follow the example of those who have gone southward, and is renewing to them, through its agents, the same flattering promises of security and protection. But while we are thus engaged, under instructions from the Government, we are constantly met by the utterances of the press of the border States, setting forth the most flattering and persuasive inducements to all who are seeking homes to go into the Indian Territory as a land of Paradise; and, either totally ignoring or else perverting the provisions of treaties, they assert that these lands are on the same basis as Government lands, and open to citizen settlement. Corrupt capitalists and politicians are busily engaged in disseminating these mischievous sentiments, and multitudes of settlers are deceived thereby.

The Government has no greater obligation unfulfilled than the stern enforcement of this guarantee of protection to the wronged and defenseless Indian in this his last and only home. He cannot again seek an asylum from the advancing hosts of white men either eastward or westward, northward or southward, and, in the language of General Sherman, "he must *there* be civilized, or by the opening of his lands to his white brother, he will be exterminated from the face of the earth by an inevitable and irresistible influence. The former course is just, possible, and expedient; the latter cannot be entertained by a Christian nation."

Respectfully,

ENOCH HOAG,
Superintendent Indian Affairs.

No. 65.

UPPER ARKANSAS AGENCY,
NORTH FORK OF CANADIAN RIVER, INDIAN TERRITORY,
Eighthmonth 26, 1871.

ESTEEMED FRIEND: In compliance with the regulations of the Indian Bureau, I submit the following as my third annual report of the Indian tribes connected with this agency:

It gives me great pleasure to report considerable advancement in the objects connected with this agency since making my last annual report.

Of the two great tribes who constitute the inhabitants of this reservation much has been said and written, within the past twelve months, of their intention to commence active hostilities as soon as grass grew in the spring, but not one hostile act has been committed by any of them since the latter part of 1870, and we know of but one instance of any depredation being committed since my last annual report.

THE ARAPAHOES.

This tribe left the vicinity of the agency last fall, where they had been all summer, to avoid being dragged into the troubles then existing among the tribes in the south and west, and proceeded up the North Canadian to Beaver Creek and its tributaries, on their annual buffalo hunt, to procure skins for new lodges—the exceeding wet season just experienced having destroyed all their old ones—and robes, for trading purposes, conducting themselves in accordance with my wishes, fully communicated to them previous to leaving the agency. I would say in this connection, that it is impossible for me to speak too highly of the conduct of these people under the most trying circumstances; always peaceful and well disposed, they have done all in their power to conform to the wishes of the Department concerning them. Having been born in ignorance and heathenism, that much vice prevails among them is to be expected; especially among the women and children is this discernible. Thieving is their most besetting sin, and when located at the agency, in daily contact with the families of employés and traders, it soon became apparent that if peace was to prevail an effort must be made to put a stop to this. Accordingly a council of chiefs and headmen was called, and the matter, through competent interpreters, fully explained to them, and their assistance in the removal of this great evil desired. They readily promised to do what they could, and gave me much valuable aid in this important matter; the result is, that the evil is greatly abated, and I am in strong hopes of entirely eradicating it at no very distant day.

By the aid and assistance of female helpers, much good has been done among the squaws and children, in teaching them to bake wholesome bread, to cut and make garments for themselves and families, and urging them, by precept and example, to habits of industry and cleanliness. In my opinion, nothing can be of more service in the speedy civilizing and christianizing of these people than the efforts of earnest Christian women. Observing their desire for good bread, and the general lack of proper cooking utensils, I have caused an agency bakery to be established, where the flour, when issued, can be taken and baked, and it has proved conducive to the health and prosperity of the agency.

The last winter's hunt realized a bountiful harvest of excellent robes, and the necessity arising, permission was given to the traders to visit the camps for a short period, which proved quite satisfactory to the Indians.

Early in the twelfth month I began to issue the usual annuity goods, which consisted, last year, of 600 pairs blankets, 1,024 yards calico, 16,909 yards of blue drill, 250 pairs pants, 250 coats, 682 shirts, 500 hats, 40 dozen butcher-knives, 40 dozen coffee-pans, 400 frying-pans, 300 iron tinned kettles, 875 pairs socks and hose, 102 pounds linen thread, 10,000 needles, and 10 dozen sieves to such bands as from time to time visited the agency, giving to each chief or head brave his pro rata amount of goods, according to the number of lodges so represented. By this method I reach every man, woman, and child in the tribe, and each one feels that his share awaits him when it suits his convenience to come and get it; and although it makes much more labor to issue the annuities in this way than to issue all at one time, we have never

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been able, heretofore, to get the whole tribe together at any one time, so as to make a fair distribution in any other manner.

In the third month, the buffalo season being over, the Arapahoes began to return to the vicinity of the agency, and by the 1st of Fourth-month they were all encamped within a radius of three miles of the agency, and I began to agitate the question of raising corn. Calling a council, I gave them, as clearly as possible, my ideas of the benefits to be derived from adopting the white man's road of obtaining a living by tilling the soil, the raising of corn, stock, &c., and explained at length the intentions of the Government toward them, and of the real object of our presence among them, and ended by calling for volunteers to lead in this important work. Many of the leading men of the tribe adopted my views and promised to undertake the work.

Prominent among the latter was Big Mouth, who has always, since my connection with this agency, been foremost in taking the lead in anything promising to be of lasting benefit to his people. I cannot too highly recommend the conduct of this chief to the notice of the Department. Where all have done well, and are entitled to special favors at the hands of the Government, his unswerving fidelity merits proper and beneficial recognition. He was the first one to come to the agency last year, and openly avowed his determination to follow the "white man's road," selected a tract of land which I had broken and fenced, and which he had planted in corn, pumpkins, melons, &c., but unfortunately, owing to the destruction of his fence by fire, the crop was entirely ruined by stock. Nothing daunted, he the present season again entered upon the new way by preparing the land and planting a new crop, which now promises an average yield. He has 25 acres of corn, of which he is justly proud.

A few other chiefs, influenced by his example, have also planted small tracts in corn and melons, more as an experiment, however, than a certain knowledge of benefit to arise therefrom. In this way, by urging, encouraging, and assisting, to the extent of my means, I have succeeded in getting some 60 acres planted and being cultivated by Indians, with a fair prospect of an average harvest, and a renewed faith in the ultimate success of farming among the Arapahoes.

It should be taken into consideration that these people, from time immemorial, have lived entirely upon the fruits of the chase, and not only was labor unknown to them, but was, and still is, considered highly degrading to the male portion of the tribe; and this is one of the worst influences that we have had to contend with in prosecuting this work, and has been greatly augmented by Little Raven, head chief of the Arapahoes, who most persistently inculcates the doctrine that it is not the intention of the Department for Indians to work, but that the white men—*i. e.*, employés—are sent here for the purpose of raising corn for the Indians.

Most of the chief men of the tribe visited the council for Indians at the Wichita agency, which convened on the 24th of Fourthmonth last, and lasted nearly a week, and in their absence the young men conceived the idea of making a raid into the "Ute country," toward whom they entertain hostile feelings that they do not disguise. Upon the return of the chiefs from the council, the discovery was made that a number of them had already started, and more were preparing to join them. As soon as we learned those facts, a council was called, composed of many of the leading men and some of the younger ones who were to join the expedition. We represented to them the consequences of such a step, and urged upon them the necessity of taking some measures to prevent

it, to which they readily responded by sending out in pursuit two of their war chiefs, accompanied by one of my employés, a resolute and reliable man. They returned in three days with the whole party, numbering over seventy warriors, having performed a journey of one hundred and forty miles, and finding the party they were in pursuit of encamped on one of the tributaries of Wolf Creek, southwest of Camp Supply. The Arapahoes staid at or near the agency until the 1st of Seventhmonth, when they again started for the buffalo.

THE CHEYENNES.

The Cheyennes were to some extent connected with the Kiowas in their depredations into Texas last fall, but since the first of this year they have refrained entirely from any demonstration of this kind, with one exception. After finishing their winter hunt, they came into the agency, staid a few weeks to recuperate their ponies, and again departed for their summer camps, as they have never, with the exception of fifty or sixty lodges, been willing to settle down during the summer at the agency, as do the Arapahoes, but scatter from fifty to one hundred and fifty miles up the North Canadian and its tributaries. Previous to their leaving the agency I had a talk with the leading chiefs, in which I warned them against having any intercourse with the Kiowas, and urged upon them the necessity of remaining quietly upon their reservation. In reply, they gave me the strongest assurance of their intention to comply with my wishes.

Most of the tribe were congregated near the Antelope Hills, southwest of Camp Supply, at the time of the arrest of the Kiowa chiefs at Fort Sill by General Sherman.

The enraged Kiowas repaired at once to the vicinity of the Cheyenne villages, and used every art known to Indian diplomacy to prevail on them to join the Kiowas in a general warfare against the whites; but, to their credit be it said, they nobly resisted their importunities, and finally, to get rid of them, the Cheyennes moved their camps down to within a few miles of Camp Supply. Subsequently, in company with General Davidson and Joseph D. Hoag, of Friends executive committee, I had an interview with Little Robe, Stone Calf, and other Cheyenne chiefs, who were at Camp Supply, in company with a Kiowa chief, for the purpose of getting permission for his people to remain on the Cheyenne reservation. This was refused, of course, and he was advised to return to his people and do all in his power to effect a peaceful settlement of existing difficulties.

The next day Joseph D. Hoag and myself visited the Cheyenne villages, and met the chiefs of the entire tribe, when a long talk ensued on matters of general interest to the Indians, and found them disposed to use their influence to prevail, if possible, with the Kiowas to comply with the requisitions of their agent and General Sherman.

The Cheyennes seemed to rejoice at their success in keeping their young men from getting mixed up with the Kiowas, and gave me strong assurances of their peaceful intentions in the future, and of their entire satisfaction with the treatment they received at the hands of the Government.

The exception before referred to was an attempt made some time in the fifth month, by a considerable number of Cheyenne warriors, to make a raid into the Ute country, which was prevented by the timely appearance of a squadron of the Tenth United States Cavalry, sent out to intercept them by General Davidson, the commandant at Camp Sup-

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ply. The Indians were easily persuaded to give up the enterprise, and returned to camp. General Davidson has probably reported the particulars of this affair. Their plea was that the Utes were trespassing on their reservation, which, however, I apprehend was a mere subterfuge, as there is no definite boundary to this reservation on the west, although it is very desirable that there should be.

In the interview above referred to I gave them clearly to understand that the Utes were on friendly terms with the Government, and that any attempt by either party to make war with the other would be severely punished. The Arapahoes also understood this, and I hope it will have the effect of preventing any further attempts in that direction.

On the 10th of Eighthmonth the entire Cheyenne tribe paid a visit to the agency, together with a number of Northern Cheyennes, who returned to this reservation during the fifthmonth last, with Bull Bear and party; consequently it was their first visit to the agency. They expressed themselves as well pleased.

In a council held with the leading Cheyenne chiefs, I took occasion to commend them for their past good conduct, and expressed a hope that it would continue. They all cordially indorsed my views, and assured me of their purpose to live at peace with all; that they had been got into trouble two or three times by listening to the Kiowas, but that now they had "thrown them away," and would have nothing more to do with them. They deserve great credit for this, as it is well known that the two tribes are largely allied by intermarriage.

The Cheyennes staid about a week at the agency, and then, drawing a month's rations, they started up the North Canadian for buffalo. They evince, as a tribe, but little disposition to adopt the manners and customs of the whites, or to undertake the raising of corn and other products, there being but two Cheyenne families so engaged this summer, raising in the aggregate fifteen acres of corn and pumpkins. Their excuse, when urged upon this subject, has always been, that they would wait and see how the Arapahoes succeeded first.

SCHOOLS.

The first of this year I had two schools established, one for Cheyennes and one for the Arapahoes, at the agency, but not having been able to erect a proper school-house, a temporary building used for employés was vacated, partitioned off into two rooms, and fitted up, until the school-house or mission building could be built.

The success attending this movement has been beyond my most sanguine expectations, great interest being manifested by all parties concerned, and the children learning rapidly, although we labored under many great disadvantages in not being able to communicate with the children in their native language, but having to depend on the "sign-manual" altogether. While the Indians remained at the agency, during the spring and summer months, great advancement was made, but as soon as they left on the fall hunt, many of the children were necessarily withdrawn from the school, at a time when their presence was particularly desirable. This is a serious obstacle to the educational interest among these roving tribes of Indians, but I trust that as soon as I am able to have the mission building erected, and arrangements made for boarding the children, this latter evil can be greatly alleviated, if not entirely overcome. I append the teacher's report of advancement, daily attendance, &c.

IMPROVEMENTS.

Since making my last report I have caused to be erected, in compliance with treaty stipulations, one agency building, one dwelling-house each for carpenter, blacksmith, and farmer; also, one house for employés, and a commodious blacksmith shop, which I find to be a useful building to the agency. I have had one of the two large warehouses belonging to the Department, and situate at Camp Supply, to be carefully taken down and transported to the agency, where it has been re-erected at less than half the original cost, and stands almost as good as new; it has already done good service in our large commissary department. I have also perfected arrangements for the removal thither of the remaining warehouse, in anticipation of the arrival of this winter's supplies.

I have had cattle-scales erected at a suitable distance from the agency, with a substantial corral attached, for the correct delivery of beef for the Indian Department; this supplies a want long felt, and reduces to a system the hitherto rather uncertain manner of filling beef contracts for Indians.

FARMING.

In this department of the agency there has been considerable progress made during the present season. I have had 2,100 rods of effective wire-fence built, inclosing two tracts of land of over 200 acres each and one of 30 acres, a part of which was broken up last year, the remainder the present season. All the old ground and a part of the new breaking was planted with corn, which has attained a very fine growth, proving beyond a doubt the adaptability of this soil to the raising of corn; but a severe drought prevailing about the time of earing, the yield will be largely diminished.

No opportunity has offered yet for testing this soil and climate as to its adaptability for raising other cereals; but an experiment in that direction will be made the ensuing season.

The success of getting the Indians to take hold of agricultural pursuits has not been as great as I could wish, for reasons already explained, but I feel that we have every reason to be greatly encouraged at even our partial success; and I am of the opinion that the Indians of this agency, who but a few years since were "the terror of the plains," have shown themselves, under proper treatment, not only worthy, but capable of being advanced in all the avenues of civilization.

Our own efforts in the raising of corn has been attended with better success. Of the first planting of 200 acres, fully 40 acres has been destroyed by birds, cutworm, &c., and the replanting, owing to the dry weather, did but little good. The corn crop, when fit for eating, suffered severely from inroads by Indians coming and going to the agency for rations, &c., and they have shown themselves, however poor they may be in raising corn, entirely successful in boiling roasting-ears. I estimate—

	Bushels.
160 acres, at 25 bushels per acre	4,000
60 acres, at 15 bushels Indian-raised	900
Total raised	4,900

Last winter, during the extreme cold weather, many ponies belonging to the Indians of this agency perished from exposure and the scant amount of food to be obtained at that inclement season of the year. I

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have endeavored to impress it upon the minds of these people the necessity of making suitable arrangements for the wintering of their stock, but with no untensils for making hay, and a decided inclination to trust to the usually mild winters experienced in this climate, when the buffalo grass remains green the entire season, I have failed to make much of an impression on them of the importance of this careful forethought.

With such limited means as I have had at my command, and to remedy last winter's bitter experience, I have caused to be cut and stacked 200 tons of good prairie hay, to be used as the good of the service may seem to demand.

In concluding this report, permit me to express my gratitude to the Department for their many kind endeavors to sustain me in this important though distant field of labor.

The past year has been one of peculiar hardships and trials, surrounded on all sides by an element in direct opposition to the grand principles of Indian civilization. I have realized more than ever the necessity of a firm reliance on divine aid for guidance and support.

Respectfully,

BRINTON DARLINGTON,
United States Indian Agent.

ENOCH HOAG,
Superintendent of Indian Affairs.

No. 66.

School report for Cheyenne and Arapaho agency.

EIGHTHMONTH 25, 1871.

Previous to the present year nothing had been done toward the school education of the Indians on this reservation. A day-school was opened at New Year's, and very successfully conducted by Jesse R. and Elma Townsend. Both the Cheyennes and Arapahoes received instruction, and evinced considerable ability and aptitude for learning. Since Fifthmonth 1, the schools have been under the care of Julia A. Cattell, teacher of the Arapahoes, and Alfred J. Standing, of the Cheyennes. Our statistics of attendance extend only over this period and give, for the Arapaho school, an average attendance of 17; to that of the Cheyennes, an average of 8.

The Arapaho school has been the more successful, the attendance more regular, and greater willingness to receive instruction.

Owing to the antipathy existing between these two tribes, it has been necessary to have a separate building for the Cheyennes. They are quick at learning, but, owing to irregular attendance, their general progress is not nearly as great as the Arapahoes'.

The method of object-teaching has been followed as far as practicable with the apparatus at our command. Printing words on the slate has formed an important part of our school exercises, and many of the pupils can do creditable work in this line.

There is a marked improvement in those children who have been regular attendants at school. They are well-behaved and cleanly in appearance. Through the industry of their teacher and a donation of clothing from Friends, of Philadelphia, many of the girls have been supplied with neat calico dresses, and present a respectable appearance. The boys nearly all wear blankets. A few have been supplied with clothing from the same source.

We can do but little in imparting religious instruction until we are better able to communicate in language understood by the children.

ALFRED J. STANDING.
JULIA A. CATTELL.

No. 67.

INDIAN BOARDING SCHOOL.

KIOWA AND COMANCHE AGENCY,
Fort Sill, Indian Territory, Seventhmonth 27th, 1871.

LAWRIE TATUM,
United States Indian Agent:

As requested I submit the following report:

School opened Secondmonth 20, 1871. The first term closed Seventhmonth 3, 1871. The second term will begin Ninthmonth 4, 1871. Whole number enrolled, 24—males, 17; females, 7; Comanche, 7; Caddoes, 16; Delawares, 1; average daily attendance, 16½.

The low average is accounted for as follows: Four of the Comanches, after being in school six weeks, were taken away by their chief on account of the death of one of his squaws. Another Comanche, (wife of our interpreter,) after being in school two months, quit on account of family cares; her son (who was really too young to attend school) quit at the same time, and eleven of the scholars did not enter school until it had been in session four weeks. My manner of instruction is "object-teaching." Spelling, reading, and writing have been regularly taught in the school. Oral instruction has been given in geography and arithmetic.

When school opened one could read in words of two or three letters; two others knew a part of the alphabet; the rest knew nothing of letters. Their progress in learning has been satisfactory. Particular attention was given to their spelling exercises, and they were able to spell from memory all the words in their respective reading lessons. They were very apt in learning to write; ten were writing with pen and ink; six others were writing on slates; eight were printing on slates. Kept all printing until they thoroughly learned the alphabet before allowing them to make the writing-letters.

The exercises in geography were principally confined to the United States; they learned the names of the States and Territories, and their capitals. They learned the use of numbers in counting and adding up small amounts. There seemed to be more difference manifested in the capacity of the scholars in this branch than any other, some being very ready, while others were extremely dull. Discovered but little difference in the capacity of the children belonging to different tribes. The children I think have been remarkably content and happy. They have been studious and interested in their lessons. They have been obedient and orderly in school and out. My greatest difficulty has been to get them to converse in English. In government have endeavored to be kind, but firm. No one has ever left school without our knowledge or permission. I taught five days in each week, and four and a half hours in a day. The children have been fed, lodged, and clothed here, (their

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clothes were made out of the annuity goods,) my wife acting in the double capacity of matron and seamstress. While furnished with a good sewing-machine it was no small task to keep twenty-four children suitably clad. It made a marked change in the appearance of the children when they came to exchange their blankets, breech-cloth, leggins, &c., for our style of dress; also had their hair shingled, and the paint and various gaudy ornaments were willingly left off.

A part of the time on Seventhday of each week the larger boys worked at the agency saw-mill, for which they received 50 cents per day each. My wife gave the girls some instruction in sewing. We have had a Sabbath-school for the children, in which we have endeavored to instill morality and religion into the minds of the students. No serious case of sickness occurred during the term. All the exercises in the school have been conducted in English except the instruction given in Sabbath-school, which was interpreted for them.

Notwithstanding the labor, anxiety, patience, and forbearance that have been necessarily expended, we feel encouraged as to the past, and hopeful as to the future; believing, with the blessing of God, our labor will not be in vain.

Respectfully.

JOSIAH BUTLER,
Teacher.

WICHITA AGENCY, INDIAN TERRITORY,
Eighthmonth 28, 1871.

DEAR FRIEND: In compliance with the regulations of the Indian Department, and instructions contained in circular letter dated June 10, 1871, I hereby submit my second annual report.

Since my last report some progress has been made in various matters, then in contemplation, for the advancement of the Indians under my care in the way to a civilized life.

After reaching the agency and commencing operations in the ninth-month last, the heavy autumnal rains set in, raising the rivers and overflowing the country in an unusual manner. Being hemmed in on every side by high water retarded our work very much, but we did what we could under the circumstances in building stables and corrals for our animals, getting out logs for a corn-crib, and other purposes, and in making preparations, as far as practicable, for agency buildings. But when my family removed here and we were joined by others in our work, there were no buildings ready for use, either for the agent or employés, and no place for storing commissary supplies or goods of any kind. They arrived in the winter, and the weather, being unusually cold and stormy, rendered the purchase of a building, which had been erected for a store-house and dwelling, and was offered for sale by the trader, necessary, not only for the protection and health of those engaged in our Indian labor, but for the preservation of property. The building being well adapted for use as a store-house for subsistence stores, and having useful appurtenances, was accordingly secured. Its use for the various purposes mentioned saved us more or less suffering during the cold weather of winter and early spring, and has been a protection to the goods of various kinds stored in it, which otherwise would have been injured or lost.

We now have a comfortable house for the use of the agent, well finished, 20 by 28 feet, one and a half stories high, two rooms and an entry, with open stairway being on the first floor, and three rooms on the second, having a cellar under and a kitchen 10 by 15 feet attached. A cistern for rain water has been made under ground of a capacity to hold over 150 barrels, being strongly built of stone and well cemented. It is proposed to cover this cistern with a building to contain a wash-room, store-rooms, a dining-room, and kitchen, and lodging-room for employés, having a cellar under for milk, butter, and other purposes. The wall of the cellar has been already built.

We are now pretty well supplied with stockade or picket buildings, such as stables, a carpenter-shop, eating-house, corn-crib, pig-pens, and corrals, mostly of a temporary character, which will answer the purposes for which they are used until they can be replaced by others more permanent.

One of our great troubles is the want of good water. I have had two wells dug, both of which came into quicksand, and although we persevered in working partly through, and walled them up, as was thought permanently, yet the wall afterwards began to give way and the wells had to be filled up. The water of this region is more or less affected with sulphur and other substances. In many places, indeed, it contains so great a quantity it is entirely unfit for general use.

A piece of ground was broken and fenced in the early spring, near the agency house, for a garden, which had furnished a good supply of vegetables and promises a fine crop of sweet potatoes. I have, also, had planted seventy-five peach trees, and a few apple and cherry trees, which are mostly in good condition.

At the different Indian villages the ground previously broken was plowed during the winter and spring, and all that was not previously fenced has been substantially inclosed.

The Caddoes, at their main village, planted over 100 acres in corn, melons, pumpkins, and garden vegetables, which they carefully cultivated, and have realized a good return for the season. The universally dry weather is, however, damaging the crops. There has not been any rain in this vicinity sufficient to wet the ground for nearly three months, and the drought, continuing through earing time, is destroying large quantities of corn. The other Caddoes have cultivated parcels of ground in smaller quantities, that in the aggregate will amount to nearly as much as that at the village above referred to, and with similar success.

The Delawares have under cultivation nearly as much, perhaps, as the Caddoes. Black Beaver alone has about 100 acres of corn, which was well planted and tended, but the dry weather will cut off his crop very far short of what it otherwise would have been. He has also raised a small quantity of oats, and sown some Hungarian grass-seed.

The Caddoes, Delawares, and Ionies have turned their attention to raising cattle and hogs, and some of them have herds of considerable size.

The other bands continue their old habit of cultivating small patches of land, the work being mostly done by women. They have no cattle or hogs, but some of them express a desire to commence farming next year, and, as they manifest a disposition of a favorable character, I am encouraged in the belief that another year will show a great improvement in the condition of these bands.

The land not cultivated by the Indians has been planted in corn, oats, potatoes, and a small quantity of sorghum by agency labor. About 25 or 30 acres was sown with oats, 6 acres planted with potatoes, and about 1 acre was put in with sorghum. The remainder of that which was

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plowed was planted in corn, that being the main crop. The oats have done well, and is now in stack at the agency. I suppose the yield will amount to 800 or 1,000 bushels. The corn, like that planted by the Indians, is suffering from the drought. Owing to the lateness of the season before we were able to get our seed-potatoes, they were not planted till the time the dry weather set in, and the crop has been a failure.

We have labored under many disadvantages for want of a saw-mill. Our great distance from railroads or places where lumber and other building materials can be purchased has made our advancement in buildings slow and unsatisfactory. There is now, however, a saw-mill and also a mill for grinding grain on the way to the agency. When it arrives here, and we get it in running order, we intend pushing forward our buildings at the Indian villages, by which greater facilities for the improvement of these people will be afforded. A farmer's house and school-house at one of the villages will be the first to claim our attention. I desire to place a good farmer and an experienced teacher at each village, where a sufficient number of children can be brought together to support a school, and it is my aim that one of these parties at least shall have a family, some of the female members of which can instruct the Indian women in household and other duties appertaining to their sex in civilized life. The influences of such families, if properly qualified for the work, cannot but be productive of good in guarding the Indians from the influence of intruders and encouraging them in the way of an enlightened and Christian people.

A school was opened in the spring and continued until the warm weather of summer, with encouraging success, but our facilities for conducting schools being very limited, there has not been as much done as the state of the Indians require. The school referred to is now temporarily suspended until the first of next month.

I would again respectfully call attention of the superintendent and the Department to the subject of setting apart a reservation for the Wichitas and other affiliated bands with defined boundaries. The matter was referred to in my last annual report, and in adverting again to the subject, I would call the attention of the Department to the necessity of prompt action in urging upon Congress the importance of extending to these deserving Indians every facility practicable for their advancement and enlightenment, of which, I think, this is one of much importance. In presenting this subject I would refer to the fact that in a treaty held with the Wichitas and other affiliated bands at or near Fort Arbuckle and Brazos agency, in or about 1858–'59, the title of the Wichitas was recognized to the land on which they now reside, and extending from the Red River to the Canadian. The country since granted to the Kiowa and Comanche Indians embrace that of the Wichitas, the boundaries being the Red River on the south and the Washita on the north. For these lands no compensation has been awarded the Wichitas. I would suggest that these are subjects of special moment to the Indians interested, and I would recommend the necessity of appointing a commission to take the whole matter under care for examination and final adjustment, and that the action of Congress be solicited to that end.

These Indians, more especially the Caddoes, are exerting their influence with the Kiowas and other Indians of the plains, endeavoring to dissuade them from their raiding propensities and wild manner of living, and in encouraging them to settle down on their reservations; and in a recent talk of Kicking Bird, chief of the Kiowas, with their agent, Lawrie Tatum, Kicking Bird told him that he and his people intended

to settle down and live like the Caddoes. Warloope, the Caddo chief, told me, a few days ago, that Kicking Bird had promised him to do all he could with his people to change their manner of living and become settled in permanent homes. It is my conviction that if the affiliated bands of this agency are properly encouraged and assisted they will not only make rapid improvement themselves, but their influence and example will have a salutary effect upon the wild Indians of the plains, who have been giving so much trouble.

Whatever may be done for the Indians, it is important that they should, at the proper time, be thrown upon their own resources for a living. But before this can be brought about they will require assistance in providing implements for farming, in breaking up new land, in erecting buildings, and in commencing stock raising; and until they can raise good crops and are established in raising stock they will have to be fed. A permanent fund should be invested in some way, the income from which could be used for the support of a manual-labor or boarding school, and day-schools, and for some improvements of a general character.

There has been no complete census taken of our Indians since last report, but in the aggregate they remain about the same in number. There have been some slight changes among themselves, some bands falling off somewhat and others having correspondingly increased.

The rains of last autumn, raising the streams to an unusual height, filling up all the old bayous and basins in the bottom lands, left large bodies of water standing in many places where it had been entirely dry for many years before. This being followed by a very dry summer has caused more sickness, I understand, than usual. Not having been able to procure the services of a physician has made our situation, at times, trying, but there have been no deaths among the white residents or employés, and but few among the Indians.

Our acknowledgment is due to the liberality of Philadelphia Friends for a donation of charts, books, and other valuable articles for our schools, and also for a large quantity of clothing. The clothing was particularly useful in protecting many of our Indians who were destitute. Both children and infirm women were clothed, and many of the men received garments they much needed with marks of thankfulness and gratitude. The articles for the schools are just what we need, and as far as we have gone in teaching they have been used successfully.

To kind Friends of Lawrence, Kansas, we are indebted for a donation of various articles; and to the children there we are under special obligations for pins, needles, buttons, thread, and a variety of things for the comfort and amusement of the Indians.

We are also indebted to Philip McCusker for the introduction of a remarkably fine pair of pure Berkshire pigs.

Before closing this report, I would bring to favorable notice the valuable services of those employés who have been industriously and cheerfully assisting in our work, and express my thanks for the many obligations I am under for the prompt attention my wants have received at thy office, and for thy kind co-operation and assistance.

Very respectfully,

JONATHAN RICHARDS,
Special United States Indian Agent for the Wichitas and other Affiliating Bands.

ENOCH HOAG,
Superintendent Indian Affairs, Lawrence, Kansas.

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No. 69.

KICKAPOO INDIAN AGENCY,
Muscotah, Kansas, Ninthmonth 20, 1871.

MY FRIEND: I herewith present my second annual report for this agency, together with sub-reports from two teachers. Have just completed a personal visit to every hut and wigwam in the agency, and am prepared to make a pretty accurate report of the farm interests of the tribe from actual observation. The tribe numbers 297—males, 151; females, 146; children of suitable age to attend school, 65; number whom we think can be got in school, 35 to 40.

The Kickapoos have manifested a good degree of interest in farming during the past year, and have been well paid in good crops for their labor. The following is an exhibit of their farm products, and an estimate value, together with an approximate value, of their household and personal effects, to-wit:

Wheat raised this year, 1,827 bushels, at $1	$1,827 00
Corn raised this year, 22,630 bushels, at 25 cents	5,657 50
Oats raised this year, 1,840 bushels, at 25 cents	200 00
Beans raised this year, 254 bushels, at $2	508 00
Potatoes raised this year, 1,815 bushels, at 25 cents	45 37
Turnips raised this year, 399 bushels, at 20 cents	79 80
Hay cut this year, 388 tons, at $3	1,164 00
Sorghum made this year, 437 gallons, at 50 cents	218 50
Pumpkins raised this year, 100 loads, at $1	100 00
Total	9,860 17

Number and value of stock, to-wit:

Number of horses, 249; estimated value, $50 each	$12,450 00
Number of cattle, 129; estimated value, $25 each	3,225 00
Number of hogs, 465; estimated value, $3 each	1,395 00
Number of sheep, 48; estimated value, $2 each	96 00
Total	17,166 00

Number and value of farm implements, &c., to-wit:

Number of wagons, 55; estimated value, $80 each	$4,400 00
Number of harness, 52; estimated value, $20 each	1,040 00
Number of plows, 128; estimated value, $8 each	1,024 00
Number of reapers and mowers, 8; estimated value, $80 each	640 00
Number of hay-rakes, 8; estimated value, $5 each	40 00
Number of saddles, 61; estimated value, $5 each	305 00
Number of sorghum-mills, 3; estimated value, $25 each	75 00
Total	7,524 00

To the above we may add $25 each for ninety families in the tribe, for household and personal effects, $22,500, and we have a total valuation of $34,550 17.

SCHOOLS.

The Kennekuk Mission school has been in session during the past year, with the exception of a short vacation during hot weather, and taught by Lizzie Miles, with an average daily attendance of 13 and a fraction, which, when taken into consideration with the whole number enrolled, (19,) will indicate a pretty prompt attendance. The children in this school have made very fair progress in their studies, and are not generally behind their white neighbors in the possession of a literary knowledge; most of them speak our language quite well.

The Walnut Creek school was opened on the 12th day of Tenthmonth, 1870, and continued until Thirdmonth 31, 1871, under the charge of Edward King, of Indiana, as teacher. Whole number of pupils enrolled in this school, 17, with an average daily attendance of about 13; and, although there are many difficulties to contend with in this school, yet we feel confident that under the efficient labor of Friend King some good has been done.

THE SABBATH SCHOOL.

at the *old mission* has been kept up regularly during the past year, under the care of Lizzie Miles and others, and of all other missionary labor this is the most pleasant, from the fact that, in the effort to sow the "good seed" in the hearts of these dear children, the laborers themselves are receiving a rich blessing.

During the past summer this little Kickapoo school gave a public Sabbath-school entertainment at the village of Muscotah, which was largely attended by the children of the village and adults, including some ministers, one of whom remarked, publicly, that "If any of us have hitherto entertained any doubt about the subduing influences of a careful Christian training over the wild natures of the red man, we have surely seen, heard, and felt enough here to-day to forever banish such doubt," &c.

Owing to the many difficulties with which we have had to contend in the proper control of our labors in the day-schools, it was decided to open a boarding and industral school for the Kickapoos, and in accordance with verbal instructions from thyself we have purchased the buildings known as the Rising Station, situated near the western boundary of the diminished reserve, in Brown County, at an expense of $515, which, with an additional expense of about $500 for additions and remodeling, will make a building quite sufficient and comfortable for the occupancy of forty school-children; and in addition to this building we have also had erected near by a good frame school-house, to be well seated with patent seats, and every other convenience, ready for occupancy, 20 by 30 feet in size, at an expense of $1,065, all of which will be ready for occupancy by the 10th of next month. For the proper carrying on of this institution it is thought best to employ two additional laborers, (a man and his wife,) to serve as superintendent and farmer and matron, and application has been made by William D. Jones and wife, of Indiana, for this position, at a joint salary of $1,000 per year, and if sanctioned by the Indian Bureau will take the responsible position about the middle of next month.

MORTALITY.

There has been quite a number of deaths in the tribe during the past year, and about an equal number of births. No-koh-wart, the oldest chief in the tribe, died very suddenly of heart disease on the evening of Fourthmonth 1st last. He was the chief who headed a band of about 100 in 1864, to join their brethren in Mexico, giving as his reason for this movement the "treaty swindle" of 1863, he refusing to be a party to said treaty. On the 26th of last month Pah-the, the next chief in the tribe, was killed by Paw-y-tuk, another Indian belonging to this tribe. Paw-y-tuk was under the influence of whisky at the time he committed the crime, and we regard the party who furnished him the whisky the murderer of Pah-the, and his arrest has been secured.

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The general tendency of most of the Kickapoos is for the promotion of good morals, and increased energies in their farming, and quite a goodly number are very prompt in their attendance at their places of worship on the Sabbath day, and during the past year have made accessions to their numbers in the household of faith. They have erected a very comfortable church building during the past year, which seems to add much life to their exercises.*

Trusting that every year may show some little advancement, I am thy friend,

JNO. D. MILES,
United States Indian Agent.

ENOCH HOAG,
Superintendent, Lawrence, Kansas.

No. 70.

KICKAPOO MISSION-SCHOOL,
Kennekuk, Kansas, Ninthmonth 16, 1871.

DEAR BROTHER: I take pleasure in reporting the condition of the school for the education of Indian children under my charge from Ninthmonth last, 1870, up to the present date:

Whole number of pupils enrolled, 19; highest number any one day, 17; average number during the year, 13; number of boys, 8; number of girls, 10; number reading in Fourth Reader, 2; number in Third, 5; in Second, 6; in First, 4; on chart, 2; studying geography, 5; primary arithmetic, 8; some write very good; all are beginning to write.

The general deportment of the children has been highly satisfactory, and the progress in learning and attention to study will compare favorably with any school of white children heretofore under my charge.

Had six weeks' vacation during hot weather in Seventh and Eighthmonth. Several of the children speak very good English.

Most of this tribe seem much interested in the education of their children, and we think the prospect favorable now for a full school this winter at the new mission.

I would say, in connection with this day-school, that we have also had Sabbath-school during the past year, which has been of great benefit to the children. All seem greatly interested in learning Scripture texts and singing, and never tire of hearing Bible stories told them.

Thy sister,

LIZZIE MILES,
Teacher.

No. 71.

KICKAPOO INDIAN AGENCY,
Muscotah, Kansas, Ninthmonth 1, 1871.

DEAR FRIEND: It is my pleasure to report the educational interests of the Walnut Creek Kickapoo Indian School, from Tenthmonth 12, 1870, to Thirdmonth 31, 1871, to wit:

Whole number of pupils enrolled, 17; highest number any one day,

* For report in regard to an interview with the exile Kickapoos residing in Mexico, I will refer thee to my special report on that subject under date of Seventhmonth 13, 1871, a copy of which has been forwarded to thee.

15; average daily attendance, 13; number of boys, 8; number of girls, 9; number reading in Third Reader, 4; number reading in Second Reader, 6; number reading in First Reader, 9; number spelling, 2; number studying arithmetic, 10; number writing, 12.

I found by having system in all the proceedings of the school-room, and adopting such rules as are conducive to good order, and never permit them to be violated with impunity, that the scholars soon learned to admire such a course, and, with few exceptions, found their government to be comparatively easy.

Good advancement was made in their studies by all who attended at all regular, but rather slow progress in learning to speak our language. I visited the homes of the students several times during the school, and explained to their parents the importance of sending their children to school *every day*.

By taking the children entirely away from their parents, and putting them in a boarding-school, I think many of the difficulties that are continually met with in the day-school can be obviated, and the children learn more rapidly the habits and customs of the white man.

Thy friend,

EDWARD KING,
Teacher.

JOHN D. MILES,
United States Indian Agent.

No. 72.

NEOSHO AGENCY, KANSAS,
Montgomery Post-Office, Tenthmonth 1, 1870.

RESPECTED FRIEND: In making this my first annual report of affairs pertaining to Indian tribes within this agency, I will remark that the Great and Little Osages have been more particularly under my immediate care, and I deem it my duty to speak, not only of their present condition and prospects for the future, but refer to so much of their past history as specially relates to their condition at present.

The population of the Osages one year ago, as appears by the report of my predecessor, was 4,481. The enrollment made last spring showed their numbers to be 2,962, a decrease of 1,519 compared with last year. The census just completed showed the present population to be 3,150, an increase of 181 in six months. The first difference should not be understood as an actual decrease, but arises from a reduction of the enumeration to a correct standard. Physically, the Osages are strong in constitution; the men are large, and erect, the women strong and healthy, and the children bright and active; hence, under circumstances at all favorable to health, the tribe should show an annual increase at the latter rate.

About 250 of the tribe are mixed-bloods, who live by farming. They have comfortable cabins, and though surrounded by unfavorable influences, are, as a class, industrious and temperate. The others are divided into seven bands, each having their chiefs and councillors, and living in separate villages of lodges constructed of poles and inclosed with puncheons and buffalo hides, or long webs of matting made of flags. These bands have had extensive fields near their towns, which they planted in corn, beans, and pumpkins. These are cultivated mostly

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by the women and children, with a heavy hoe, for a few weeks, when the whole go off to the plains, two or three hundred miles distant, to procure buffalo meat, which they dry in large quantities, and bring into their homes on ponies by the time their corn is in roasting ear. The corn is of a variety that matures early, and by the middle of the Tenth-month it is usually gathered, shelled, and packed in dry-hide sacks, and stored with dried pumpkins and beans in pole-cribs, chinked and daubed with mud, and roofed with bark and skins. They now depart on the fall and winter hunt, and remain on the plains most of the winter. If the hunt is successful, a large amount of jerked buffalo meat and tallow, robes, and furs are brought in. Then, in early spring, the crop is planted, and another year of hard work and exposure is repeated. The manual labor thus performed, if properly directed in agricultural pursuits, would soon place them in affluent circumstances.

The condition of the Osages upon their reservation the past year has been simply a continuance, in a more aggravated form, of that related by my predecessor in his monthly and annual reports to the Indian Department. In the spring of 1867 he asks for the assistance of the military to remove the settlers that have intruded on the Osage diminished reserve, and otherwise enforce the laws for the protection of the Indians. In the following Tenthmonth he states: "Their horses are constantly being driven off by the white men. One Osage lost 23 head in June, which were seen driven through Topeka. Another lost 20 head on the night of the 5th of September; they were seen going through Humboldt, and that was the last I could hear of them. Immigration is still crowding on their lands. They threaten me with Crawford's militia, and say they will hang me if I interfere with them. They seem determined to occupy the best of the Osage diminished reservation. By the time the Indians are in next spring all their camping grounds on the Verdigris River will be occupied by whites. This should not be allowed by the Government, and I cannot check this settlement without a small armed force."

I quote from succeeding reports to Sixthmonth, 1868: "The people on and near these lands are made to believe, by speeches delivered by so-called leading men and newspaper articles, that those Indians have no rights which should be respected by white men. They have had, to my certain knowledge, over 100 of their best horses stolen since the 1st of May last. I learn that scarcely a day passes that they do not lose from five to twenty horses. Marshal Dickenson followed 20 of these stolen horse over one hundred and fifty miles. The Indians dare not follow their stock five miles into the white settlements; and those thieves have always managed to baffle the officers sent in pursuit, and not one of them have as yet been brought to justice, or one in a hundred of the Indians, horses returned to them." In Thirdmonth following, he states: "Men are taking claims, building houses and mills on the diminished reserve, which disturbs the peace of the Indians very much." He again asks, later in the spring, for military assistance, to remove the settlers and enforce the laws, and adds: "If this is not done, there will be much trouble, and the Indians will be driven from their homes. The settlers are preparing to organize a county, entirely on the Indian lands, and they have applied to the governor of the State for protection. I can do nothing in the matter without instructions from the Government, which I will await with great anxiety." His next and last report, in Sixthmonth, 1869, says: "More than 500 families have settled on the eastern part of the Osage diminished reserve; have

built their cabins near the Indian camps, taken possession of their corn-fields, and forbidden them cutting fire-wood on their claims."

The 1st of Tenthmonth I assumed charge of the agency. The condition of affairs, so well presented by my predecessor, was unchanged, save that aggressions upon the Indians were more frequent and more aggravated. Increasing numbers had given boldness to the aggressors.

Having in view the practicability of the civilization of the Osages at an early day, I was disappointed at finding their surroundings so utterly unfavorable, and was forced to the conviction that no attempts could be successful until a separation of the Osages and whites was made by the Government. To preserve the peace and prevent the effusion of blood until that could be accomplished seemed the work for the time being. The settlers were generally associated in clubs, pledged to defend each other in the occupation of claims, without regard to the improvements, possession, or rights of the Indians. Many of the latter were turned out of their homes, and threatened with death if they persisted in claiming them. Others were made homeless by cunning and fraud. While absent on their winter hunt, cribs of corn, and other provisions, so hardly earned by their women's toil, were robbed. Their principal village was pillaged of a large amount of puncheons, and wagon-loads of matting hauled away and used by the settlers in building and finishing houses for themselves. Even new-made graves were plundered, with the view of finding treasures, which the Indians often bury with their dead. To my surprise the Indians listened to my advice, and submitted to these wrongs, while the settlers often quarreled among themselves over claims to which they had not a shadow of right, ending their disputes frequently with loss of life. The question will suggest itself, which of these peoples are the savages? Since my residence among the Osages, in no case within my knowledge has one of them attempted or threatened the life of his fellow. For all the unmitigated wrong and outrage heaped upon them, the only semblance of retaliation, and but few cases of that, has been the taking of horses without legal process, in lieu of those that had been stolen of them. These cases were made pretexts for further and greater outrages. Bands of armed men would seize and carry off a much greater number of horses than they ever claimed to have lost, and generally persons innocent of all complicity with the matter were the victims. That these wild Indians would submit to such treatment as this for years, without resorting to the scalping-knife, seems incredible, but such is the fact. These aggressions and wrongs were largely committed before any steps were taken for the purchase of the Osage reservation. In evidence of this fact, I again refer to the report of my predecessor.

I encouraged the Indians to plant, as usual, this spring. They replied that it was useless; that if I did place them in possession of their fields as I proposed, the herds of cattle and other stock of the settlers would destroy their growing crops, and as their ponies were being stolen in large numbers, they decided that to preserve the balance of their property, and peace with the Government, they would remove to the Indian Territory, permission to do so having been generously given by the Cherokees. Two small bands remained; at my urgent request planted, but their products have been mainly destroyed by the settlers' stock, as predicted. My efforts thus far have been fruitless to obtain damages for them. The eastern part of the reservation is now mostly surveyed and claimed in 160-acre lots, three counties duly organized, and elections held. One county has voted $200,000 stock in a railroad; courts are held with all the ceremony of legal tribunals. The

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press of Kansas teems with vivid descriptions of "town-sites," and the fertile valleys of the Osage country. Numbers have been thus led to believe that the lands were open to settlement. Some who came with their families and stock withdrew when undeceived. Such examples, however, of respect for the laws of the United States, and the rights of others, were lamentably few. The errors and mistakes of the past, if wisely used, may become profitable guides for the future. Had the Government, at an early stage of these violations of law and of the acknowledged rights of the Indians, which they themselves were not allowed to defend, extended the protection asked for by its officers, and that had been solemnly promised, a long list of depredations and outrages that will mantle the face of every true man with shame, would not now be on the record, and a higher standard of morality and justice would obtain certainly in all the border States. The neglect of the Government to assert the supremacy of law over a few border men, professional squatters, was regarded as a tacit approval of criminal acts by men professing to be just and honest; hence, this class perpetrated the same crime, claiming the right to do what was allowed by others. The attempted purchase of these lands by a railroad company was used as a justification for intruding. Others insisted that they had purchased their claims of Indians, knowing that no Indian could give a title, or even a privilege to settle here; and again, that they were kind and generous to the Indians; that they paid yearly a stipend to some chief, &c. Yet all these do not relieve these men from the reproach of being trespassers, intruders, and violators of the nation's law; and not one can show that he had a right in law or equity to occupy these lands before the treaty was approved by the Government, and a new home provided for the Indians.

While these efforts were being made to force the Indians from the country, their enemies in Congress were equally zealous to legalize the possession of their lands without reasonable or just compensation. This was prevented, however, by the passage of a bill on the 15th of Seventhmonth, which provided for the sale of the Osage diminished reserve, at $1 25 per acre, the proceeds, after deducting the cost of survey, to be placed to the credit of the Indians at 5 per cent. interest. Thus did Congress make a just disposition of this vexed question, that has for years been a disturbing and corrupting element in the political and railroad organizations of Kansas.

The proposition referred to was laid before the Osages in council, and received their sanction on the 10th of Ninthmonth. Their removal will, no doubt, soon be effected to a suitable home in the Indian Territory, between the 96° of longitude and the Arkansas River. Several hundred professional squatters have anticipated this and taken "claims" on this new home, but from the noise made by office-seeking demagogues, I apprehend the troops sent by the Government to eject them are doing their duty. If the strong arm of the Government is not continually extended along the line of Kansas, the same unscrupulous, mercenary, and political elements that in the past have brought disgrace upon the State, by a cruel and unjust treatment of its Indian population, will deepen that disgrace by forcing an occupancy in the Indian Territory. That ground should be held sacredly as a shelter to the poor Indian from his rapacious enemies, and all the energies of philanthropy and benevolence be evoked to fit him to take his land in severalty, and become a citizen. God speed the day when the rights of the red men may be held in the public conscience sacred as those of white and black.

Right here, before noticing the present moral and physical condition of this people, I wish to remark that whatever strictures I have made or may make upon the white intruders upon Indian reservations are intended solely for that class. The terms squatter, settler, &c., are necessarily used, but it is by no means intended to include that grand army of pioneers who, respecting law and the rights of others have, with an industry, energy, and courage worthy of all commendation, made the wilderness to blossom as the rose; and the very fact that millions of fruitful acres in this country are inviting settlement and culture, with no violation of law or cruel violation of right, makes the act of intrusion upon the Indians still blacker in its character; in fact, the very wantonness of covetous and lawless natures.

At the recent council of the Osages, a handsome assortment of goods and subsistence were distributed, which, on account of their impoverished condition, were very acceptable, and a belief was renewed in their hearts that their loyalty to the Government during the war, and their forbearance toward the lawless white children of their Great Father, of late years were appreciated. The advance payment of their fall annuity, on this occasion, affords them much satisfaction.

After discussing the subject in grand council, they decided to associate the nation with the tribes of the Indian Territory, in forming a government for mutual protection and the promotion of the arts of civilization. They appointed delegates to attend a general council of said tribes, now in council at Okmulgee. I learn with great satisfaction that the Osages, during their visit to the plains this summer, made peace with many tribes of wild Indians with whom they had been at enmity. This fact will doubtless enable them to be more successful in their fall and winter hunt, which, together with the disbursement at our disposal for their subsistence the coming year, will guarantee their substantial comfort during that period.

This tribe of Indians are richly endowed by nature, physically and morally. A finer looking body of men, with more grace and dignity, or better intellectual development, could hardly be found on this globe. In judging of their moral character, some facts in their history must be remembered. They were once the most numerous and warlike nation on this continent, with a domain extending from the Gulf to the Missouri River, and from the Mississippi to the Rocky Mountains; but they have been shorn of their territory, piece by piece, until at last they have not a settled and unquestioned claim to a single foot of earth. Their numbers have been wasted by war and famine. This little remnant is all that remains of a heroic race that once held undisputed ownership over all this region. It is almost without precedent, yet strictly true, one great cause of their decline has been fidelity to their pledges. More than sixty years since they pledged themselves by treaty to perpetuate peace with the white man. That promise has been nobly kept—kept in spite of great and continual provocation. Individual white men have committed upon them almost every form of outrage and wrong, unchecked by the Government, and unpunished. Every aggressive movement of the whites tending to the absorption of their territory has ultimately been legalized. Thus, a kind of premium has been offered by the Government to enterprising scoundrels to ply their vocation at the expense of the Osages. The Government itself has been careless of its obligations, indifferent, it would seem, alike to its own honor and the security of the Indians. It has failed or neglected to afford them protection, and yet has allowed their persistent fidelity to truth to tie their arms and render them powerless to protect themselves. Patient sub-

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mission for long years to all this neglect, and bad faith and outrage on the part of the whites and their Government, has brought upon them another and grave evil—the combined hostility of the wild tribes. These latter have always made the Osages' friendship for the whites a matter of reproach, and when they have met on the plains, as they do yearly, the savage Indian, rich in supplies, with flour and sugar, coffee and blankets, everything, in fact, essential to his comfort, all given him by a generous, forgiving, and paternal Government, would point in derision to the poverty and destitution of the Osages, who had none of these things, telling him that "that was the price of his submission and friendship to the whites—nakedness and starvation;" that he was a fool; they knew better how to obtain supplies—murder the males of some emigrant train, and take the women into captivity. Their Great Father would bring his agents to them with rich gifts and abundant supplies. If they were slow in coming, or insufficient in amount, make another and stronger appeal—desolate some frontier settlement. "It never fails." Although in the face of facts, it is hard to detect any fallacy in this reasoning of the savage. The Osage remained steadfast, until at last contempt and hatred took possession of the wild tribes thus banded together, and made war upon the Osages, stole their horses, drove them from their hunting-grounds, deprived them of their only means of subsistence, and entailed upon them suffering, starvation, and death in untold measure. Thus it will be seen that an exercise of the highest virtue, such as can hardly be paralleled in history, has placed this people between the upper and lower millstone. The process of grinding them to powder might almost be inferred a meritorious work from the indifference and apathy of many, and the exultation of some, who think themselves living in the light of Christian civilization. It would be strange indeed if there was not in their minds a profound distrust of the Government. At the payment of their annuities last spring, when a proposition was made to buy their lands, one of their head-men asked: "Why is it that our Great Father can never even send us our annuities, without asking us to sell and move once more?" and added, with the look and tone of a man without hope, "We are tired of all this." By the treaty signed on the 10th ultimo by the Osages, the nation assumes a special guardianship over this tribe. This fact, and others connected with their history, should guarantee to them peaceful, undisturbed possession of their new home so long as they may wish to maintain a tribal organization. Satisfy their minds, let them rest upon the conviction that such will be the case, and the work of civilization is half done; and the present time seems unusually propitious for the completion of that work. Just now being removed to their new home, they realize in an unusual degree their condition of dependence. Many of their head-men have signified to me their desire to abandon their nomadic life and customs, and adopt those of the white man. They have also promised to discourage the practice of polygamy. One of their chiefs said to me: "Our greatest trouble with the young people arises from the wrong system of marriage practiced among us, and I long for the day when we shall adopt the white man's laws." The desire is frequently expressed to possess the comforts of civilization, such as a house, cook-stove, tables, chairs, &c. This desire will become general when they learn that such things are really within their reach. A practical realization of the difference between life in a wigwam and that around the comfortable fireside of a home, would do much to accelerate the work of regeneration. In a word, the minds of these Indians seem to be in an unusually receptive condition, and everything favorable to the success of the experiment now being made. Success, however, is contingent upon the wise and faithful use of the means at command. One of the most important instrumentalities will be the school. To make the school successful with the Indians it must be general, and so conducted, if possible, as to make it a part of the every-day life of the tribe. The Osages, and perhaps other Indians, have strong affections for their children, and however anxious they may be to have them educated, are averse to sending them away for that purpose, on account of the separation; and, besides, so small a number can avail themselves of mission and boarding schools, as illustrated in the Osage mission, that their influence is not felt by the tribe on their return; so that, instead of diffusing habits of thought and life, acquired during their education, they themselves are swallowed up, and lapse at once into the manners and customs of the great majority. I am already convinced that the great work of education cannot be successful under the exclusive control of any sect or denomination, if any interests in personal or real estate are involved. The Osages are properly jealous of societies in that regard. The common school-system, the great bulwark of civilization, can be best applied here, of course subject to such modifications as may be necessary. After all, the effort to transmute the Indian into a homogeneous element of strength in the population of this country will depend for its success mainly upon two things: they must be protected from the vices and encroachments of border white men, and the representatives of the Government and of philanthropy among them should be men and women familiar with Indian character, in full sympathy with their needs, and possessed of energy, industry, and the highest moral character. This applies alike to agent, farmer, mechanic, physician, teacher, and trader. Some Malthus may inquire: "What will all this cost?" I answer, compare its cost, to say nothing of results, with another policy that has long been tried in this country, and the success of which is known to all.

In conclusion, I am glad to express the hope that, with the appropriations to be used wholly or in part for the benefit of this hitherto destitute tribe, and with the blessing of a kind Providence, much good may be accomplished, and that one year hence I can make of them a much more flattering report.

Very respectfully,

ISAAC T. GIBSON,
United States Indian Agent.

ENOCH HOAG,
Superintendent Indian Affairs.

No. 73.

NEOSHO AGENCY, INDIAN TERRITORY,
Parker Post-Office, Kansas, Tenthmonth 1, 1871.

ESTEEMED FRIEND: As the Quapaws, and other small bands heretofore connected with this agency, have been formed into a separate one, this report will refer alone to the Osages, who are now the only tribe in my charge. At their general council in Ninthmonth, 1870, they accepted the "Congress bill," by which all their lands were conveyed to the Government in trust. They also appointed a delegation to select a suitable tract of land in the Indian Territory for a new home. The greater portion of the tribe then went to the plains on their fall and winter hunt.

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On the 26th of Tenthmonth, their principal chiefs formally selected a tract of country, which the tribe had frequently occupied temporarily, and had for years regarded as their future home. A special survey, however, made by advice of the commissioners, and the urgent request of the Osages, proved this selection to be partly east of the ninety-sixth meridian. The Cherokee government refusing to sell any land east of that line, the Osages reluctantly accepted a tract lying west of and contiguous to it, and extending from the south line of Kansas to the north line of the Creek country. This selection was approved by the Department, and the President fixed the price at 50 cents per acre, the two parties in interest having failed to agree upon the price. The tract contains 560,000 acres, being 160 acres for each member of the tribe. A large proportion of it, however, is broken, rocky, sterile, and utterly unfit for cultivation; and the best portions of the remaining were already occupied, and some improvements made, by about 150 families of Cherokees, Delawares, and Shawnees. These occupants believed that they were living east of ninety-six. The ground of their belief will be found in the following extract from a message of their chief to the Cherokee council, delivered Eleventhmoath 19, 1870:

* * * * It appears the Osages have selected the country on the Cana, or Little Verdigris, and Bird Creek, containing the best lands in the Cherokee Nation. A line purporting to be the meridian line of the 96° west longitude has been run without the official knowledge of the Cherokee authorities—a line that is in notorious variance with the official maps furnished this nation by the Indian Department, and every map known to exist. By this surreptitious survey many of our citizens are thrown west of the 96°, and their valuable farms and improvements are within the country assigned to and claimed by the Osages. You will therefore take such action as will secure a remedy, if possible.

The settlers were impatient for full possession of their country in Kansas, and, having confidence in the correctness of the survey of the 96°, I advised the early removal of the tribe. Some of the Cherokees sold their improvements to the mixed-blood Osages, but the majority protested against our occupation. These facts were reported to the Department, and a survey in a manner that could not be objectionable to the Cherokee government, and the removal of the remainder of the Cherokee settlers, was urgently requested. Congress promptly appropriated $5,000 for determining the location, and marking with suitable monuments this line.

Desiring to commence the work of civilization at once, in early spring I had a saw-mill erected; purchased oxen, and wagons, and farming implements, and endeavored to make all the necessary arrangements for the erection of school-houses and other agency buildings during the summer. A few temporary buildings for immediate use were erected, from material made by the saw-mill, though the laborers had frequently to abandon their work to avoid a conflict with their Cherokee friends, who resisted the necessary appropriation of timber.

The Osages mostly returned from their hunt about the middle of Thirdmonth, much disappointed at the unsettled condition of their affairs. I assured them the 96° would be located without further delay. I felt authorized to make this promise, for the honorable Commissioner at Washington, from whence I had just returned, gave me an unqualified promise that the survey should be made at once. Some weeks elapsed, and the chiefs protested against further improvements being made. When the planting season arrived they would not permit me to plow them fields of corn, nor their women to plant patches, because the line had not yet been run.

It must be borne in mind that their tillable land consists, mainly, of a narrow strip adjoining the line in dispute; and if the official survey proves the Cherokees to be right, the land thus assigned to the Osages would be quickly abandoned by them, as I believe they would not accept it as a *gift* for a future home. I had before this suspended improvements except to get out fencing to inclose 50 acres of sod corn planted for the use of the Osages; but the appropriation of material was resisted until the Cherokee stock had destroyed the crop.

At this writing, the Osages have again mostly returned from the plains. If they had not been taught by years of experience that there was little faith due to the promises of their agents, they would be unable to restrain their indignation, for the survey has not *yet* been made, nor can I give them any reason why it has not been done.

When the Congress bill was offered to the Osages last fall, the mixed bloods of the tribe opposed its acceptance, on the ground that many of them had improved "claims," which they feared would be immediately "jumped" by the settlers. To remove this opposition, a large mass-meeting of the settlers was held at the council, at which strong resolutions were passed, with great unanimity, promising protection to all Osages having claims, and guaranteeing an opportunity to enter and enjoy their homes, or sell them, as they might elect. A strong committee was appointed to see that these resolutions were faithfully executed. Relying upon all this, the mixed bloods withdrew their opposition, and the bill was accepted. Nineteen of these half-breeds filed their intentions with the proper court of becoming citizens, desiring to remain on their farms and claims, and enter them. But their claims were soon occupied by white settlers, and a series of outrages and persecutions perpetrated upon them that shames humanity. All except eight have abandoned their homes, or taken what they could get for them. Some of their houses were burnt by mobs of white men; one half-breed died from injuries received and exposure on such an occasion. These murderers were arrested, went through the forms of a trial, and were discharged. The eight still remaining will probably lose their land, as they have not the means to engage in a long contest at law; and if the past is an earnest of the future, they can hardly hope that an Indian's rights will be protected in a Kansas court.

Last fall the military removed a number of white settlers who had intruded on the lands of the Indian Territory bordering on Kansas. Most of them returned promptly when the soldiers had left. Early this spring I asked for the removal of nearly one hundred families from the Osage lands; then applied to the officers in command at Fort Gibson, then at Fort Scott, but the necessary assistance could not be obtained. Immigration has continued to pour in even more rapidly than it would on lands that it was lawful to occupy. My unaided efforts to remove them and prevent immigration have been futile. The Osages feel that their new home is being wrested from them even before they have got possession.

Last spring a gang of seventeen border men made an unprovoked, murderous assault upon ten unarmed Osages, killing one and severely wounding others, and robbing them of several ponies, blankets, and robes. I applied at once for assistance to arrest the guilty parties. That request was responded to a few days since. On preliminary examination, three of the party were placed under bonds of $250 to appear at some future time. This is a gratifying evidence that the life of an Indian is regarded as of *some* value.

Owing to causes, some of which have been referred to, such as proximity to border settlements, the presence of intruders, the undeter-

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mined lines of jurisdiction, and the mixed population, violations of law are frequent and flagrant—more especially in the introduction of whisky, with its endless train of evils; and, with all this, an utter want of judicial machinery to arrest or punish evil-doers. If an arrest is now made, the offender and witnesses must be taken nearly 300 miles for an examination. Anticipating these troubles at the time of our removal, I then asked for the appointment of a United States commissioner and deputy marshal for this locality; later, for a police force of ten soldiers; and, last, for permission to equip and use twenty Osages to enable me to preserve order and enforce the intercourse laws. To none of these have I received advice or response. I now entreat those whose duty it is to establish the boundaries of this reservation, and to remove trespassers therefrom, and to provide for the enforcement of the laws in the Indian country, not to neglect longer the sacred obligations the Government owes to these Osages.

The work of the year has been mainly the removal of the Osages to their present location without expense for transportation; issuing subsistence to about 500 of the tribe during the winter and spring; erection of a saw-mill; sawing over 150,000 feet of lumber; erection and repairs of buildings for the Osages, and temporary ones for agency purposes; inclosing with a good plank fence 100 acres of prairie land, one-half of which is now being sown in wheat; breaking 350 acres of prairie, and making about 1,000 tons of hay. This labor was performed almost wholly by numbers of the tribe, and largely by unlettered blanket Osages. This class of labor was used during the last month's run of the saw-mill, with the best results. They also made the greater part of the hay, laboring continuously from day to day, improving in skill. They also learned quite readily to hold the plow and drive the oxen. Not one has been discharged for idleness or disobedience. They are quite emulous, and certainly possess all the elements of character necessary, if kindly and carefully developed, to make them a community of industrious and enterprising citizens. Scores of them are importunate for houses and furniture, even under present discouragements; of course these cannot be gratified until they have a settled home. I designed having at least three schools during the summer, but owing to our suspension one house only was erected for that use, in which a school of 37 pupils have been taught for four months with a success that confirms the opinion that the common school is better than any other system for educating the tribe. About 60 pupils have been in attendance the past year at the Catholic mission school, Kansas.

A good physician has also been employed, who has succeeded well in restoring health, and introduced favorably our system of medicine among the blanket Indians, who have heretofore avoided the white man's medicine. The smith-shop has been in operation about six months, and is well patronized.

Nothing is wanting but reasonable attention to the needs of the Osages from the proper authorities, to render their civilization an easy and pleasurable success. But these long and inexplicable delays, which they attribute to neglect, do aggravate and dishearten; and while such feelings prevail their wild natures are insubordinate, and good impressions cannot be retained.

Very respectfully,

ISAAC T. GIBSON,
United States Indian Agent.

ENOCH HOAG,
Superintendent Indian Affairs.

No. 74.

SAC AND FOX AGENCY, INDIAN TERRITORY,
Eighthmonth 22, 1871.

In obedience to the requirements of the Indian Department, I submit the following as my first annual report of the condition of Indians under my charge:

The Sacs and Foxes now on this reservation number, males, 220; females, 228—total, 448. The chief and his band who refused to come with the main tribe when they removed to this Territory are still in Kansas, except a few small detachments who have at various times joined those now here.

Those who settled here first have appeared pretty well satisfied until within a few days. The present cause of dissatisfaction is the running of the line between them and the Creeks. When they came to these lands they supposed that the dividing-line had been permanently established, and many of them fixed their homes near the east line of the reservation, and have made some improvements by way of fencing, building, &c. The present survey will place such entirely outside of their reservation, compelling them to move and abandon all their improvements.

The advancement of these tribes toward civilization has not been as rapid as would be desirable, yet I think I may safely report some progress in that direction—some more inclination from year to year to enlarge their fields, get more stock around them, build more permanent houses, abandon their nomadic life, and settle down to steadier habits and agricultural pursuits. I would most respectfully recommend that the permanent boundaries to their lands may be fixed soon as possible, so that all who may be disposed to establish themselves in permanent homes can do so without fear of being disturbed. Until that is done they will be likely to remain in an unsettled and unsatisfactory condition.

The number of acres of corn planted by Indians themselves this year will exceed that of last by at least one-half, yet there will not be near so much corn raised the present season. Owing to the extreme drought which prevailed for over three months, I will have to report a large portion of the crop nearly if not quite a failure. As their corn and annuity are their main reliance, it seems almost certain that unless assistance is rendered, there must be more or less actual suffering before another crop can be raised. I am furnishing work at remunerative prices to all who are willing or can be induced to labor, thereby placing within their reach a means by which they can help themselves to some extent; but there are a number of old and infirm ones who are not able to avail themselves of that means, and will require assistance from some other source.

Since Agent Miller's report of last year, there has been inclosed one field of 20 acres adjoining the agency, which is now being cultivated in corn; one of 300 acres, for pasture; and another of 100 acres, a part of which is being cultivated in corn for use of work-oxen. There has also been a good saw-mill erected and in operation for more than a month, to which is attached a pair of burrs for grinding corn, and a shingle-machine, which are found of great service here.

Some of the buildings provided for by treaty have been commenced, and will be carried forward as rapidly as possible. There has not been any school in operation among these tribes since their removal to this Territory, owing to their scattered condition and lack of suitable build-

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ings for such purpose. I have selected a site for the mission-school building, and am now having a well sunk, and, as soon as a sufficiency of water is obtained, expect to commence the erection of said building, hoping to get it in readiness for school during the winter or early spring.

The following comprises a list of stock owned by Sacs and Foxes, and approximate value of same:

Horses, 762, at $25 each	$19,050
Cattle, 116, at $12 each	1,392
Work-oxen, 12, at $30 each	360
Hogs, 229, at $3 each	687

ABSENTEE SHAWNEES,

attached to this agency, numbered, on the first of this month, males, 304; females, 246—total, 650. They have since had their numbers somewhat increased by accessions from Kansas. They appear to be industrious, and are recovering from the effects of the late war as fast as could be expected. It will be remembered that these people located on the lands which they now occupy more than thirty years ago; and with little or no aid from Government, made themselves homes and were living quite comfortably at the outbreak of the rebellion. Most of them were cultivating more or less land, and numbers had large amounts of stock. But as they remained loyal, they had to abandon their homes and seek shelter in the North. On their return, after the close of the war, they found their fields laid waste, and their stock driven off and destroyed. But it will be seen from the statistical report accompanying this that they have not been entirely idle since their return.

Owing to the long-continued drought, their crops fall far short of what they would have been under favorable circumstances. There is one thing which is operating unfavorably with them, and retarding their progress at present; that is, a feeling of insecurity in regard to their title to the lands which they now occupy. They having been granted to another tribe, fears are entertained that they will have to abandon their improvements, and seek homes somewhere else. As they are all living in log-houses, with more or less land in cultivation around them, it would subject them to much loss and inconvenience. I would most respectfully recommend that, if possible, the lands which they now occupy be secured to them in such a manner that they cannot be dispossessed of them, so that they may go on making improvements without fear of having to abandon them. If this is done, they do not seem likely to need any further aid from Government, except in establishing and carrying on schools for a year or two. These they are very anxious to have in operation as soon as practicable.

The following will show the result of their farming operations for the past year, amount of stock, &c.:

Horses, 643, at $25 each	$16,075
Cattle, 792, at $12 each	9,504
Hogs, 1,427, at $3 each	4,281
Corn, 6,000 bushels, at 75 cents per bushel	4,500
Sweet potatoes, 1,116 bushels, at $1 per bushel	1,116

As the crops had not been gathered, we could only approximate the amount, but think we have not placed it too high.

Very respectfully,

JOHN HADLEY,
United States Indian Agent.

E. HOAG,
Superintendent Indian Affairs.

No. 75.

KAW INDIAN AGENCY,
Ninthmonth 14, 1871.

ENOCH HOAG, *Superintendent Indian Affairs:*

I submit the following report of the Kansas Indians the past year.

They, as usual, spent a large portion of last winter in the buffalo country, but, owing to the severity of the winter, were not as successful as usual, and lost by cold and hunger about fifty head of ponies, but brought home what meat and robes the balance could carry.

By order of the Indian Department I accompanied a delegation of the head-men, late in the fall, to the Indian Territory, to select a future home for them. We made a selection adjoining the State of Kansas, commencing where the 96° of west longitude crosses the south line of the State of Kansas, and running south along said meridian to the junction of the Big and Little Canas; thence west parallel with Kansas State line for quantity. The Indians were well pleased with the country, and could easily be induced to remove thither. That land has since been included in the selection made by the Osages, on hearing which the Kaws wished me to inform the Indian Department they were not willing to sell their lands here unless they could get that. I think it will be difficult to obtain their consent to remove farther into the Indian Territory.

Owing to the loss of ponies last winter the Indians did not plant quite as large a breadth of land as usual, but the season has been much better than last year, and they have been rewarded with a bountiful crop of corn and vegetables, which the accompanying statistics of farming will show.

The school has been kept up with but little intermission the past year; the progress of the scholars has been very satisfactory, but it is still difficult to keep them in school a sufficient length of time to acquire a good English education. Yet, there is an increased interest, as manifested by the number of girls in attendance. (See statistical report of education herewith.)

The ill health of the matron was such that it became necessary to change superintendents, and Uriah Spray and wife have contracted to keep up the school on the same terms as their predecessors. We hope, by giving the children a pleasant home, to increase the number of scholars the coming year.

The pension money allowed individuals of the tribe the past year has been distributed among the Indians and kept them in comfortable circumstances.

The sale of a large portion of their lands, which is now being effected, will, if the funds are properly used, furnish them with a good supply of stock and agricultural implements, and thus enable them, in a short time, to become self-supporting.

The most valuable portion of their lands yet remain unsold, including all of their improvements. Said lands should bring the Indians (including improvements) an average of $10 per acre. I would recommend that they be sold at an early day and the funds invested in Government bonds, and the Indians removed to a new and permanent home in the Indian Territory.

The health of the tribe has been very poor the past summer, and a number of deaths have occurred both among adults and children. I

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earnestly recommend that a physician be employed, at a stipulated salary, to reside with the tribe.

Respectfully submitted,

MAHLON STUBBS,
United States Indian Agent.

No. 76.

POTTAWATOMIE AGENCY, *Ninthmonth* 1, 1871.

It becomes my duty to submit the following report of affairs within the Pottawotamie agency for the year 1871:

Many of the Pottawatomies have, by the terms of the treaty of February 27, 1807, become citizens of the United States and received patents for their lands and their proportionate share of the tribal funds held in trust for them by the Government. In the tenth month, 1870, 650, and in the fifth month, 1871, 250 more of these Pottawatomies, in all 900, availed themselves of the provisions of said treaty, and have received their proportionate share of said funds, and have realized the result arising therefrom, which are as follows, viz: many of them have proved themselves good citizens and have turned their attention to the tilling of the soil and the raising of improved stock, and have thereby secured for themselves an independence. They have large, fine stone and frame buildings for residences, barns, and granaries, and also some of the best fences around their fields to be found upon the original Pottawatomie reservation in Kansas. Many of these are men of moral influence in church and State. I regret to say that this is not the case with quite a large number of those who have thrown off their tribal relations. These now declare their act in becoming citizens to have been a premature one; they in their sober moments say that they were intoxicated with the idea of becoming citizens of the United States and exercising the right of franchise. They have squandered their land and money in gambling, drinking whisky, and other evil habits, and are now thrown upon their own resources as poor as the poorest. These Indians last mentioned have stated their intention of going south upon the reservation set off to them by order of the Secretary of the Interior, dated November 15, 1870, as soon as they can be satisfied by the Government that they will be secure in settling upon the reservation set apart to them, they having received some notice, either officially or otherwise, I know not how, from the Indian Office at Washington, D. C., that they, being citizens of the United States, could not have any interest in said reservation under the treaty between the Government of the United States and the Creek Nation of Indians; which treaty provides that this land, bought by the Government of the United States from the Creeks, should never be sold to any but Indians. Now, in my opinion, it is necessary to give them some assurances that if they go and settle on that land they will enjoy the use and possession of it. This land should be surveyed as soon as practicable, so they may know the metes and bounds of said reservation. These Indians are looking forward with anxiety to see this question settled, as their only hope of future maintenance depends upon it.

The tribe of Pottawatomie Indians, under the control of an agent, is thus reduced to that portion residing upon the diminished reserve in Kansas, numbering, as near as can be ascertained, about 415 souls, known as the Prairie band, and living in a manner as set forth in my

report of 1870. Many of them have been induced to make additions to their fields and houses. The season having been a great deal more favorable than last year, and the additions to their fields having increased their crops to some considerable extent, they are in a better condition to meet the coming winter than any winter heretofore. By the inducement held out to them by the superintendent, Fifthmonth last, in giving them $300 out of the fund for the civilization of Indians, provided they would set apart the same amount out of their surplus funds for the purpose of purchasing farming implements for the tribe, and after consulting a day or two, they set apart $600 for the purpose aforesaid, making in all $900, which was laid out for farming implements for the tribe, which appears in second quarterly report of the year 1871, less freights and contingent expenses.

There being more ground in cultivation and also a better yield than last year, the statistics will be, as near as can be ascertained, as follows, viz:

Corn, 200 acres, 30 bushels per acre, 6,000 bushels, at 30 cents per bushel	$1,800 00
Potatoes, 1,000 bushels, at 30 cents per bushel	300 00
Horses, mules and ponies, 350 head, at $30	10,500 00
Cattle, 150 head, at $19	2,850 00
Hogs, 175 head, at $3	525 00
Sheep, 15 head, at $1	15 00
Wagons, 24, at $50	1,200 00
Breaking-plows, 5, at $30	150 00
Harness, 50 set, at $15	750 00
Mowers, drills, and other agricultural implements not specified above	600 00
Total value of personal property	$18,690 00

The pupils that have heretofore attended Saint Mary's school having become citizens of the United States under the aforesaid treaty, and having thereby disconnected themselves from the tribe, are no longer entitled to the benefits of the educational fund.

I therefore feel highly gratified with the present prospect of opening up a school and agency farm, as suggested in my report of 1870, on the diminished reserve, of which a portion has already been broken for said purposes; and I hope to erect the school and other buildings thereon in time to be ready for occupancy in the autumn of this year.

J. H. MORRIS,
United States Indian Agent.

ENOCH HOAG,
Superintendent of Indian Affairs, Lawrence, Kansas.

No. 77.

SHAWNEE INDIAN AGENCY,
Olathe, Kansas, Ninthmonth 16, 1871.

Notwithstanding the Shawnee tribe of Indians have nearly all removed from this part of the country, to secure homes upon lands of the Cherokees, yet this does not materially lessen my services on their behalf, as many of them have left their lands here unsold, either rented, leased, or in the market, to be looked after and guarded from spoliation by trespassers.

Since making my last annual report a material change has taken place with the Shawnees, many of whom continued undecided in regard

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to the propriety of embracing the provision made for them with the Cherokees until the closing period approached, when they, with one or two exceptions, removed to join their brethren, the newly adopted Cherokees.

In tracing the history of this interesting tribe, the Shawnees, we find that about forty years have elapsed since they were almost forced to relinquish (to them) an interesting home at Wahpahkonnetta, Ohio, and suffer the privations of a new and untried home on the southern banks of the Kansas River. Here they passed through many hardships, their number materially diminishing from various causes, and with reluctance now they again leave the graves of their fathers and friends, and some of them well-cultivated farms, with comfortable and attractive residences, to undergo the fatigue and hardships of a new country.

The acclimating in the Territory has proved severe on a part, especially the aged and infirm, a number of whom have already sunk under it, and are now no more.

In conducting the business of this agency the greatest annoyance has been the intemperate habits of some of the Shawnees, even some of the brightest and most intelligent of the tribe, females excepted. I used every effort in my power to obtain testimony against the liquor-seller, but could not succeed, until at last S. Bluejacket, an educated and intelligent Shawnee, was confined in the Olathe prison for intoxication, with a fine of some $12 resting against him, and no money to pay it, to be served out or diminish at the rate of about 50 cents per day. Hearing of the occurrence I visited him in the prison, and proposed paying his fine and setting him at liberty by his signing a contract to give evidence against the liquor-sellers when called on, which was readily assented to; and other Shawnees then concluded to give evidence, also, thus opening the way for the prosecution of several liquor-dealers before the United States district court. And when those Shawnee witnesses were examined before the grand jury of said court, a number of other similar cases of selling liquor to Indians were brought to view, in various parts of the reservation, who have mostly, or all, I trust, suffered the penalty due to such crime.

Within the past year two cases of prosecution of Shawnee widows were commenced before the district court of Johnson County, Kansas, for merchandise, or store accounts, amounting, in the aggregate, to upward of $1,500, part of which accounts were not acknowledged to be owing. In one case judgment was rendered, with costs of suit. When apprised of these cases I notified Superintendent Hoag, who advised a move for arrest of judgment in the one case, "and that an effort be made to have them submitted to the inspection of the agent, and if found to be just, it becomes the duty of the debtor and agent to procure the payment, so far as means are in hand to do it." The plaintiff was accordingly notified that by withdrawing the suits, paying the costs accruing in these cases, and submitting them to the agent for inspection, the amount found to be justly due, the Shawnees would be encouraged to settle, which was acceded to, and the accounts, impartially examined in presence of plaintiff and debtors, were reduced to a very little over one-half the demand, and agreed to be settled accordingly.

That portion of the Shawnee tribe called Black Bob, becoming disheartened at the Government movements in relation to the disposition of their lands here, have emigrated south and southwest, and are reported to be scattered, and staying with various peaceable tribes on the borders of Indian Territory.

The lands allotted to those Indians are yet in the hands of white settlers, who claim the pre-emption right by occupancy, and still keep an attorney laboring at the head of the Indian Department, as also in Congress, hoping to influence those bodies in favor of the settlers or trespassers upon the lands in question, to violate the treaty stipulations with those Indians. Can it be possible that such influence, by purchase or otherwise, will ever be brought to bear thus to deprive the weak of their just rights? Will the strong arm of this great nation be permitted to swerve from a sense of justice, and thus violate the pledge made for the protection of the red man? Why procrastinate? Why defer the settlement of this question, and not give the Indian his just right—that right that was guaranteed in the treaty of 1854, permitting the Indian of that band who chose to make selections and have land patented to him, as provided in said treaty, and permit him to realize the benefits of his own proper possession?

Can an appeal be made to that honorable body, the legislature of this nation, to consider this matter, and permit the Indian Department again to authorize the opening of the sales of the Black Bob lands?

I have made some visits to the Shawnees, at their new homes in the Indian Territory, and feel much gratified in finding them sober and industrious, and bid fair to be self-sustaining. Some of them are yet remote from schools, which may be needful to be looked after at an early day.

MIAMIES.

Very little change has taken place within the past year with the Western Miamies. They still mostly remain at their homes in Miami and Lynn Counties, Kansas. A few have emigrated and settled with the confederated band of Peorias, Weas, &c. Their lands are yet mostly occupied by white settlers who seem reluctant to recognize the Indian's right, but measures are now in progress, by which it is hoped this perplexing difficulty will be settled at an early day, and these lands restored to the rightful owner.

Respectfully submitted by

REUBEN L. ROBERTS,
United States Indian Agent.

ENOCH HOAG,
Superintendent of Indian Affairs, Lawrence, Kansas.

No. 78.

QUAPAW SPECIAL AGENCY, INDIAN TERRITORY,
October 4, 1871.

SIR: Since making my last annual report the Neosho agency has been divided, and the Quapaw special agency created. This report may be properly styled the first annual report of the new agency.

The tribes officially within this agency are, the Senecas, Eastern Shawnees, Quapaws, Confederated Peorias, Kaskaskias, Plankeshaws and Weas, and Ottawas of Blanchard's Fork and Roche de Bœuf. The Wyandotts are now a tribe, having recently completed a reorganization of the tribe in accordance with the instructions of the honorable Secretary of the Interior, received through your office. They have not been officially assigned to this agency.

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The citizen class of Wyandotts who came to this country with the Indian class are still here. They have been officially informed that, under the decision of the honorable Secretary of the Interior, they could not be protected either in person or property while in the Indian country. The final disposition of this class is a question of some importance. Some of them have been in this country for five or six years, and have opened farms and made other substantial improvements. The treaty of 1867 provides, however, that when one of this class presents himself to the tribe, with an agent's certificate in his hand certifying "that such party is, through poverty or incapacity, unfit to continue in the exercise of the responsibilities of citizenship of the United States, and likely to become a public charge," the tribe may admit him to membership. I would advise prompt action on the part of the Indian Department in reference to this class of Wyandotts. For further information in regard to the Wyandotts, see statistical tables.

The Confederated Peorias, &c., are in good condition, and have made considerable improvements in the size of their farms during the year. They have had a good school for the greater part of the past year. Their chief, Baptist Peoria, is untiring in his efforts to advance the interests of his people.

Some of the Miami tribe of Indians are living on the Peoria reserve, expecting the remainder of the tribe in Kansas to follow them as soon as the unsettled business of the tribe can be arranged. Every aid should be given to the Miami tribe to enable them to move down at an early day.

The Peorias, &c., have also a large party of Delaware Indians living on their reserve. They have for some reason become dissatisfied, and have left their homes in the Cherokee Nation. Hoping that the Government would allow them to remain, they have done considerable work on the lands now occupied by them.

The Ottawa Indians are doing well in this country; they are making fine improvements; they have been disturbed to some extent in their work by the unsettled state of their business in Kansas, requiring the frequent absence from home of their chief and head-men. The Ottawas have an excellent school; friend A. C. Tuttle and wife have charge of it; many of the children board in the family of friend Tuttle. I hope a full report of the school may be had in time for publication.

The Quapaws have made but little advance during the year. They have taken steps, recently, toward the establishment of a mission-school in connection with the Confederated Peorias, &c., which will be completed during the coming year.

The Eastern Shawnees have but few able-bodied men among them; they have done well during the year. Many acres have been added to their farms; they are in good condition; they have consented to send their children to a mission-school, which is to be built on the Wyandott reserve, for the accommodation of the Wyandott, Seneca, and Shawnee children; this school will be dependent upon a generous public for support, for the tribes for which it is intended are poor and have no school-fund.

The Seneca tribe living in the most southern part of the agency have, I think, the best reserve for farming purposes; they are good farmers, and will have a surplus of farm products this year.

Considerable anxiety is felt by Indians for the future of the Indian Territory, with the view of keeping it closed against white settlers. All of the tribes of this agency have adopted the Oemulgee constitution.

The accompanying statistical tables, together with this brief report, are most respectfully submitted.

GEO. MITCHELL,
Late United States Special Agent.

ENOCH HOAG, Esq.,
Superintendent Indian Affairs.

No. 79.

Peoria Indian School Report.

PEORIA RESERVE, *Sixthmonth* 30, 1871.

To Agent George Mitchell:

The Peoria school is conducted similarly to a common district-school, and has been in operation eight months.

When opened the larger portion of children could not speak English and had but a faint idea what school meant. They have proved very tractable and those that attend regularly learn fast. One class of seven, commencing with letters, have read through Wilson's Second Reader. One class of five are in Third Reader.

I have insisted on their learning but a little at a time and that little well; have used very little force, but governed more by moral suasion; have started an arithmetic class, and some are ready for geography. They take great pride in writing on the slate. The daily average is small, about 14, with 26 names on the roll.

In intellectual capacity my scholars are not below the average in white schools.

I am, respectfully,

JOHN COLLINS ISAAC,
Teacher Peoria School.

No. 80.

Ottawa Mission school.

ESTEEMED FRIEND: In accordance with instructions we herewith submit our second annual report of the condition of the Ottawa Mission school under our charge. We are happy to inform you that the progress and development of the pupils in every particular have been good, and that we have received the hearty co-operation of the chief and his council on all subjects of moral, religious, and intellectual acquirements; but, unhappily, their school-fund having been placed beyond their control has rendered them unable to do what they otherwise would be glad to in this direction; hence we have found it needful to call upon Government to assist us in providing for a large family of destitute orphans whom we have had under our care during the past year. These children came to us seeking admittance; we could do no less than offer them the hospitalities of our humble home, and believe that it has proved a blessing to us and to them. During the spring months our tribe was very much afflicted with measles of a fatal charater. Five of the grown scholars were victims of this mortality; one of them was a member of our family; she was a girl of much promise, developed rapidly, and was

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very affectionate in her disposition, embraced the Christian religion and died triumphant in the faith, and, just before her happy release, was permitted to see the angels beckoning her to a better and higher life, and we have the comforting assurance that she is now basking in the sunshine of immortal blessedness. The girls have one hour set apart each day for sewing, during which time they are instructed in this direction; they have pieced about 25 quilts, and are now quilting them preparatory for winter. The orphan children are daily instructed in different branches of industry which will prepare them for future usefulness. The whole number of names enrolled has been 56, boys 26, girls 30, with an average attendance of 25. Number of weeks taught, 41; branches taught, orthography, reading, writing, mental and practical arithmetic; also considerable attention given to object-teaching and general information. All of the instructions are given in the English language, which they generally acquire with ease and rapidity. Our Philadelphia friends have very kindly furnished us from time to time with large quantities of books, clothing, and other comforts of life, which have aided us much in our work, and thus placed us in a condition where we have been enabled to clothe our children comfortably and keep them in school when health and other surrounding circumstances would admit of it. Through the appropriation made by Congress to the central superintendency we have been enabled to erect comfortable buildings for our family and have repaired the school-house, all of which adds much to our comfort and the good of the cause. The people of our charge have made some very efficient laws in relation to moral reform, much to our admiration and encouragement. We also have an interesting Sabbath-school, in good working order, which is largely attended by children and adults; this is followed by religious meetings, in which we often feel the Divine blessing so abundantly spread over us that we realize, of a truth, that God hath made of one blood all nations of men, and that all are alike precious in His sight. During these seasons of devotion the songs of Zion are loudly sung and the voice of prayer and praise uttered. Many have sought and obtained forgiveness, and others are inquiring the way to Zion with an earnest desire that

"He who hath kept us hitherto
Will keep us all our journey through,"

and that the work will continue to prosper.

We are, respectfully, thy friends,

A. C. and E. H. TUTTLE.

ENOCH HOAG,
Superintendent Indian Affairs, Lawrence, Kansas.

No. 804.

OFFICE KIOWA AGENCY,
Fort Sill, Indian Territory, Ninthmonth 1, 1871.

FRIEND: In making my third annual report of the condition of affairs in this agency I have to record that, without any provocation whatever from officers, soldiers, or citizens, of this or other points, the Indians of this agency have been, since last report, carrying on a continuous war in Indian style in Texas, with very short intervals, up to the first of the sixth month last, and occasionally saying that they intended to continue it until the soldiers followed them to their camps, and they could have

a fight, as they wished to prove that they could whip all the soldiers that could be brought against them; but if they could not they would then cease their raiding. On the 27th of Fifthmonth last, Satanta and various other Kiowas came after their rations, when he told me that he had lately led a party of about one hundred Indians to Texas, captured a train, killed seven men, and taken all the mules of the train.

I immediately went to the post to have Satanta and the five chiefs who accompanied him in the raid arrested, which General Sherman, who was at the post, (Fort Sill,) and Colonel Grierson, the post commander, were more than willing to do. They arrested Satanta and Big Tree. Eagle Heart escaped. Big Bow and Fast Bear were not here with the others.

On the 8th of Sixthmonth last, Colonel McKenzie started with the prisoners to Fort Richardson, Texas, near which they committed the fatal deed. When about one mile from Fort Sill, Satanta, for attempting to kill a soldier, was shot. The other two were tried by civil court at Jacksborough, Texas, and sentenced to be hung, which has been commuted to life imprisonment.

The effect of arresting some of the leading Kiowas and sending them to Texas for trial has been to more effectually subdue them than they have ever been before. On my requisition since they have delivered to me forty good mules and one horse, to replace the forty-one mules shot during the fight and stolen at the Satanta raid.

Were the Qua-ha-da and a few other bands of the Comanches brought here and have all their mules, branded horses, and arms taken from them, I believe there would be but little difficulty in controling them or the other Indians of this agency. But while the Qua-ha-da band remains on the Staked Plains and forms a nucleus to which disaffected Indians of other bands resort and assist in organizing raiding parties, there will be continual trouble in Texas or elsewhere.

I know of no reason why Indians should not be held amenable to the laws of the country the same as other subjects. Although the Indians of the plains prefer to kill the buffalo with their bows and arrows, and have but little use for guns, except for raiding purposes, yet they are well supplied with arms and ammunition, which they obtain of illegitimate traders, who go principally from Mexico and New Mexico to their camps in the western part of Texas. They also trade to the Indians a kind of hard bread, sugar, dry goods, &c., taking in exchange horses, mules, and cattle, stolen from Texas. Instead of the western portion of Texas expanding with new settlements and thriving villages, as it should, the line of settlement is being contracted on account of the frequent depredations of the Indians.

Much of the time since my last report there has been a large number of Arizona Apaches in the western part of Texas, who have committed numerous depredations in that State, in stealing cattle and horses, murdering citizens, and taking children captives. One captive child was bought of them last spring by a Comanche. The band with whom he stays has been here but once for more than a year. I have informed them that they could have neither rations nor annuity goods until they delivered the child to me. There are four other captives with the Qua-ha-da band of Comanches who have never been to the agency.

Although the Indians of this agency have, in my opinion, forfeited their treaty, it seems futile to make another. They are wards and paupers of the United States, and should be treated as such, and not as nations. There should be magnanimity enough in the Government to

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suitably provide for their wants and to advance them in the arts of civilized life without making further treaties with them.

The Kiowa and Comanche Indians are fast passing away, and unless they become civilized and embrace the Christian religion, so as to have the benefit of its moral influence, it is not likely they will last much beyond the present generation. They should have the influence of suitable persons among them, who for some reasons might have certain privileges among them, but I think it very absurd for the Government, under any circumstances, to allow a citizen to be adopted by an Indian tribe, so as to become in law an Indian. When marriages take place between Indians and citizens it should be by the sanction of some civil officer, and made a matter of record.

The accompanying report of Josiah Butler, teacher of the Indian boarding-school, shows a creditable progress made by about 20 of the Indian children, (principally Caddoes,) who regularly attended the school four and a half months, nearly all of whom learned to read in that time, although but two or three of them could speak but little English when they commenced.

Respectfully,

LAWRIE TATUM,
United States Indian Agent.

ENOCH HOAG,
Superintendent Indian Affairs, Lawrence, Kansas.

No. 81.

AGENCY FOR THE INDIANS OF NEW YORK,
Forestville, New York, October 23, 1871.

SIR: The statistics of farming and education, inclosed herewith, of the Indians on the eight reservations in this agency, show their present population to be 4,906, not including the Shinecocks on Long Island, supposed to number about 150. This shows an increase, since the enumeration taken by the United States in 1860, of over 1,200.

There are 28 schools on these reservations, all free, and mainly supported by the State of New York, except one parish-school, on Onondaga reservation, supported by the Episcopalians. These schools have been taught on an average of thirty-two weeks during the past school-year ending September 30. Nine hundred and ninety-five Indian children have attended them some portion of the time, the average daily attendance during the year being 533. Twenty-nine teachers have been employed by the several local superintendents, who were appointed by the State superintendent of public instruction. Of these teachers five were males and twenty-four females; eleven of either sex being Indians, who have succeeded well, giving good satisfaction. I deem it important to increase the number of Indian teachers and their qualifications, and believe that appropriations for the civilization of this people cannot be better expended than in educating and training the brightest and best qualified of the Indian boys and girls as teachers for these schools.

The Society of Friends, at Philadelphia, completed early in the season the new school-house, referred to in my last annual report, on the Allegany reservation, and the school is now under the charge of the State superintendent of public instruction. Yet the Friends continue to conduct it in their own way. There are 25 children in the school, who

are required to work some every day; the boys in farming, chopping wood, &c., and the girls in household duties. The school is well conducted, and is producing the best results.

Under the direction of Hon. A. B. Weaver, State superintendent of public instruction, an institute for the special training and instruction of teachers of the Indian schools of the Allegany and Cattaraugus reservations was held two weeks in August last on the last-named reservation. The efficient local superintendent of these schools, C. E. Benton, of Fredonia, New York, furnishes me with the following report of this institute, which I beg leave to embrace herein as part of my report.

The institute was conducted by Professor H. R. Sanford, of Fredonia, New York. But two or three of the teachers had ever attended an institute, and the Indians generally had but a very limited conception of what was expected of them concerning the keeping up of the schools. Being satisfied that the Indian schools required a different style of teaching than the common district schools of the State, I took Professor Sanford with me on a visit to the schools on both reservations, previous to the institute. He was thus enabled to acquaint himself with the defects of the schools, and make his course of instruction at the institute more practical. Some thirty-five attended regularly. The teachers for the coming winter and summer schools, with one or two exceptions, will be selected from this number. The attention they gave to the instruction given satisfied me that the efficiency of the schools will be very much increased. The evenings were taken up with lectures, which were held at different points and were well attended by the Indians. The lectures by Professor Sanford, O. W. Johnson, Dr. J. W. Armstrong, and one by yourself, were especially valuable. The importance of regularity of attendance at school was particularly urged, and was apparently realized by those present. Prominent Indians, in reply to the lectures, acknowledged that they at first construed the offer of the State to educate their children into a new attempt to cheat the Indian, but that they now know they were mistaken; that the education of their children would be a great advantage to them, and that they should exert themselves to have their school-houses comfortable and their children at school every day on time. Heretofore one of the great drawbacks has been the careless indifference and lack of co-operation on the part of the Indian parents, and if this experimental institute has really been the means of inciting an educational revival among the Indians, as it appears to have done, it will be of incalculable benefit, aside from the solid instruction given the teachers, and the better understanding they have obtained of the nature of their duties, and how best to perform them. The Indian children, rightly managed, make good scholars, and first-class Indian schools are a possibility. I have now in my employ four Indian teachers, two of either sex, whom I regard as more efficient than the majority of white teachers, and the sooner the schools can be supplied with properly qualified Indian teachers the better for the objects to be accomplished.

I have embraced so much of Mr. Benton's report herein on account of the subject, and to show the condition and wants of these schools, and especially the necessity of liberal appropriations for the education and training of teachers for them by a thorough course of study and discipline in the normal schools and academies of the State.

The several reservations in this agency contain about 88,709 acres, of which 19,152 acres are cultivated by Indians, and their wealth in individual property, exclusive of farm improvements and buildings, is estimated at $334,600. They have raised the past season 18,900 bushels of wheat, 41,743 bushels of oats, 50,897 bushels of corn, and other farm products usually raised in this State in about the same relative proportions. The crops in all the reservations have been better this year than the last.

More attention is being given than heretofore to the cultivation of fruit on all the reservations. The best varieties of apples are now raised in considerable quantities on the Tuscarora and Cattaraugus reservations. Especially is this true of the Tuscarora reservation, on which I estimate the product of choice varieties of winter-apples this season at 4,500 bushels, worth $3,000. Peaches of the best varieties are also raised on this reservation quite abundantly, one Indian farmer, Mr. John Mount Pleasant, having a thrifty young peach-

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orchard of one thousand trees, just beginning to bear, from which he has gathered this season about 300 bushels of choice peaches, worth $2 per bushel.

Agricultural fairs were held in September last on the Cattaraugus, Tonawanda and Onondaga reservations. All were well attended, and were better than any of the previous fairs on the same reservations. About 4,000 people attended the Iroquois fair in the Cattaraugus reservation, and the receipts were over $2,000, which were mostly expended in paying premiums to exhibitors. The display of horses and cattle, grain, vegetables, canned fruit, and articles of domestic manufacture, in most respects would compare favorably with the ordinary country fairs of white men, and in the display of vegetables far better. About 800 different varieties of articles were exhibited. The annual address at the Onondaga fair was delivered by Hon. Horatio Seymour, of Utica, and excellent and practical addresses were given at the Iroquois fair, at Cattaraugus, by O. W. Johnson, esq., of Fredonia, New York, and Hon. A. B. Weaver, state superintendent of public instruction.

There has been in years past considerable intoxication among the Indians at these annual fairs, but there was very little this year. I caused printed notices to be posted on the several fair-grounds warning people of the penalties incurred in selling liquors to Indians, which, I have reason to believe, had a good effect. The prosecutions in the United States courts, during the past year, against persons for selling liquors to the people, have had a most beneficial influence, causing an almost entire discontinuance of the traffic in the vicinity of the reservations.

I inclose herewith the annual report of the trustees of the Thomas Asylum for Orphan and Destitute Indian Children. This institution continues, under most excellent management, and is doing a commendable work for the improvement and civilization of the Indians. Its capacity for usefulness is being enlarged by certain permanent improvements, under the direction of the trustees, as appears from this report, causing an outlay of several thousand dollars. I respectfully recommend the continuance of the annual appropriation for its support.

Very respectfully, your obedient servant,

D. SHERMAN,
Agent.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

No. 82.

DANIEL SHERMAN, Esq.,
United States Agent for New York Indians:

SIR: The trustees of the Thomas Asylum for Orphan and Destitute Indian Children respectfully beg leave to report to you, and through you to the Indian Department at Washington, the condition of this institution for the year ending September 30, 1871.

The number of children reported under care at the close of last year was 99, of whom 15 were, at that time, discharged, and 2 were received, leaving, to commence the current year, 86, of whom 45 are boys and 41 are girls.

The number remaining through the year was 65. There were received during the year 28, making the total number 112, of whom 61 are boys and 51 are girls. There has occurred one death, and 23 have been discharged, leaving the number, at the close of the year, 88, of whom 50 are boys and 38 are girls. The average of the whole year is 84$\frac{112}{365}$.

The financial statistics are as follows:

Receipts from all sources	$9,141 03
From the State of New York	$7,682 21
From United States Indian Department	1,000 00
From annuities of Indian children	255 58
From various collections and donations	98 25
From labor and sale of various articles	104 99
Total receipts, as above	9,141 03

The amount of disbursements during the year have been—

For meat	$518 60
For bread and breadstuff	1,652 34
For groceries and other provisions	210 68
For clothing	591 41
For labor, including salaries of superintendent and matron	2,120 31
For house-furnishing and repairs	264 01
For fuel and lights	312 29
For tools, blacksmithing, and farming utensils	210 27
For stock and feed for stock	47 97
For rent of land, seeds, and manures	164 93
For traveling expenses	20 78
For medical and funeral expenses	125 35
For stationery and postage	7 17
For permanent improvement	2,274 89
For exchange	55
For unclassified items	37 87
Total disbursements	8,559 47
Remaining balance on hand	581 56
Total, as above	9 141 03

In addition to the above sum, $2,274 89 paid on a work for permanent improvement, a full account of which will be given in the report for the next year, there has been paid about $250, the accounts for which are not yet settled, and, therefore, do not appear in the present report.

After deducting this sum, the amount of funds on hand will be less than $350.

The trustees feel grateful for the $1,000 appropriation made last year, and received during the present year; and, at the same time, would beg leave to say that a similar appropriation for the current year is much needed in the work for permanent improvement now in progress.

The trustees find abundant cause for gratitude in the progress of the children under their charge in industry and useful knowledge, and in the constantly accumulating evidence of the beneficial influence of the institution upon the Indians.

All of which is respectfully submitted in behalf of the trustees.

B. F. HALL,
Superintendent.

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No. 83.

OFFICE MACKINAC INDIAN AGENCY,
Detroit, September 18, 1871.

SIR: The President having so recently as the month of May last reappointed me to this agency, it can hardly be expected that I could, in so short a time, sufficiently acquaint myself with its affairs so as to make a very full report of its transactions for the year now last past. I have, however, in obedience to the requirements of the Department, contained in its circular letter of the 10th of June last, prepared the following exhibit of the number and present condition of the Indians within this agency, so far as I have been able to ascertain them, and which is herewith respectfully submitted.

The tribes and parts of tribes of Indians now within this agency, and the number of members in each, including half-breeds or mixed-bloods, as they are called, due allowance being made for errors which may have been committed in their enumeration, may, with approximate accuracy, be stated to be as follows, viz:

Ottawas and Chippewas	5,750
Chippewas of Saginaw, Swan Creek, and Black River	1,550
Chippewas of Lake Superior	1,125
Chippewas, Ottawas, and Pottatwatomies	240
Pottawatomies of Huron	50
Total	8,715

It is proper for me to state in this connection that of the above Indians, those designated as Chippewas, Ottawas, and Pottawatomies, numbering about 240, are not now considered as treaty Indians, the Government having in the year 1866 made a final settlement with them. They are, however, embraced in the above schedule for the purpose only of exhibiting as nearly as may be the entire Indian population of the agency.

Having thus given the number of the Indians within the agency, I now beg leave respectfully to state that more than twenty years observation and experience among them enables me most emphatically to say that, under the guardianship of the United States and the liberal policy pursued toward them by the State of Michigan, aided by various religious societies and benevolent individuals, they have made considerable progress, not only in the arts of civilized life but in Christianity also.

In proof of this, it may be mentioned that nearly all of them have not only ceased to be blanket Indians, but they have, to a less or greater extent, adopted the habits and customs of the white man, including in many instances the profession of the Christian religion and the public worship of Almighty God.

And while it is true that portions of them are still leading roving lives and are dissolute in their habits, living in huts and wigwams, it is equally true that many, if not most of them, are now living quite comfortably in either frame or log houses, built chiefly by themselves, and on the reserves set apart for them as homes by the treaties of September 30, 1854, July 31 and August 2, 1855, and October 18, 1864, and who are now supporting themselves and their families in a comfortable manner by the cultivation of the soil and by other industrial pursuits, as will appear from the accompanying agricultural report.

This, it must be confessed, is not only a most gratifying proof that

the Indian can be civilized and even christianized, but it is also a cheering evidence to those who have for years been engaged in this labor of love and of mercy that their humble and well-meant efforts, put forth in their behalf, have not been in vain.

But gratifying as this exhibit is and must be to the friends of this too generally decried people, it may nevertheless be well doubted whether a serious check is not now about to be put upon their further advancement in Christian civilization. For myself I believe this to be the case, and for the following reasons:

When first, and even before, I had charge of these Indians as their agent, I became fully satisfied that the only feasible way to secure their further advancement in civilization, and so save them from relapsing into their former savage state and from their utter extinction as a people, was for the Government to confine them to and further protect them upon the reserves set apart for their occupancy; and that if patents were to be issued to them in severalty for the lands selected by them, as provided for in the treaties already referred to, then they should contain a clause utterly prohibiting them from alienating the land, for a generation or two at least, or until it should be made to appear that they had rendered themselves competent to have the ultimate title to their home lands vested in themselves.

To this end my best efforts were then directed, and with a fair prospect of success, when my removal from office became an accomplished fact. I believed then, as I believe now, that of the more than 8,000 Indians in Michigan, but few of them are as yet competent to take charge of their own affairs, as against the scheming, grasping, white man, without further governmental assistance; and that, therefore, and for that very reason, they ought not to be intrusted with the absolute title to their home lands, except, perhaps, in a few well-known instances.

Returning to the agency again, after an absence of about two years, I soon learned that my predecessor in office had recommended to the proper authorities at Washington the issuance to them of patents in fee for the lands selected by them of 80 and 40 acres each, to the number of about 2,500, and that thereafter the guardianship which the United States has so long and so beneficially exercised over them should forever cease, and, to use his own language, "let them go." This recommendation, if carried out, would, in my opinion, be most unfortunate and pernicious to these Indians, and, therefore, I hope it will not be adopted.

In proof of the entire soundness of the position I have taken in this report, and elsewhere, touching the incompetency of the Indians in Michigan rightly to manage their own affairs to the extent proposed, and to demonstrate the fact that an evil day has already come upon them if the policy referred to shall be persisted in, I beg leave further to say that about 400 patents were transmitted to my immediate predecessor in office for delivery to the Grand River Ottawas and Chippewas in this State, before he was retired from the service. About fifty of these patents were delivered by him to those Indians in the month of October last, and the residue of them in, as I am informed, the following March.

And here I deem it worthy of special remark, and therefore will say, that if there are any Indians within this agency who are sufficiently advanced in civilization to be intrusted with the absolute title to their home lands, as well as that of their children, the Grand River Ottawas and Chippewas are the Indians.

And yet the result of that experiment, covering, as it does, in its

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scope only a few months, and therefore but partly developed, is anything but assuring to the welfare of the poor Indian; nor will it be very pleasant for his real friends to contemplate, as the following exhibit of it will most abundantly show:

At the request of those Indians I made them an official visit in July last, and while there I ascertained from a personal examination of the files and records kept in the office of the register of the county of Oceana, in this State, and in which their reserve is partly situate, as well as from other reliable sources of information, that the keen-scented and grasping white man, with his artful cunning, had already been there, and that by deed and other expedients he had actually possessed himself of more than 6,000 acres of the land so patented to them as their future homes. I consider that reserve in a fair way to be broken up, and that at no distant day; for I understand that the work of dispossessing those Indians of the title of these lands is still going on without let or hinderance.

And what is and will be true of this reserve will, in all probability, sooner or later be true of the other reserves of the agency, provided the like patents shall be issued to the Indians located thereon. And most assuredly this will be the case if the greed of gain, whisky, the general taxation of the Indians, and other pernicious influences, can accomplish it. In my opinion, the general result of all this will be an unnecessary amount of poverty and wretchedness to the Indian and the hastening him to utter extinction as a race, and to the State of Michigan an increased amount of pauperism and crime within its borders.

I have just returned from another official visit made to the Chippewas of Saginaw, Swan Creek, and Black River, and a small portion of the Ottawas and Chippewas, who are located in Isabella County, in this State, and during which, under the instructions of the Department, I was required to witness the delivery, by its special agent, to them at Isabella, and at other points in its vicinity, about 1,000 similar patents for their lands.

And while the selections of lands made for those Indians, the issuing of patents for the same, as well as their delivery, are to be made the subject of a special report at the proper time, it is deemed not inappropriate for me to state in this report that, from what transpired during the visit, it would seem that the affairs of those Indians, so far as their timber and land matters were concerned, have, for the last two or three years, been administered by their white neighbors more than by their regularly appointed governmental agents; and administered, too, as it is not uncharitable to suppose, largely in the interests of these self-constituted, superserviceable agents and their abettors.

I think I am safe in saying that, during the last few years now past, more than five hundred contracts, large and small, written and otherwise, have been made with those Indians, chiefly for their pine timber, but in a few cases for the land also, and this before any patents had been issued for their lands, save one.

It has been estimated that, under cover of these contracts, from fifty to one hundred millions of feet of their pine timber has already been cut and removed from the Isabella reserve alone. And furthermore, information has reached this office, which is regarded as reliable, that it is in contemplation by the parties in interest in those contracts to cut and remove millions upon millions of feet more of the timber now standing upon that reserve the coming winter, and for years to come.

Referring you to the case of the United States against Holliday, which

went up to the Supreme Court of the United States from this judicial district for its action, as reported in the 3d of Wallace's Reports, page 407, and to the case of the Kansas Indians, as reported in volume 5, page 737, of the same reports, you will permit me respectfully to say, that this office believes, and will so hold until it shall be overruled, that nearly all of the above contracts, and the transactions under them, have been in fraud of the treaty and other rights of those Indians.

If this is the case, then the state of things which has heretofore existed, and which now exists on that reserve, imperatively demands, and should not fail to receive, the prompt and energetic action of the Department, and at the earliest day practicable, lest the reserve shall be despoiled of one of its principal values, greatly to the damage and discomfort of the Indians, its real owners, and who seem to have little or no power to protect themselves.

In conclusion, let me further say that this presentment of the affairs of the agency in this form is made from a sense of duty, and chiefly in the interest of the Indians now under my charge, and whether or not it shall prove a real benefit to them remains to be seen.

Very respectfully, your obedient servant,

RICHARD M. SMITH,
United States Indian Agent.

H. R. CLUM, Esq.,
Acting Commissioner Indian Affairs,
Washington City, District of Columbia.

No. 84.

UNITED STATES INDIAN DEPARTMENT,
Green Bay, Wisconsin, September 14, 1871.

SIR: I have the honor, in accordance with instructions from your office, to submit the following report, showing the general condition of the Indian tribes in charge of this agency, since the 15th of November, 1870, at which time I entered upon the duties of this office.

I am under special obligations to Lieutenant W. R. Bourne, of the United States Army, who preceded me at this agency, for his kind and gentlemanly efforts to aid me in gaining an understanding of the duties connected with this office. The Menomonees, Stockbridges and Munsees, and Oneidas comprise the tribes in care of this agency. The former, for generations, has roamed over the hills and valleys of this portion of Wisconsin; although their domain no longer embraces millions of acres as formerly, but is now reduced to some 230,000, still they feel strongly attached to their native lands.

The Wolf River, with some of its many tributaries, flows through this reservation from north to south, affording extensive water-power and abundant facilities for removing timber to market. Only a small portion of the land embraced in this reserve can be called good for farming purposes. It was very unfortunate for this tribe that the agent who located them on their present reserve should select the poorest portion for their homes, as they found little to encourage them in their efforts to cultivate the poor sandy soil around them; on this account they have made much less progress in their agricultural pursuits, and have been more inclined to continue their former habits of hunting and fishing. But of late they seem inclined to move from these worthless lands to those of better soil, but heavily timbered.

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In this move for a new home they are now manifesting much zeal, as those who have made the trial now find much better returns for their labor than on the lands they have been trying to cultivate for the past fifteen years. I think it of great importance just now that these Indians should be encouraged in their farming inclinations and efforts by being better supplied with teams and farming implements to aid them in clearing and cultivating their new farms.

It was in order to provide for these pressing wants in part that application was recently made by the agent to the Indian Department in behalf of this tribe, asking permission to cut and remove a portion of the pine timber now standing on this reserve to the lumber market, the Indians being employed to perform most of the labor. I am confident this lumbering plan, wisely managed, will prove of vast good to this tribe. It will not only furnish many of them work during the winter season, but the timber thus converted into money will furnish funds to be used under the approval of the Department for an increase of their agricultural and educational facilities.

The tribe are heartily in favor of thus cutting and disposing of their pine timber, as they will be sure of getting the full value thereof, as the logs will be sold to the highest bidder, while at the same time they will receive the labor benefit of cutting and removing their timber to market. I trust the result of this lumbering enterprise will be such as to satisfy the Indian Department and all concerned that this is the best policy to be pursued with this tribe in reference to their pine timber.

The past year has been one of general prosperity with this tribe. If they have not been able to cultivate as many acres as formerly, I believe the aggregate value of the crops raised will exceed that of last year. The sugar season of last spring was one of the best they have ever enjoyed, the value of this crop being $15,000. This crop brings them quick returns for their labor, and is the most remunerative branch of business in which they now engage, and they prize it so well that nearly every family moves into the sugar-bush as the season for making comes around.

I am much encouraged by the disposition shown by many of these Indians to work, and I am confident if they can have the help they ought, in the shape of teams, farming tools, and seeds, they will soon be able to provide for themselves the necessaries of life.

I think there is much more harmony of feeling and action among the tribe than for some time past. I have made special efforts for this object, both by legal and moral suasion; the former with whisky-sellers and other outside troublers, and the latter with the Indians themselves. In both cases I have been permitted to see good results.

SCHOOLS.

This portion of my work is far from being satisfactory in results; one reason is doubtless to be found in the unsettled condition of many families of late, owing mainly to the moving process going on; others have moved so far away from the place of school, to their new homes, that their children cannot now attend. This change of location on the part of so many families seems to demand the building of one or more school-houses, for the use of the tribe, at once. Allow me to refer you to my letter of May 9, 1871, as I there give the Commissioner my views, plan, and estimates for one of the school-buildings, such as I deem needful for the best management of the school-work with these Indians.

I do most respectfully urge the consideration of this matter, as it is not possible to carry forward the school-work with any degree of success under the present condition of things. The children who attend school with a fair show of punctuality are making commendable improvement. I have visited both the schools on this reserve, and believe the teachers are trying to fulfill their respective duties. The other employés at this reserve are faithful, earnest men, and, as a general thing, are doing well for the tribe. I learned soon after payment, in May last, that a number of families belonging to this tribe had for some time been living away from the reservation among the whites, or on land they claimed under the "pre-emption" or "homestead act." After consulting with the chiefs in reference to these persons, I gave notice that all such families would be stricken from the pay-roll if they did not return to the reservation by the time of next payment. This notice has brought several of the wanderers back to their tribal home.

The trader in charge of the store on this reserve, I am happy to state, is a Christian man of strict integrity. As the sure result of fair and honorable dealing, he seems to enjoy the full confidence of the whole tribe, and is really doing much good by the moral influence he is exerting over these Indians, and I regard him as a true helper in my efforts for the elevation of this people.

STOCKBRIDGES AND MUNSEES.

I do not wish to review the troubles and divisions existing among these few Indians for many years. It is to be hoped the late act of Congress passed for their relief will result in securing the desired end. This reservation embraces 46,000 acres, and joins that of the Menomonees. The soil is of similar quality, and, like their neighbors, they too settled on the poorest portion of their land, thinking, doubtless, more of the saving they would make in clearing the same, than of the quality of the land they would have for cultivation. They soon found the crops they raised on these farms were easily gathered and soon consumed. The supply they have produced the past season is very meager, and the prospect before them for the coming winter must be ominous of hunger.

These Indians have long enjoyed good advantages for improvement, and would, in my judgment, be better on the whole, were they to relinquish all dependence on the Government as Indians, and assert the full rights of citizenship. I believe this step would do more to elevate them than anything else. As they have long been talking and planning for moving to the West, they have more than ever been thinking the past season that the time was near at hand. This move to the West will no doubt be best for those of them who prefer to retain their tribal connection. Nearly all the members of this tribe can read and write the English language, and some of the younger persons and children have a fair knowledge of the common English branches. I have visited the school in charge of the Rev. Jeremiah Slingerland and was much pleased with the good order and deportment of the pupils, and also with their correct and prompt recitations.

There is much feeling on the part of the "citizen party," as they are called, on account of being cut off by the recent act of Congress from all rights and privileges of the tribe, even from holding the improvements they have made on the land they have cultivated for the past fifteen years, when they were acknowledged as a part of the tribe under the treaty of 1856.

ONEIDAS.

The reservation occupied by this tribe lies near Green Bay, and con-

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tains some sixty-five thousand acres, quite a portion of which is good farming land. A portion of this tribe are industrious, thriving farmers, as their broad fields of grain very plainly indicate. Some of their farms and stock will compare favorably with their white neighbors' around them. Could they all be induced to engage in cultivating their lands, and cease to live upon and squander the timber belonging to the tribe, they would be far better off.

If the Indian Department cannot restrain this constant cutting and selling of timber on the part of some members of the tribe, not for the sake of clearing the land for cultivation, but because they can get a living easier than by farming, then it seems very desirable that the lands of this tribe should be divided, and so allotted that each family can hold and control their rightful share of the property. As the case now stands, some members are consuming every year thousands of dollars of tribal property; thus detracting from the value of their lands, when they should be adding to the same by cultivation.

Intemperance has, for years, been doing its wretched work among a portion of the Indians, and unless the many temptations of this kind can be removed numbers of them will be ruined, and much sorrow and suffering entailed upon their families. Three complaints were made by the agent last May against persons for selling whisky to members of this tribe. These cases were brought to trial at the July term of the United States district court, held in Oshkosh. All three of the offenders were convicted, fined, and imprisoned for thirty days. These convictions so alarmed the liquor-sellers that, for a while, the Indians were not able to get much whisky, and they could come into our town and go home again as sober men. But I learn of late that some of the Indians have found access to the "fire-water" again, and some of them are showing the drunkard's mark. It is only by following up these liquor-sellers with prosecutions that this illegal business can be checked. This I am resolved to do, as my time will allow, believing I can in no other way do more for the good of the Indian.

EDUCATIONAL WORK.

This has been carried on the past year much as usual, by the Episcopal and Methodist missionaries. Each reports general prosperity and increasing interest on the part of those attending school. There is, however, in my judgment, the need of more vigorous prosecution of the school-work among this tribe. The whole number reported as attending school the past year is 240, with an average of only 100, while the whole number of school age is nearly 400. These figures not only show lack of regular attendance, but they indicate that one-third of the children do not attend school at all.

It is not easy to elevate these children and improve their social condition while they remain in utter ignorance. I am confident the best good of these Indians will be promoted by an increase of school privileges. For a more full expression of my views and plans I would respectfully invite your attention to my letter in reference to this matter of May 9, 1871.

For an exhibit of farming products and population of the tribes at this agency I respectfully refer you to the statistical table herewith inclosed.

Very respectfully, your obedient servant,

WM. T. RICHARDSON,
United States Indian Agent.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 85.

AGENCY OF SAC AND FOX INDIANS IN IOWA,
Toledo, Iowa, September 1, 1871.

SIR: In compliance with instructions from the Department, I have the honor to submit the following report of this agency for the period during which I have had charge, together with such information relative to the affairs and condition of the Indians under my charge as appears to me should be embraced in the annual report.

I took charge of the agency October 11, 1870, relieving Lieutenant Frank D. Garretty, United States Army. This tribe or band is a part of the Sac and Fox Indians of the Mississippi, a large part of whom never joined their tribe, either in Kansas or the Indian Territory, but resided in this (Tama) county prior to its organization, and have persisted in continuing to make this their home.

In the year 1857, by the sale of ponies and furs, they managed to purchase eighty acres of land on the Iowa River, near this place; and since the Government commenced paying them their proportion of annuity with the balance of the tribe, in 1867, they have purchased other lands adjoining with their tribal fund, so that they now have four hundred and nineteen acres, of which about ninety acres are in cultivation.

The farm work is mostly done by the women, in accordance with Indian custom; however, the men are showing more disposition to work than formerly. During the harvest just past the men of the tribe have earned, in binding and shocking grain for farmers in the vicinity, the estimated amount of $900. They have been working out in harvest for two or three years past, but have done better this year, that is, they have earned more money, in the aggregate, on smaller wages, than any previous year. The cultivated land is planted in corn, potatoes, and beans, with the usual quantity of pumpkins, squashes, turnips, &c., the principal portion, however, being in corn, of which they have raised about two thousand bushels.

I am not able to report any considerable advancement in civilization, notwithstanding they are surrounded and have the example of an enterprising and friendly population. It is little of the good they are disposed to copy from their white neighbors. Little progress can be looked for until they have a good school established. This is of utmost importance to their well-being and advancement. They are not willing, and could not were they so disposed, from their scanty means, to erect school buildings. They are poor, enjoying few of the comforts of their civilized neighbors. I have asked, and would here repeat the recommendation, that Congress make an appropriation sufficient to build them a school-house, when this agency could be turned over to a missionary association and a school maintained without further expense to the Government. They unwillingly listen to any proposition for removal to any other home, but unless some advantages for their improvement here are to be provided, it would be far better that they be removed to the new home of the Sac and Fox Indians, in the Indian Territory, where they have a beautiful reservation, a tract of land embracing 480,000 acres, well supplied with living streams of water, rich and productive bottom-lands, prairie and wood lands, diversified, and a climate much more congenial and far better adapted to their exposed habits. The advantage of such removal, could this band be made to see it and induced to avail themselves of its benefits, would be great. This new home possesses superior advantages naturally as to climate, soil, timber, and extent of reservation, which would offer to each member of

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the consolidated tribe nearly a whole section of land. The facilities for agricultural pursuits would be all that could be desired, while the buildings provided for by treaty stipulations, including those for educational purposes, are ample for the wants and necessities of the whole tribe, where they would be free from the demoralizing influences to which they are here constantly subjected. But if they are to remain here, and they appear to have a very strong aversion to any change, for their benefit, as well as that of their white neighbors, with whom they are almost constantly brought in contact, it seems almost indispensable that they should be taught, and at the earliest day possible made competent to become citizens of the United States.

The health of the tribe is reasonably good, though they are afflicted somewhat with fever and ague, living as they do on the low river bottom close by the Iowa River, and subject to all the noxious miasma incident to such locality. A few deaths have occurred since I took charge of the tribe.

The census of the Sac and Fox Indians in Iowa now shows a population of 303, as follows: Men, 81; women, 101; boys, 71; girls, 50; an increase of 8 since the last annual report of my predecessor.

The statistics of farming, forwarded herewith, show the wealth in individual property of the Indians in this agency, not including land or buildings, at $13,215.

Many of the young persons of the tribe have learned or are learning to speak English; some of them speak it quite well. With the advantages of a school, they would progress much faster. Some of them are adopting citizens' clothes, but the larger part still adhere to the blanket as an article of dress. In all my intercourse with them, I have sought to impress upon them the fact that the Government desired to improve their condition and make them like the whites. Some seem to feel that this is best, and would gladly avail themselves of opportunities for improvement, while very many of them still have a strong prejudice against adopting the habits of a civilized life.

Very respectfully, your obedient servant,

LEANDER CLARK,
Special Indian Agent.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 86.

YANKTON AGENCY, DAKOTA TERRITORY,
September 1, 1871.

SIR: I have the honor to submit the following as my annual report for the year ending August 31, 1871.

I assumed charge of the Yankton agency in November last, relieving Major Goodhue. I found the Yanktons quiet and peaceably disposed, in which condition they continue. They had reaped no crops, owing to the drought, and were being, as they still are, fed by the Government. I found here an engine and saw-mill (portable) in controversy, which controversy was not settled for so long a time that much work which might have been done was not done. That being settled, and an allowance made for a stationary engine, the work will go on better. I found the buildings upon the agency, with the exception of the agent's residence, to be the veriest hovels, rotten, and falling to pieces, and filled with rats and other vermin. I submitted a report upon their condition, and an estimate for funds to rebuild them. An appropriation for this purpose is imperative, and an entire new set of residences should be built.

I have arranged a corral and cattle-scales in such manner that cattle can be readily weighed, and thus render averaging unnecessary. I found here two mission churches and schools, with a daily average attendance of about 125. There are now three churches and five schools of the Protestant Episcopal Church, and one church and one school of the American Board of Missions, having, altogether, an average daily attendance of 366. The missionaries are all earnestly working, and much good is already evident from their labors.

I plowed and sowed some 40 acres of spring wheat, which yielded an average crop. After very considerable exertion, and the offer of every inducement, I succeeded in getting the Yanktons to do their own plowing, instead of having it done on contract. They plowed about 450 acres, from which I estimate that they will gather 20 bushels each, or about 9,000 bushels. The system of feeding them is the great drawback. Work with them is not considered essentially honorable, and when they are well fed there is no incentive to labor. If some plan could be developed by which only those who endeavor to advance, by building houses, breaking land, fencing, &c., cutting off the worthless and lazy from such benefits, I think it would be well. I certainly cannot indorse gratuitous feeding of them, except as to beef. Meat they must have, and there is no game within their reservation. Let every man who works receive a proper acknowledgment of it by being furnished with subsistence.

I have perfected during the year a system of issuing rations by ticket, whereby each family receives a due proportion. It finds much favor with the majority, who are anxious for the application of it to the distribution of annuity goods, which, when delivered to the chiefs, *are always* so divided that the strong and crafty receive the greater portion, the old and weak going naked. The desire has gone so far that the head chief has formally requested that I divide the goods *per capita*. One condition of issue to these people I make to keep them from roving—that the primary condition upon which the Government pays them anything is residence upon the reserve; and I think it is having a salutary effect.

I am, sir, very respectfully, your obedient servant,

S. D. WEBSTER,
United States Indian Agent.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 87.

PONCA AGENCY, DAKOTA TERRITORY,
September 25, 1871.

SIR: I submit herewith my annual report of the condition of this agency from November 14, 1870, at which time I assumed charge, to September 1, 1871.

The general behavior and disposition of the Indians of this tribe have

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been very satisfactory, and I am pleased to be able to report that their condition in all respects has greatly improved during the past year. I found the agency without proper buildings for the storage and protection of provisions, farm produce, or implemence, or for the residence of employés. Improvements, such as the limited funds the honorable Commissioner has been able to assign for that purpose, have been made. By the treaty of March 12, 1858, by which the Poncas ceded their lands, the Government agreed to expend an amount necessary to erect suitable buildings of all kinds for the agency, and the amount appropriated was expended in the establishment of an agency in the interior, on the Running Water River. By a supplemental treaty of March 10, 1865, that agency was abandoned, the Indians were removed to this place, and the improvements of the old agency in a great measure lost. I therefore hope, as a measure of justice, that Congress will make liberal appropriation for their benefit, so that proper agency buildings, warehouses, and mechanical shops can be erected.

By direction of the honorable Commissioner, a school was opened May 1, 1871, which, under the charge of Mr. James Laurence, the Government teacher, has been conducted with highly satisfactory results thus far.

The board of Indian Mission of the Protestant Episcopal Church, by request of the Indians, has established a mission under the charge of the Rev. J. Owen Dorsey, and are proceeding to erect a fine church and school building. Mr. Dorsey, in addition to his missionary labors among the tribe, has assumed charge of a large class in the school, and has rendered valuable assistance.

During the year small war parties of Sioux have made raids upon the Poncas, carrying off horses and killing stock. The Poncas have not retaliated, under the belief that the Government will keep its faith with them, and that, under their treaty stipulation, remuneration for their losses will be made. Proper evidence of the amount and character of their depredation has been made the subject of a special report.

As far as practicable, Indians have been employed to do the work of the agency, and under the charge of Mr. James F. King, the engineer and superintendent, they have accomplished an amount of work equal to what would have been expected of white employés.

Mr. J. A. Lewis was appointed farmer in May, and the planting and reaping the crops have been accomplished with Indian bands under his supervision. I submit herewith reports of various employés in charge of departments.

Very respectfully, your obedient servant,

HENRY E. GREGORY,
United States Indian Agent.

Hon. H. R. CLUM,
Acting Commissioner Indian Affairs,
Washington, D. C.

PONCA AGENCY, DAKOTA TERRITORY,
September 25, 1871.

SIR: I respectfully submit the following report of the Ponca school. The school was opened May 1, 1871, and has continued to the present date, with an average attendance of 17 girls and 33 boys. The children have been taught in the common English branches, and have made a good degree of progress, learning quite as readily as white children.

The parents and relations of the scholars exhibit great interest in the advancement of their children, and to their influence is to be attributed the regular attendance.

I am, very respectfully, your obedient servant,

JAMES LAURENCE,
Teacher.

H. E. GREGORY, *United States Indian Agent,*
Ponca Agency, Dakota Territory.

No. 89.

CROW CREEK AGENCY, DAKOTA TERRITORY,
September 1, 1871.

SIR: I have the honor to submit my first annual report relative to the condition of affairs at the Crow Creek and Lower Brulé agencies.

The Lower Yanktonnais band of Sioux Indians are located at the Crow Creek agency, and number about 1,000, which number is often largely increased by transient Indians from surrounding agencies. These Indians I regard as among the best of the Sioux nation. They are peaceable and well disposed, and are gradually giving up their wild and roaming habits, and seem desirous to engage in agricultural and kindred pursuits. They are, however, slow in acquiring habits of industry and in adopting customs of civilization; their advancement is necessarily attended with many discouragements.

During early spring 150 acres of land was plowed and fenced, which has been cultivated by the Indians; but owing to the extreme drought they will not realize more than one-fourth of a crop.

Owing to the friendly disposition of these Indians, military protection was deemed unnecessary and the troops withdrawn on the 3d of May, since which time the Indians have continued the same friendly feeling.

The Lower Brulé Sioux Indians are located on the west bank of the Missouri River, eight miles below the main agency, and number about 1,500. This number is often increased by Indians from the interior and surrounding agencies. Several of the principal chiefs with their bands are located from ten to twenty-five miles from the agency. This arises from jealousy existing among the chiefs and their bands, which makes it a difficult matter to persuade them to locate at any one point. These Indians are of a more wild and roaming disposition than the Lower Yanktonnais, and more difficult to control. During the winter these Indians killed a number of cattle belonging to the agency, and quite a large number belonging to the beef contractor. Medicine Bull, one of the chiefs, was instrumental in encouraging the young men of his band to kill these cattle, telling them that everything in the country belonged to them, and that they had a right to kill cattle when they saw fit. The cattle were not killed to satisfy their hunger, as the rations they were receiving at the time were more than abundant to supply all their wants. The cattle were killed simply to gratify their morbid desire for the wanton destruction of property. These Indians were given to understand, if they persisted in such acts, that rations would be withheld. This seems to have had the desired effect, as no lawless acts of the kind have since been repeated. With the protection of one company of soldiers, these Indians have been more readily controlled than they otherwise would have been. I deem military protection at this place essential.

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With the assistance of the agency employés in preparing the ground, these Indians have cultivated 150 acres, their principal crop being corn. Many of these Indians have worked with commendable zeal, and, notwithstanding the extreme drought, will have a fair crop, which gives them great encouragement for the future. Taking into consideration the limited experience of these people in agriculture, their future advancement seems as encouraging as one could reasonably expect. The agency buildings at this place are temporary log-buildings, and entirely inadequate to supply the wants of the agency. A substantial warehouse should be at once erected at this place. The present building used as such is so poor as to give but slight protection to stores. On the 3d of May, the saw-mill belonging to this place took fire, and, owing to the combustible material and the high wind prevailing at the time, it was totally destroyed. The saw-mill at Crow Creek agency, by being removed to Crow Creek Island, will be capable of supplying both agencies, so that the loss of the mill will not be as badly felt as it otherwise would have been. Intoxicating liquors are introduced among these Indians to a large extent by unscrupulous white men, endangering life and property.

The rations furnished these Indians by the Government during the past year have been ample to supply all their wants, and have been regularly issued. Annuity goods were distributed last November; annuity goods for the present year are at hand, and will be at once distributed.

These Indians are well supplied with horses and mules, and were they provided with wagons and harnesses for the same they would be better prepared to cultivate the soil. As yet, no school nor mission has been established for these Indians; it is, however, the intention of the Protestant Episcopal Church to establish a mission here at an early day.

I am, sir, very respectfully, your obedient servant,

HENRY F. LIVINGSTON,
United States Indian Agent.

Hon. E. S. PARKER,
Commissioner of Indian Affairs, Washington, D. C.

No. 90.

UNITED STATES INDIAN AGENCY FOR
ARICKAREE, GROS VENTRES, AND MANDAN TRIBES,
Fort Berthold, Dakota Territory, September 10, 1871.

SIR: In compliance with the regulations of the Department, I have the honor to submit the following report relative to the affairs of this agency:

Having assumed the duties of agent within the last six months, I can say but little of the comparative improvement of the Indians within this agency. I arrived here and took charge of the agency on the 19th May, 1871. The Indians of this agency number about 2,700, which are divided as follows: Arickarees, 1,650; Gros Ventres, 600; and Mandans, 450. The first incident worthy of note was an attack made upon the agency on the 22d May by Indians from the Two-Kettle, Grand River Blackfeet, and Onepapa bands of Sioux. Our loss was one man and one child killed; their loss was two men and five horses. Since then there has not been any further demonstration on their part, although during the early part of the season the village was kept in an unsettled state by rumors of threatened attacks. The Indians of this agency are pretty well armed, through the kindness of General Hancock, with French rifles, and we have received from the Ordnance Department 50,000 rounds of musket ammunition, caliber .58. The Gatlin gun ordered from the Leavenworth arsenal has not yet been received.

In the agricultural operations of the past season the Indians have succeeded well, the season having been quite favorable. They have produced a large amount of corn and squashes, and a small amount of potatoes and beans, that will be of great assistance to them during the long winter of this country.

The attention of the Department is respectfully called to the absolute necessity of supplying these Indians with food until they are far enough advanced in farming to supply themselves. They are willing and anxious to obtain their own living by farming, and should be located in a milder climate. The seasons here are altogether too uncertain and the climate too rigid for successful farming. The winters are so long and cold that the product of summer is exhausted long before the spring opens. This necessitates the sending away in the fall from the agency, for the want of food to keep them, and off the reservation, for want of game to kill, such as are able to go. This is bad, for any policy that serves to drive the Indian from his reservation retards in the same degree the progress of his civilization. The partially civilized Indian cannot view with favor or appreciate a policy that supplies his warlike brother with everything to support and make life comfortable, while he is obliged oftentimes to suffer for the common necessaries of life. The inevitable effect of such a policy will be to alienate the now firm friendship of the Arickarees, Gros Ventres, and Mandans from the Government. As long, therefore, as the Government pursues what is termed the feeding policy in dealing with Indians, it is all-important to see that those of them that are known to be friendly and living quietly on their reservations are liberally supplied. The friendship of these Indians has not been of a vacillating or uncertain kind, but has never failed under the most trying circumstances; and even when cold and hungry they have refused to follow the well-fed Sioux in their career of either idleness or hostility. If their lands were exchanged for a more genial climate, they have the ability and intelligence to make themselves comfortable and respected.

The Indians have had this year under cultivation about 640 acres, although the exact quantity of land cultivated by them of their own breaking is very difficult to get at, as it lies in irregular patches and scattered through the brush in the bottoms. The work on this amount of land was done entirely by Indians. The men are willing and anxious to work, and have had employment given them whenever there was an opportunity, particularly during harvesting, when they were of great assistance to us in binding and raking after the reaper. Many of them have asked for larger plots of land for the next year, and the interest taken in agriculture has very much increased during the past six months, owing, doubtless, to the abundant crops of the present year. Many of the Indians have cut and put up hay for the use of their horses during the winter. Their conduct is orderly, and they take pride in obeying the orders of the Government and their agent. Intemperance has thus far been unknown.

Permit me to suggest that, as a reward for attention to their ground and crops, a cart and harness be given to a certain number, say 25 or 30; carts and harness to be of the kind used by the half-breeds of the

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Red River settlements of the north, the cost of which would be about $20 in gold for cart and harness. They would be used for hauling wood, water, hay, and their crops, all of which now are packed on squaws, and, with the exception of the water, are carried any distance within four miles. This might, in time, have a tendency to elevate the squaws a few degrees above a beast of burden. I would also recommend, instead of sending the usual quantity of coats and pants, that the same amount of money be expended in Henry carbines and ammunition for same, say about 25 carbines and 300 rounds of ammunition to each—one for each of the two chiefs of the three tribes, and the rest to be distributed *pro rata* among the soldiers of the three tribes. They ask for this, because the Sioux (their enemy as well as of the whites) are well armed with this kind of weapon, and breech-loaders of all descriptions are plentiful among the various bands. This will place them on a more equal footing, and enable them to repel the attacks of the Sioux upon their village with greater ease.

The Indians complain of the northwestern half-breeds, subjects of Great Britain, who, year after year, in the spring and fall, extend their buffalo-hunts from the 49° as far south as the Missouri River, and thus deprive the lawful owners of the soil of what they have chiefly to rely upon. They destroy the game and at the same time excite the hostile bands of Sioux against the whites, supplying them with arms and ammunition, (powder and lead,) and prepared ammunition for the various kinds of breech-loading guns; also trading great quantities of whisky. They are on the most friendly terms with all the Sioux and the northern bands of Indians.

Twenty-six of the Indians of this agency are employed by Government at Forts Stevenson and Bedford as scouts, and give good satisfaction. They were also employed at Fort Rice, but at the expiration of their term of service they were discharged. Sioux scouts were also employed there, and as the Sioux are not friendly to the Arickarees, it was thought best to discontinue their services.

The buildings at this agency are insufficient for the use of the agent and employés. Proper places for storage of grain, vegetables, farming tools, &c., are greatly needed, but will in part be remedied when our saw-mill is in repair and ready to run. For a detailed account of the buildings necessary and resourses, I would respectfully refer you to my letter of May 27, 1871. The mill and machinery were very much out of repair, and as we have not the proper tools for making the necessary repairs, we have been very much delayed in our operations. The mill will be ready to run on the 15th instant, and I trust that no further delay will be experienced. Another great difficulty was, that we were unable to make sufficient steam-power for the engine, our machinery and work needing more steam than we could get out of the boiler. Believing it to be for the best interests of the service and in the end more economical, I have purchased and placed in the mill a nearly new boiler, connecting it with the steam-chest of our old one. The supply of water from our well being insufficient and liable to give out during a low stage of water in the river, I had the engineer sink a drive-well 32 feet below the foundation of the mill, which will give a sufficient supply of water for the use of the mill and the agency. The boiler had heretofore been supplied with water by hand-pump and barrels. This was a long, wet, and sloppy job, occasioning vexatious delays, and was a constant annoyance. To remedy this I have built an iron water-tank capable of containing 79 barrels of water, and connected the pump with the engine. This will save the expense of one man, and perform the work cleaner and quicker. The entire cost of these repairs, including cost of boiler and wages for engineer and sawyer, will be less than $1,200, enabling us to do twice the amount of work and with no greater expense. This outlay was unavoidable, as the old boiler was unsafe, and a new boiler alone would have cost $1,200 without transportation, which would be at least 10 per cent. delivered here.

With the material now on hand the expense of this agency can be very much reduced next year, and, if the climate was only favorable, could in two years be made almost self-supporting.

Next year, if as favorable as this, we shall raise grain enough to feed our stock, thus reducing the expense of the agency very considerably. This year there was not any corn raised upon the agency farm. There was none planted when I arrived, nor was there any seed-corn here to plant. The corn raised by the Indians lacks the oil essential to make it nutritious for either man or beast; it is very prolific, and, if mixed with some other kind of early corn, would soon improve. I shall try the experiment next year. Our crops raised consist of wheat, oats, barley, peas, (field,) potatoes, and turnips. A small garden was planted for the use of the agency mess, (employés',) and everything did well this year. For a short time our potatoes were threatened by a large green worm, similar to the tobacco-worm, that in a short time strip the vines of leaves, leaving but the bare stalks standing on the hill; but we fought them with our entire force, and employed squaws to assist in killing them, going over our potato-patch repeatedly until they disappeared. They lasted about three weeks, and have gradually disappeared; but on digging our potatoes we find them in a chrysalis state under ground, so that we may expect a repetition of this next year. The yield of potatoes will be over 150 bushels to the acre; the rest of the vegetables are not yet dug.

On the 20th of July the grasshoppers came upon us and remained about four days. They destroyed a great part of the Indians' beans, but their corn and squash were not very much injured. They seemed, however, to particularly fancy the turnips and cabbage belonging to the agency, and cut them down to the ground; the vegetables have, however, taken a new start, and promise a fair crop. A slight frost this year came about the 15th of August, doing but little harm to the Indians. The heavy frost came on the night of the 5th of September, but as the Indians' corn and squash were all in, no damage was done.

I found on my arrival that the agency was destitute of the proper and necessary farming tools and machinery for the gathering and preservation of the crops, the value of which was so great to this agency that I deemed it for the best interest of the service to purchase such articles for the use of the agency as were indispensable, without waiting for your reply to my letter of the 27th of May, 1871. As these articles were needed at once, or not at all this year, the length of time lost in waiting replies from Washington would have placed our crops beyond saving, and the entire work of the season would have been lost. Such implements as shovel-plows, cultivators, and other articles that could be manufactured here I have had made by the blacksmith, and the purchases have only been of such tools as were indispensable and could not be made here.

Another want which will in time be severely felt, is that of a good interpreter. The one in employ at present is an old man, and may not live very long. In case of his loss, I do not know how he can be replaced. He speaks the three languages of the agency, and also the various Sioux dialects. I would recommend that some intelligent young Indian, who

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can talk the languages of the agency, be selected and sent east to school, taught English and a trade, then returned to this agency, and set at work in the shops, and when the time comes he would be ready for his position.

The progress of the school has not been very satisfactory since the first of May. Since warm weather it has been at times almost impossible to get the children to attend, as their services were needed at home and in the field. I thought the progress made did not justify the outlay, and, as the room was needed for other purposes, I closed the school.

I would call the attention of the Department to the necessity of having the limits of this reservation defined and acted upon by Congress in its next session. The proposed reservation, under orders of the President, dated April 12, 1870, has, I think, never been confirmed by the Congress. The neglect of this may, in a year or so, give rise to serious complications, that may throw these Indians on the side of the hostile.

The general health of the Indians at this agency has been very good. A hospital or room for the purpose of placing serious cases, where they can be treated and watched over without the interference of the Indian doctors, is needed, and would undoubtedly save lives that are now unavoidably lost.

I would respectfully invite your attention to the accompanying reports of the doctor, engineer, and farmer, for the details of their respective departments. In view of the large amount of corn raised by these Indians, I would respectfully suggest that 13 hand corn-shellers be purchased among their annuity goods, for distribution *pro rata* among the tribes.

Much credit is due my predecessor for the able and efficient manner in which the business of this agency was conducted during his term of office; and by his untiring exertions and ingenuity many of the Indians were saved from death by starvation and cold during the past winter.

I am, sir, very respectfully, your obedient servant,

JOHN E. TAPPAN,

United States Indian Agent for Arickarees, Gros Ventres, and Mandans.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 91.

FORT BERTHOLD AGENCY,
Fort Berthold, Dakota Territory, May 31, 1871.

SIR: I have the honor to submit this my first report of the Indian school at this agency. The school was opened on the 1st day of December, 1870, with an attendance of 38 pupils—22 girls and 16 boys; the pupils' ages ranging from eight to eighteen years. The average attendance up to this date has been 27, mostly boys. Considerable trouble has been experienced in inducing the children to attend, especially since the close of winter, and it was found necessary to give them one meal per day, as a reward for those who attended regularly. The studies so far have been Webster's Spelling Book and McGuffey's First Reader, and some few have received lessons in writing. On the whole, the experiment has been to me a very satisfactory one, and the school should certainly be continued, as many of the children are really anxious to learn. I would respectfully suggest that a male teacher be employed as principal.

I am, sir, your obedient servant,

H. L. CLIFFORD, *Principal.*

J. E. TAPPAN, Esq.,
United States Indian Agent, Fort Berthold Agency.

No. 92.

GRAND RIVER INDIAN AGENCY,
Dakota Territory, September 9, 1871.

SIR: In accordance with instructions, I have the honor to make the following annual report of the state of affairs at this agency:

The Indians of the Sioux or Dakota Nation, belonging to this agency, are the Onepapas, Blackfeet Sioux, Lower Yanktonnais, and Cutheads, or Upper Yanktonnais.

The following is the number of lodges who have been drawing their supplies from here, viz: Onepapas, 340 lodges; Blackfeet Sioux, 230 lodges; Lower Yanctonnais, 365 lodges; Upper Yanktonnais, 190 lodges. There are, besides, some twenty lodges of Sans-Arc Sioux, &c.

I am fortunate in being able to report a most satisfactory state of affairs as existing at this agency. During the past year the good behavior of these Indians, who, but three years ago, were leading a shiftless, nomadic life, has been unparalleled. These Indians have latterly become convinced that the white people here are their friends, and those belonging to this agency are now as safe when out in the Indian encampments as within the inclosures of the military, which adjoin the agency buildings.

Two clergymen of the Catholic Church, sent up by the revered Indian missionary, the Rev. P. J. De Smet, S. J., have been laboring here this summer among the poor untutored savages, and though their success so far has been limited, yet their influence appears to have had a most beneficial effect.

The Jesuit fathers referred to have erected, at the expense of their society, a church and school-house, and next spring the fathers intend returning to renew their efforts toward accomplishing the Christianization of these people. Any progress in this work must necessarily be very slow among these bands of Sioux, who, up to three years since, had devoted their whole lives to warfare and the chase.

The Lower Yanktonnais Indians, under their head chief, Two Bears, have been farming this year, and cultivated nearly 200 acres of corn; also, a few acres of squash and pumpkins, on the eastern side of the Missouri River, about forty miles above the agency. The farm yielded a most abundant crop, and these Indians feel greatly elated at their success this year, and are prepared to enter extensively into farming next spring.

The Blackfeet Sioux also cultivated one hundred acres of land, which I had broken up for them near the river Moreau, about twenty-five miles below the agency, on the west side of the Missouri River, and they also had a most successful yield from the corn which they planted.

The character of the soil in the vicinity of the agency is not adapted for agricultural purposes, and the river bottoms which have been planted this year are the only available places, with the exception of Standing

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Rock, a point about fifty miles above the agency on this side of the river. The Upper Yanktonnais wish to farm at this spot next spring, and I have recently inspected the ground, and found it the most desirable land for the purpose that I have ever met with on the river. I have also to report this point on the river as being admirably adapted for an agency site, having an excellent landing for steamboats, and an extensive forest of timber directly above it.

Since the establishment of this agency, three years since, the river has washed away the bank in front of the agency buildings to a very considerable extent, and at the same rate, another year and a half will leave the agency warehouses on the river bank to inevitably fall in.

I have constructed, this summer, an excellent residence for the occupation of the agent, and am now finishing several other buildings for agency employés, and for carpenter's shop, blacksmith's house and shop, &c. The buildings here, before this work was begun, were miserable shanties, which afforded no protection from the inclemency of a winter in this section of the country. All these buildings have been erected by the regular agency employés, and the lumber for these purposes had to be rafted down the river about twenty-five miles.

The annuity goods received this year gave great satisfaction to the Indians, both as to quality and quantity. The article of duck or lodge-cloth among the Indian annuities was the source of universal rejoicing, many of the Indians here having no teepees fit to live in. Their skin lodges are all fast wearing out, not being replaced, now that the majority have abandoned the buffalo hunt; in fact, the Indians were compelled to abandon it, as no buffalo whatever can now be found within four hundred miles of this agency.

The expedition of troops which recently left Fort Rice, accompanying the surveying party of the Northern Pacific Railroad, has caused considerable agitation among the Indians around here.

I have no fears that any of the Indians belonging to the agency will attempt to interfere with the expedition, but the Indians seem to think that those composing what is known as the hospital camp, and now encamped in force near the Yellowstone, at Tongue River, will make an attack on it, and the agency Indians fear that the blame may be put on them. I have so often explained this railroad business to the Indians belonging to this agency, and discussed the matter with them in councils, that they have become reconciled to the project. These people say that they have become accustomed to the "tame buffalo meat," and the other articles of the white man's food provided for them, and that all they have comes from the white man, and they have made up their minds to live like the whites in future.

Everything promises well with the Sioux Indians here; since they signed the treaty under which they were located at this place, over three years ago, peace has faithfully been preserved by all the chiefs and their bands who bound themselves thereto.

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

J. C. O'CONNOR,
United States Indian Agent.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

WHETSTONE AGENCY,
Big White Clay, Dakota Territory, September 1, 1871.

SIR: In compliance with the regulations of the Indian Department, I have the honor to submit this my first annual report of the condition of affairs at this agency.

At the date of my taking charge of these Indians, (November 18, 1870,) Spotted Tail, with other bands known as Brulés, numbering over 300 lodges, had permission from my predecessor to move on White River, the better to protect themselves from the extensive whisky traffic carried on on the Missouri River, and to find good grazing for their ponies. They were under charge of a sub-agent, by whom their provisions were issued, which were forwarded from the agency under contract.

I am happy to state that the whisky trade has been entirely suppressed. On December 26 over eight barrels of liquor were seized and delivered to the proper officer to proceed against by libel in the proper courts. Since then no Indians have been seen drunk or disorderly.

The material for lodges asked for in winter did not arrive until March 1, but was still in good time to protect the Indians from the severe storms prevalent here in early spring.

Having received instructions to remove the agency, in accordance with a promise made to these Indians while in Washington the summer previous, I made the necessary arrangements, and started from the Missouri River on the 1st of June, 1871, with the Indians and train of supplies for the new home. As the selection of a location was left to Spotted Tail and the other chiefs and head-men, I allowed them to guide me to the point chosen—Big White Clay—which was reached on June 24. The country for miles around was suffering from a severe drought. Under favorable circumstances the land, which appears of good quality and unlimited extent, will furnish farms to more Sioux Indians than will, in my opinion, ever settle down as farmers, and become industrious tillers of the soil.

Two warehouses for the storing of supplies have been erected, two more, in the course of construction, will be necessary, after which other buildings needed will be erected by the present force of employés.

These Indians, with the exception of Spotted Tail's band, are quiet and contented, and desire to make a trial of farming; they claim, with some justice, that the promise to be furnished with wagons, horses, and farm stock should now be fulfilled, that they may endeavor to carry into effect what the Government most desires, viz: "Make an effort to subsist themselves."

A school was established the 1st of January last, by Mrs. Hattie Washburn, under the direction of the Episcopal Missionary Society, the success of which was most flattering. It was discontinued on the removal of the agency.

Very many of these people are making rapid strides toward civilization, and if proper assistance is rendered I am encouraged to say the progress in that direction will justify the expectations of the Government.

Very respectfully, your obedient servant,

J. M. WASHBURN,
United States Indian Agent.

HON COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

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No. 94.

CHEYENNE RIVER INDIAN AGENCY,
October 9, 1871.

SIR: I have the honor to submit this my first annual report as agent for the Two Kettle, Minneconjoux, Sans Arc, and a portion of the Blackfeet bands of Sioux Indians of Dakota Territory.

On the 31st day of March last I relieved my predecessor, Mr. J. Lee Englebert, and assumed the duties of agent on the day following. The general condition of the agency could hardly be worse than I found it. The engine, saw and grist mills, shingle-machine, &c., were down and scattered in different directions, more or less broken and sadly abused. The mowing-machine was worn out and has proved worthless. The other implements of husbandry were not so bad. The wagons were more or less broken and out of repair. Much of the harness was worn, cut, and portions missing. Tools of various kinds scanty and nearly worn out. No horses fit for use; no mules; and but four yoke of thin oxen. The beef-cattle were on the opposite side of the river and, I was told, could not be crossed until later in the season. The subsistence stores were at a low ebb, and soon gave out entirely. Added to these difficulties were those pertaining to the location and to the construction of the agency. The location presents many discouraging features. That of the greatest magnitude is the encroachment of the river upon its bank, rendering it necessary at certain times to remove the buildings from front to rear for safety, which process, from present indications, must continue until the agency is removed to a permanent location. Another difficulty arises from the tendency of the Missouri (which is very broad at this point) to form "sand-bars," or long islands, dividing the river in front of the agency into two large streams, with no communication between them except at considerable distances above and below, which renders the ferrying (made almost constant by the frequent passing and repassing of the Indians) both arduous and expensive. A further difficulty grows out of the fact that the bottom upon which the agency rests has become almost entirely destitute of timber, and the obtaining of saw-logs and firewood has become laborious and costly.

The buildings are few in number, of the roughest and cheapest description, faulty in construction, and bad in condition. They are "inconvenient, uncomfortable, and unsightly." They harbor thousands of vermin, the ravages of which upon the subsistence stores are immense. The space inclosed has, by the falling in of the river bank, become too small, and the military and agency buildings are too closely packed, so that the necessity for rebuilding and reconstructing almost equals that of removing. A survey of the field appeared to reveal the fact that there was everything to do, and but little or nothing to do with.

Spring was rapidly passing, and no preparation had been made for farming. The places selected by the Indians for this purpose had special reference to security against incursions of the "hostiles," and were wide apart, the extremes being some forty miles or more distant from each other, and some twenty to twenty-five miles from the agency, enhancing to an almost intolerable degree the difficulty and labor incident to the business of the agency. So far as possible, I supplied the deficiencies and succeeded in plowing and preparing about 160 acres of land, in parcels varying from 5 to 60 acres, which were subdivided by the Indians into many smaller lots. I furnished them with corn, potatoe, pumpkin, squash, and melon seeds, all of which, except the potatoes, were planted and produced splendid crops, which delighted them and "made their

hearts glad." I intended to open a large agency farm, and started our plows for that purpose, but one of the Minneconjoux chiefs stopped them and forbade me from proceeding. The fact was immediately reported to me, and I at once sent for the chief to come and explain. He was prompt in both. He objected because he feared the "hostiles" might destroy our crops, and the friendly Indians in consequence be unjustly blamed. I made another attempt about twelve miles below, and the same objection was raised, in consequence of which I abandoned the intention for the present year. My larger experience in Indian habits, however, inclines me to believe that a "feast" would have dissipated the objection. I regret the circumstance, for the past season has been remarkably propitious. Fine crops, I doubt not, would have resulted, and opened the eyes of the Indians to the possibilities of the soil under favorable circumstances and good cultivation.

We have erected a stable 30 by 100 feet, the walls of which are covered with 1½-inch plank and battened, and the roof shingled. It is divided into forty-two stalls and two rooms 12 by 16 feet each, affording protection against the severity of our winter weather to all our stock, a provision called for by both humanity and economy. Our engine, saw-mill, grist-mill, and shingle-machine have been thoroughly repaired and put up in the best manner, to which I have added, to be moved by steam-power, a cross-cut saw for sawing shingle-bolts, firewood, &c., and a hay-cutter for preparing "chop-feed." These various machines cluster around the engines, and present to the Indians an exhibition of mechanical ingenuity and a scene of industry rather imposing, exciting, and instructive to many of them.

We have cut about one hundred and twenty tons of hay, which we began to feed from in August; burned about two hundred bushels of charcoal; supplied the agency and some of the Indians with fuel; cut, rafted, and sawed between three and four hundred logs; hauled cordwood, logs, and fencing stuff for the Indians; built them boats; repaired their wagons, guns, pistols, &c.; built them corrals, cabins, and made constant repairs to the agency implements, keeping our force constantly upon the stretch.

Belonging to this agency are some six thousand Indians, a considerable number of whom seldom, and some never, visit us, preferring the hostile camp. Representations from most of the different bands of the Sioux are constantly here, and from some in very considerable numbers, increasing the demands upon our subsistence stores very sensibly. When I first reached here I found the Indians, as a body, fault finding, dictatorial, and turbulent. I immediately made my appreciation of the better behaved manifest, treating them all, however, with proper consideration and kindness, but with firmness.

I have endeavored to promote their comfort and happiness by every proper means at my command, and to teach them to act from moral and religious principles. I have seldom made promises, and have most scrupulously kept those I felt obliged to make. I am gratified in being able to say that a marked improvement, in my opinion, has taken place in them, and that they are (with some exceptions, of course) good Indians. They will compare favorably, I think, with a like number of uneducated white people. There is, in my judgment, less immorality and crime in this Indian settlement of several thousands than in almost any town or small city of white people of corresponding numbers.

The Sioux Indians possess active brains and great native intelligence, and, like other people similarly organized, should be kept employed at some congenial occupation. They will not, like the brute, be content

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merely to eat and sleep; they must have employment of some kind. They dislike consecutive labor, and, in the absence of that kind of occupation which is suited to their tastes, they will indulge in their war and other dances, their games, horse-racing, &c., which leads to extensive gambling among them.

They are not far enough advanced in civilization to fancy farming operations; they are distasteful to them. The stride from the exciting chase to steady, plodding farm-work is too wide to be made at one bound, and, as it appears to me, should not be expected of them. In giving up the chase, stock-growing would seem to be the most natural occupation for them to engage in. This, as an intermediate step to agriculture, would render the transition easy and pleasant. It might be objected that the hostile Indians would steal and run off the stock, but it would be no more than the cattle sent here to feed them, if so much. The solution of this Indian problem interests me most deeply, and has induced me to throw out this hint, which I trust may meet with such consideration as it may be deemed worthy of.

Before closing this report, I beg most respectfully to recommend again that the agency be removed to some suitable location. I know of no better site on this side of the river than that, previously recommended in my report of 29th April last, located just below Fort Sully. Peoria Bottom, some fifteen miles below Fort Sully on the east and same side of the river as the fort, is really, from all I can gather, the very best location to be found within a range of very many miles, but that in fitness and desirableness is the one suggested. Twenty thousand dollars, if honestly and properly applied, it is calculated will remove what is worth removing from here, and construct a new agency on the proposed site with all the necessary buildings and appurtenances, including schools and missionary buildings and their appendages.

Very respectfully, your most obedient servant,

THEO. M. KOUES,
United States Special Indian Agent.

Hon. E. S. PARKER,
Commissioner Indian Affairs, Washington, D. C.

No. 95.

SISSETON AGENCY, DAKOTA TERRITORY,
September 9, 1871.

SIR: I have the honor, in compliance with the requirements of the Indian Department, to forward my annual report of the condition of the Indians on this reservation.

The farming interests of these people have been well advanced by the liberal supply of agricultural implements and the close attention of men to instruct them in their use. Beside cultivating 500 acres of old land, prepared within the last two years, they have added new 5 to 20-acre fields by breaking land—in the aggregate, 220 acres. This new land is intended for wheat, as most of them have corn-land enough. It was with difficulty at first that they could be made to comprehend the advantages of raising mixed crops, or that they would be able to do the work, but after much urging they became interested, and many of them were very anxious to do what was required of them to secure a field. The men most energetic and willing, with the least murmur, to take

hold and try to do as required were those that knew nothing of farming two years ago. The reward of their industry, for the time being, is the stimulus to their advancement, which I hope to keep up by the show of a good wheat crop another year.

I required each farmer to break a field of five acres or more. This has made the farm a place to instruct the young men in agriculture, which is of the utmost importance in the civilization of Indians, as it dispels their illusion of happiness by chase or strife, excites their instincts of self-preservation, stimulates a desire for gain, and makes them peaceable, happy, and contented.

The protracted drought and grasshoppers this season have destroyed the greater portion of their crop. All garden vegetables are entirely destroyed. This has produced a feeling of distress, but they hope by work not to suffer for something to eat, and I have assured them they would be provided for if they tried to help themselves.

They have secured all the hay required for the use of their stock the coming winter, and those who have oxen have it stacked at their stables. In this climate it requires much labor to put up the large amount of hay necessary, but they are fully equal to the task if they have oxen and cows to feed it to. They are not willing to put it up for their ponies, though they have done so when told to. This comes from an idea that they keep better if allowed to take care of themselves.

The addition to the warehouse, 20 by 30 feet, of logs, was completed last fall, and a lodging-house 15 by 25 feet, built of logs, was also put up. Steam saw and grist mills have been set up and put in operation this summer. The cost of the mills delivered at the agency was $2,904 60. I hope to have them housed before winter. Fifty thousand feet of lumber have been cut out from logs got out by the Indians, which has been used to make their houses more comfortable. Many more logs would have been hauled had they felt confident of having a mill. The grist-mill was set running last month grinding the corn on hand to exchange as required and issue to the poor. These mills are of great importance to the Indians, and have done much to make them feel that this reservation was to be their home. They have built for themselves forty-three log-houses, which should be roofed and floored as soon as lumber is sawed out. This can be done at an expense of not over $125 each. Stoves are furnished them in payment for labor and produce, as they are a great incentive to their putting up a house and securing a permanent home, where, I am pleased to say, they have shown a good deal of alacrity in gathering about them cows, pigs, and fowls, and other little comforts that become necessary as they advance in civilization.

To find out the quality of clay and learn the expense of manufacturing brick with Indian labor, I have had a brick-yard made, and a kiln of one hundred thousand is ready to burn. The clay works well, and promises a very superior quality of brick, at a cost of $12 per thousand, including expense of yard. They can be made for $7, with all Indian labor but the man in charge, which will be cheaper to build with than wood. Timber would last but a short time here, to be cut off for building purposes.

During three months of the past year three schools have been in operation, at an average daily attendance of 50 scholars. The most industrious class of these Indians, who are better provided with the comforts of life, are much interested in the attendance of their children, and would keep them at school five months in a year, but the greater portion are indifferent after the novelty of the first two months. As they become more prosperous they are more independent in their individual

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rights, more intelligent, and better prepared to receive instruction, and show a greater interest in the welfare of their children, as well as their own spiritual wants.

I send with this the report of Mr. W. K. Morris, teacher of the school under the charge of the Presbyterian Mission.

The Indian farmers are those who have given up Indian life and taken 160 acres of land to improve for their individual benefit. These men, and those dependent on them for support, number at the present time 734 souls. Their labor, taken at prices about the same as whites receive for the same work, for the year ending June 30, 1871, amounts to $21,434 24; and the produce, delivered at what it is worth to bring it here, $1,139 28, making a total of $22,563 62. In exchange they have received in payment merchandise at, cost of delivery at the agency, $15,072 39, leaving a balance in their favor of $7,591 43. Be sure they are paid for doing work for themselves, but they are the poor wards of Government and would have to be provided for or allowed to starve, and this labor is a sure guarantee that the means advanced will be returned in their being producers, and requiring a market for their surplus supplies. Within two years, with the same advancement they have made the last two, they will have more grain than will be required to subsist all the Indians on the reservation, provided no scourge prevents, as it has this season.

The health of these Indians for the past year has been better than at any time before, since the outbreak of 1862. Infancy and old age furnish the larger number of deaths. Between the ages of 15 and 40, three-fourths die of consumption, or acute pulmonary disease. Chronic diseases of the lungs become more common as they advance in acquiring the comforts of civilization. This may be accounted for in the radical change that takes place in their habit of living when they throw aside their blanket. From the open field, the chase, and the aired tent to their ease in a close log house; the wild meats and grosser vegetable food to the more concentrated and salt pork, are the causes of their physical degeneration in this transitory stage. The influence of the mode of living on persons thus afflicted is so well known among the Indians that they are taken out into a tent, and moved about from place to place, to subsist upon wild meat entirely. I have noticed in many cases it has had the desired effect—to stay the progress of the disease. Those diseases spread by the loathsome vices of more civilized society are seldom met with among these Indians.

Joining the reservation on either side are about 250 Indians (the greater part belong here, and the others at Devil's Lake) who, rather than comply with the requirements of Government, or the wishes of the chief and head-men, stay outside to retain their tribal habits. They plant in old fields, are peaceable, and not disposed to interfere with the farmers here, any further than to beg for supplies when starving, and divert the minds of the young men with their dancing. I have not considered it advisable to render them any assistance unless they will give up their old habits and live on the reserve.

The appointment of an agent at Devil's Lake was very gratifying to these Indians, as well as those at the Lake. It took away from this reservation the indolent portion of those that belonged there, who had been living here on the charities of the industrious, and adhering to their old ways.

Emigration is fast settling up the country around the reservation, so that in a short time these people will be isolated among the whites. Railroads are pushing past on the north and south, and a preliminary survey for one has been made through their country. This close proximity of the two races has made it necessary that I should restrict their leaving the limits of the reservation without a pass. They have a good police force of twenty-five men, whose duty it is to prevent the introduction of liquor, either by whites or Indians; and their diligence so far has prevented any trouble from that cause or any other, as they have, by my request, been furnished with arms, by order of Major General Hancock, commanding Department of Dakota, which has placed them in a condition to be ready to protect the frontier, as well as themselves, from the incursion of war parties from the hostile Sioux on the Missouri. There is no doubt but what the knowledge of this by their enemies has had a salutary influence to prevent raids in this direction, as they have not formed any hostile parties for this country the past year.

This nucleus of Santee Sioux, having given up their Indian life, and trying to better their condition, have been heard of by their brethren west, and it is having its influence for good, as I have reason to know from conversation with parties that have visited these people from the several agencies on the Missouri to see what was being done for them, and learn the best course to pursue. That they may continue to persevere in well doing, I would recommend that the sum of $50,000 be appropriated for the year ending June 30, 1873, to be expended as contemplated by the treaty. They are peaceable, industrious, and rapidly advancing toward self-support, which, with assistance a few more years, will make their ability to do so a certainty. The loss of their crops will make it necessary to increase the amount of supplies estimated for April 26 at least one-half to meet their necessities. I would also request that a sum of $5,000 be appropriated, to be used in erecting agency buildings that are required to protect the Government property, supplies, and stores of grain, and to build school-houses, as both are much needed.

I am reminded by the chief and head-men that it is their wish that the amount of land required to be under cultivation and fenced by the treaty be reduced one-half at least. I would earnestly recommend this change, believing it will be much to their advantage, and make them feel that their object of ownership is more attainable.

Herewith I transmit agricultural and educational statistics, as correct as circumstances will allow.

Very respectfully, your obedient servant,

J. W. DANIELS, M. D.,
United States Indian Agent.

COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

No. 96.

GOOD WILL, DAKOTA TERRITORY,
June 24, 1871.

SIR: In concordance with what I understand to be an old custom, I send you the following report of the school at Good Will. The school-building and dwelling-house at the mission were erected during the summer of 1870. In the first week of November a school was opened, which was continued until the 1st of March. During November and December the school-roll contained eighty names, but the largest attend-

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ance during the time was only forty, and the average not quite thirty. The population in this part of the reservation is smaller, and the majority of the scholars came a distance of from three to five miles. Their attendance was quite irregular. This made it impossible to organize and carry forward regular classes.

The teaching has been both in Dakota and English. The mission think that it is much easier to teach our English after he has learned to read in his own language, and then he has advantage of that, if he never makes himself master of the English. The most advanced scholars were kept in writing and arithmetic, and a small class of them recited in a primary geography. While it is not difficult for an Indian to learn to pronounce our language with so much correctness as to be readily understood, it is a much greater undertaking to learn to understand it. To enable them to understand the English they read, they were required to translate each lesson into Dakota. This of itself is a good educational process. A number of young men and a few young women made commendable progress in these exercises. It is intended during the present summer to fit up our school-room with desks and other modern appliances, so that in the future the school may be made more what it is intended to be—a high-school for this community.

Yours, respectfully,

WYLLYS K. MORRIS,
Teacher.

DR. J. W. DANIELS,
Agent of Wahpeton and Sisseton Dakotas.

No. 97.

FORT TOTTEN AGENCY, DAKOTA TERRITORY,
The Devil's Lake Reservation, September 30, 1871.

SIR: I have the honor to submit this, my first annual report, in accordance with circular from the Indian Office dated June 10, 1871, as follows, to wit: Upon my arrival to take charge of this newly-established agency, on the 4th day of May last, I found the Indians on the reservation very much pleased at being favored with an agent dispatched hither by their Great Father to take charge of their interests and promote their welfare. These wild and untamed creatures were in a state of destitution so far as clothing and food were concerned, owing to the entire failure of the buffalo, upon which they were accustomed, for the most part, to depend. I proceeded to supply their wants, under the direction of your office, as speedily as practicable, so far as I had the means to do so, taking into consideration the remoteness of this locality from the sources where articles necessary for their comfort were obtainable. It has been my aim and constant endeavor, since my arrival, to inculcate upon these savages the necessity of their accommodating themselves to the dress and habits of the whites, especially as the scarcity of game admonished them that their only sure resource against want of sufficient food was in the cultivation of the soil, and the production of cereals edible by a systematized mode of labor. Some of these people have, in past years, raised corn to some extent, while they dwelt in villages on the shores of Big Stone Lake, previous to the Sioux Indian outbreak of 1862, but so much time has elapsed since they were driven to the wide prairie of the Northwest that they seemed to have abandoned, until lately, all attempts in that direction. Most of them now express a desire to till the earth and to adopt the advice so earnestly pressed upon them; as an indication of their good intentions they have applied themselves more or less diligently to planting corn, potatoes, and other seeds in the fields, in spite of the difficulties they had to contend with.

I found, on my arrival here, a great necessity for every description of tools, farming utensils—in fact, there was nothing here by which they could till the land with any degree of success; and the scarcity of seed-corn was a source of discouragement, but it transpired many of them had hid away seed, which they were induced to divide with their neighbors. With this and about forty bushels of potatoes procured at Fort Abercrombie, and some turnip-seed turned over to me by the Quartermaster Department, United States Army, a considerable crop was secured. The Indians evinced much zeal and industry, for, in many instances they used their hands and an old ax in planting, for the lack of proper tools.

The number of Indians on the reservation at the present time is about seven hundred and thirty-two souls, being a considerable increase since the establishment of a regular agency. The annuity appropriated by Congress for their support has been applied in the most judicious and economical manner, and they are now comfortable. I have sent messages to straggling families and individuals belonging to the bands, inviting them to come here and join their kindred. A considerable augmentation to the numbers now on the reservation next spring may reasonably be anticipated. The example of those who have complied with the wishes of the Government, by locating themselves upon the land allotted to them, will exercise a potential influence upon the nomadic bands of the prairie.

The land planted during the past season amounts to over 100 acres in extent, and enough has been done to encourage the worker and justify them in hoping for better success next year. There have been raised, approximately, about 1,500 bushels corn, 500 bushels potatoes, and 1,000 bushels turnips. The Indians have cut and split over 10,000 fencing-rails, and many of them are in fence; over 200 tons of hay has been cut and secured; and I hope to have some 20 log-houses built before winter. The logs are cut by the Indians, and they have quite a credit to their individual accounts, to be paid for in winter clothing.

It has not yet been possible to furnish instruction to the adults and children attached to this agency, there being no buildings erected as yet of any kind. The warehouses used for storing the supplies, as well as the house used for the employes, are old buildings, covered with earth, formerly occupied by the troops while building their new quarters. I have been permitted, with my family, by the kindness of the military authorities, to live in quarters inside the fort. It is of course impracticable to invite missionary teacher until proper buildings can be erected for schools, and for purposes of public worship. It is to be hoped that these difficulties and differences will not long exist, and that another year will insure the inauguration of a system of education for these poor creatures which will tend to encourage them to avail themselves of its benefit. It must, however, be borne in mind that these Sioux or Dakota bands, are among the wildest of the prairie Indians, and time must necessarily elapse before they are reclaimed from their primitive mode of life, by the exercise of wise and judicious measures on the part of those to whose charge they have been committed by the Government; but as soon as the means are furnished to establish, permanently, mission-sta-

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tions and school-houses, and they are offered the advantages of religious teachings, they can readily be weaned from the degrading influences of heathenish superstitions and practices.

The soil on the reservation is generally good and fruitful, the principal drawback being the early frosts in this high latitude, which retard or destroy vegetation prematurely. But for this fact there would be no difficulty in raising the small kinds of maize, or Indian corn. Wheat, oats, and barley can be cultivated with more certainty, these cereals not being liable to be affected by ordinary frosts. How far garden vegetables can be produced is for the most part unknown, and is a problem yet to be solved. I propose next spring to make a fair experiment in order to ascertain what kinds of grain and garden products can be depended on to arrive at maturity during the short season of this parallel.

There are occasional visitations of grasshoppers both in this and the Red River region, where they swarm so numerously as to destroy about every green thing, but sometimes years elapse without such invasions.

I would respectfully recommend that a sufficient appropriation be made to carry out this good work now so happily inaugurated, and that the appropriation be made separate from that of the Lac Travers reservation, so that the amount intended for this reservation being known in advance, arrangements for a corresponding judicious expenditure in improvements may be made. I would respectfully recommend that a steam-engine for sawing lumber and grinding wheat, corn, &c., such as the one now used by Agent J. W. Daniels, be purchased for this agency, and that authority be given me to enlarge the farms and to sow wheat, in which case much might be saved to the Government. It will be necessary to have the means on hand to sustain the straggling bands now returning; they have to be fed and clothed, coming in, as they must, completely destitute. I am glad to find that the wilder Indians who have come in evince more determination to work and help themselves than such as have been hanging around the different agencies for several years. They seem to feel that this is now their sole opportunity to earn their food and clothing; otherwise they must starve or freeze. None except the infirm and sick receive anything from the agency stores, unless as an equivalent for labor performed. I have young men at work, under leaders or foremen, cutting logs for houses, cord-wood, &c.; in fact, they seem actuated by an industry which is highly commendable. I would respectfully call your attention to the necessity for agency buildings, which should be erected as soon as possible in an economical and substantial manner. There is no lack of material for manufacturing brick and lime; stone can be had, and pine lumber procured at Fort Abercrombie for a reasonable price.

From my experience thus far I am convinced that a comparatively small expenditure on the part of the Government will insure the collection, upon this reservation, of a large number of Sioux in addition to the present number, all of whom may be gradually but surely led to adopt the dress and habits of the whites.

It is certainly important, not only to the welfare of these poor creatures themselves, but to the Government, that they be placed speedily beyond the reach of want, and thus preserved from the temptation to commit depredations on our frontier settlers. By judicious measures they may be transferred from wild and dangerous foes into a peaceful, agricultural people, restrained and governed by Christian precepts and principles.

I would respectfully represent that, to effect what is indispensable in the way of permanent improvement, the sum of $35,000 is required in addition to the amount which will be necessary for the erection of agency buildings and the purchase of a steam portable mill.

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

WM. H. FORBES,
United States Indian Agent for the Sisseton and Wahpeton Bands of Sioux of the Devil's Lake Reservation, Dakota Territory.

Hon. H. R. OLUM,
Acting Commissioner of Indian Affairs, Washington City, D. C.

No. 98.

OFFICE OF INDIAN AGENT,
Lapwai, Idaho Territory, September 1, 1871.

SIR: I have the honor to transmit this my first annual report as United States Indian agent for the Nez Percés Indians.

I assumed control of this agency the 24th day of April, 1871. My predecessor, Captain Sells, not being present to turn over to me, I commenced taking an inventory of all property which I could identify as belonging to the Indian Department.

This reservation, as near as I can judge from the map, contains about twelve hundred square miles, the greater portion of which is totally unfit for agricultural purposes, being high table-land and liable to early frosts and destitute of water.

The agricultural portions are confined to the valleys along the Clear Water and Lapwai and their tributaries, and the Kamia, together with patches of from ten to forty acres scattered along the base of the mountains, where springs are to be found.

The table-land is good for grazing purposes and affords plenty of grass for the Indians' stock, unless killed out by the drought or eaten up by the crickets.

The grist-mill at Lapwai has ground during the past year 4,011 bushels of wheat, and 250 bushels of corn. The one at Kamia 3,500 bushels of wheat and 150 bushels of corn. Both mills need some machinery to make them first-class mills.

The treaty portion of the tribe are very friendly and much pleased with the new policy adopted by the Government for their improvement and civilization.

That portion of the tribe comprising the young men just coming on to the stage of action are very anxious to be taught the ways of the whites, and are opposed to having their language taught in the schools, which they were afraid of when they learned that there had been 1,000 copies of the New Testament printed in their language. I assured them that it was the policy of the Government to teach them the English language, also the agricultural and mechanical arts, so that when the terms of the treaty expired they could do their own talking with the whites, and, by being industrious, could sustain themselves in a respectable manner.

The non-treaty portion of the tribe reside outside the reservation, and very few have been here since I have had charge.

Eagle from the Light's band (non-treaty) have been gone to the buffalo country for two years, and he took quite a number of other bands with him. I learn from some who have come in that they are all on

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their way back, having been badly whipped by the Sioux, losing most of their horses.

There are about 1,100 acres of land cultivated by the Indians. The products of the past year have been good in quality and quantity, both in grains and vegetables, on the Kamia, especially. The crickets destroyed most of the gardens on the Lapwai and its tributaries. From the same cause some of the Indians have lost their entire crops, and will need assistance until another crop is raised.

The schools are located one at the agency and the other at Kamia, each numbering about 30 scholars. The only way the Indian children can be taught successfully, in my opinion, is to take them entirely away from their parents so that they will not hear their native tongue spoken. By so doing I think they would learn with less trouble, and after a short time would be more contented with the change of their mode of living, whereas if they are allowed to run home every day or two they keep up their Indian customs in part and consequently make very little progress.

In my report of the condition of buildings dated April 26, 1871, I wrote as follows, in regard to school-houses: "I estimate the cost of furnishing the school-house at Lapwai at $1,000," which sum will be necessary to complete it. The building is intended for boarding and lodging the children. The lower room I use for school although it is not finished. The school-house at Kamia is too small, being only 18 by 24 feet; the Indians complained of it the last time I visited them as not coming up to the requirements of the treaty.

One great evil among the Nez Percés, (which is a failing among all tribes of Indians,) is their thirst for intoxicating liquors; it is next to impossible to prevent its being sold to them. A jury can scarcely be found that will convict a man on Indian testimony. The Indians go to Oro Fino and buy whisky by the gallon, get drunk, and frighten some one or run off some cattle, and then, in all probability, some of the very ones who let them have the liquor come to the agency with complaints with regard to depredations committed by the Indians while drunk. There are many white people living along the line of the reservation who are continually annoying the Indians and make trouble. Still there have been no serious outbreaks. The Indians on the reservation, with the exceptions already indicated, are quiet and peaceable. Previous to the announcement of the result of the Indian council held August 9, 1871, on the Umatilla reservation, there was some excitement and anxiety felt by the Nez Percés. They considered that the removal of the Umatillas would be the precursor of their own removal, to which they are very much opposed. But when it was known that the Umatillas would remain they regarded their own prospects as more favorable and hopeful. Forced removal from lands that have been secured them by treaty, and with which their longest and tenderest recollections have been associated is fatal to all efforts to improve and elevate the Indians. They must be made to feel that the tenure by which they hold their lands is as sacred as that of the white people.

Very respectfully, your obedient servant,

JNO. B. MONTEITH,

United States Indian Agent, Nez Percés Indians, Idaho Territory.

Hon. E. S. PARKER,

Commissioner of Indian Affairs, Washington, D. C.

No. 99.

OFFICE BANNACK AND SHOSHONE AGENCY,

Idaho, September 1, 1871.

SIR: In compliance with instructions received at this office I have the honor to submit the following annual report:

Owing to the many changes of agents which have taken place since last October, and the short period of time which I have had the honor to occupy the position of agent on this reservation, the report must necessarily be drawn from such facts or information as I have been able to gather, connected with other material, as have appeared from time to time during my brief residence here.

The statistics of Indian population, property owned by them, and property of the Government, will be found in detail in accompanying returns, furnished by the Department of the Interior for such purpose; other statistics, which it is necessary for the Department to know, that the wants of this people may be treated intelligently, I conceive it to be my duty to furnish. With such intention, permit me to lay before you the following:

THE RESERVATION.

Colonel Floyd-Jones, former superintendent of Indian affairs for this Territory, in his excellent report for the year 1870, says: "The chief characteristics of the country are immense barren sage-plains, thoroughly unproductive, and furnishing subsistence neither for the white man nor the Indian." While Colonel Floyd Jones's general description of the country is, in some respects, applicable to this reservation, it is only partially made up, and not sufficiently comprehensive to give the Department such information as is necessary for the complete understanding of the situation, viz:

The highest portion of this reserve is not less than 8,000 feet above the level of the sea, and that part of it where farming operations are carried on with partial success is at the immense elevation of 5,400 feet above tide-water, and the Fort Hall bottoms, celebrated for their production of grass, and depended upon for cattle range during the winter, are some 200 feet lower in the scale. These bottoms, so far as known, are ineligible for farming purposes, for the reason that they are subject to overflow during the months of May and June, and more especially subject to severe frosts during the months of July and August, while portions of the upper plain are partially exempt therefrom, generally from the 1st of June to the 15th of August.

Were it not for the exceeding dryness and rarity of the atmosphere—the wet bulb uniformly showing a difference of from 28° to 30° of dryness, which fact is extraordinary of itself—so low a degree of temperature would undoubtedly prevail that the country would be uninhabitable.

RESIDENT INDIANS

upon the reserve consist principally of old men and women, widows and their children, men whose physical disabilities deter from wandering about the country, and the Indians employed as farm-hands. The inborn tendency to wander, coupled with the necessity of the agent to grant the Indians long permits of absence, for economical purposes, owing to the insufficiency of appropriations for supplies, has had a tendency to fix the idea among many of the Indians of this reservation that this is a mere refuge for them; a place where, at stated times, they

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are to receive clothing and medicine, and, when desirable, or when other means fail, provisions. Having been educated up to this pernicious standard, it will require positive action some time hereafter to disabuse their minds of such ideas.

THE BANNACKS,

heretofore under the Chieftain Tyg-gee, have been in, received their annuity-goods, and again departed for hunting grounds near the head of the Yellowstone River and in and about the Wind River Mountains. That portion of the Bannack tribe who claim this reserve as their home could have been induced to remain here permanently and give up hunting as a business, had this agency been prepared to subsist them and fulfill what they understand to be a portion of the requirements of the treaty of July 3, 1868; namely, "that each head of a family is to be provided with a dwelling-house upon such lands, or at such place within the limits of the reserve as he may select." Upon what foundation they base their claim for houses could not be satisfactorily ascertained from them, therefore the presumption is that it was a promise of an agent, which said promise, if so made, to the Indians is equivalent to law to them. During the period these Indians were upon the reserve I became satisfied that a portion of them had either been induced by white emissaries to make demands that would not be complied with, or that these demands were the offshoot of an extensive conspiracy existing among them preparatory to an outbreak. In either event their conduct was not calculated to cement the friendship existing between these Indians and the Government; therefore they were held in council for upwards of ten days, during which time the power, and magnanimity, and resources of the Government were carefully impressed upon them; the futility of a war, should one be made by as few braves as they could bring into the field, or the combined Indian power of which they have knowledge, the distress to themselves, wives, and children which must necessarily follow such action, with all and other concomitant evils which war induces. After several days' repetition of the subject, which was done each day at their request, the council repledged their fealty to the Government, and one sub-chief said "that bad words had been whispered into his ears for a long time, but now his ears were closed and his eyes open."

BOISES, BRUNEASUS, AND WESTERN SHOSHONES.

These Indians, under the laudable and politic administration of the Boise Chief, Captain Jim, have increased in number over last year's census from sixty to one hundred souls. The increase has been principally drawn from wandering Shoshones from Cache Valley, Utah, and some few from the northern portion of Nevada. These Indians are more tractable and more industrious that the Bannacks. The majority of them having heretofore lived in the mountains to the west of this reserve, and upon the streams emptying into Snake River, their winter's food being obtained only by continuous labor during the summer months, they have been more readily induced to turn their attention to laborious pursuits, thereby making them more dependent upon the Government than they otherwise would be, since they require instruction in every department of agriculture and mechanical labor. They have also been benefited somewhat by the inroads of the white settlers of Idaho. While their rivers were occupied for mining purposes, and their fisheries destroyed, they found that the whites developed the resources of agriculture, which to them had been a sealed volume.

DWELLING-HOUSES FOR INDIANS.

Knowing it to be the desire of the Government to civilize these, as well as all other Indians, as rapidly as possible, and knowing by experience that their nomadic tendencies are only perpetuated by their mode of living in tents, if permitted to do so, I would suggest that good, warm, cheap houses be built for families on this reservation. These Indians having no money annuities due them from the Government, it is only from the known liberality of the Government to its dependents and wards that this matter is to be arranged.

Furthermore, the scarcity of timber and the great cost of lumber, other materials and mechanical labor, and the easy demolition of wooden houses, preclude the erection of such buildings. Anticipating all arguments and objections against the success of the object, I had this reservation prospected for building material upon which Indian labor could be utilized; and have to say that there is within the limits of this reserve a large abundance of soft stone, which under the direction of one mechanic could be quarried and dressed by the Indians on the ground. Lime of a low grade and limestone of a superior quality exist in abundance, and combined with the before-mentioned stone are all the materials necessary for house-building, except floors, window and door frames, windows and doors, and roofing beams. Under the direction of the said one mechanic, with Indian labor, the whole thing could be accomplished; and neat, warm, clean, and fire-proof houses can be erected at little cost to the Government.

The agricultural resources of this reservation are limited to some extent, owing to the late and early frosts, and the necessity of irrigation. Cereals and vegetable-roots of every kind, after becoming acclimated, are a sure crop; still the great cost for the first years by which these things are to be obtained causes the most sanguine farmer to despair of eventual success.

Another difficulty to overcome is the scarcity of water on the plains. The stream upon which the agency farm is situate is calculated to furnish no more than sufficient water to irrigate five hundred acres, and at the rate of progress made heretofore, two years hence the whole amount will be absorbed. When that is done, for a further supply of water a canal of large capacity can be brought from the Port Neuf River, a distance of some twenty miles, and some 4,000 or 5,000 acres of rich upland prairie can be irrigated before it reaches the present locality of the farm, and the surplus water can be used in continuation. Another obstacle and most serious evil is the loose manner in which all ditch-work seems to be done—no idea of permanency pervades the work—for the present and not for the future, is the motto; each spring the work of the last past spring has to be done over again, and so we continue to repeat ourselves until at last the continuous drain upon the Treasury wears out the patience of all concerned, and the great expenditure of money is lost, generally by abandonment.

The insect pest of this country is one more obstacle to the success of farming. The flight of grasshoppers and the march of the large brown cricket are watched with more fear by the farmers of the country than the march of legions of hostile men would be the passage of armies would leave something after them, but where the grasshoppers settle during their flight, or where they are hatched, or where the crickets in their march strike a field, other than ripe grain, all disappears. These destructive insects can only be overcome by time.

No attempt has been made since the occupation of this plain to prop-

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agate fruit; undoubtedly some of the more hardy varieties might be successfully cultivated.

STOCK CATTLE, ETC.

This reservation should be stocked by the Government with not less than 500 cows. Another season should not be permitted to pass without the purchase being made, with a sure winter range on the reserve for 10,000 head, and summer range for twice that number of cattle, with an abundance of herders, who have to be supported the greater portion of the year. The almost complete annihilation of every species of game throughout the country, the rapid occupation of such portions of the surrounding country as are susceptible of furnishing a foot-hold to the settler, with the declared policy of the Government to civilize and restrain the Indians, show the necessity therefor. The economy of the purchase would be fully developed the third year thereafter by the decrease of appropriations required, and, being continuous, another object would be gained, a step toward a self-sustaining reservation.

Another species of stock which should be introduced here is the hog. A small band for stock purposes should be purchased, and they should be handled and herded precisely as cattle. They would be a valuable acquisition toward the subsistence of the Indians, and the only auxiliary that can be depended upon for the destruction of the crickets and grasshoppers.

FISH.

The rivers and creeks which rise in this reservation and empty into Snake River, as well as the last-named river and the Blackfoot, supply some fish, but not enough to make fishing one of the industries of the Indians, they only being able to take enough from time to time to supply the immediate wants of a family.

Before the establishment of this reserve by the Government the subsistence of the Boise and Bruneau Indians was principally confined to salmon, both winter and summer. Their removal east of the Shoshone Falls of Snake River having cut off their material supply makes them more dependent on the Government than they otherwise would be, could they take an abundance of fish as formerly.

The Shoshone Falls are some one hundred and eighty miles west-southwest from this agency; the water has an aggregate fall of 280 feet. Great quantities of salmon run annually from the Pacific Ocean to the foot of these falls. The Government could, if considered desirable, bring these fish above the falls by means of salmon-stairs. Any expenditure made in that direction would be the source of an immense annual saving hereafter, and the general benefit to the country would be incalculable.

THE CAMAS PRAIRIES,

which are situate in this Territory and lay west, west by north from this reservation about one hundred and eighty miles, are understood by these Indians as a portion of their reserve. On account of the difficulties that originated during the past summer between certain white men who have occupied a portion of those prairies and the Indians from this reserve who were out on the annual camas-gathering expedition, considerable attention has been given to the solution of the controversy.

The treaty chiefs, viz, Tas-to-ba, A-wite-etse, and some others, insist that they specially mentioned the retention of those prairies for the use of their people and the Shoshones. Article 2 of the treaty of July 3

1868, designates "portions of the Kansas prairie countries" to be retained for the use of the Indians. There being no prairies known by that name within the limits of the land covered by the treaty, it necessarily follows that the spelling of the name is a mere clerical error, but is of sufficient importance to give those who make it a business to encroach upon Indian lands a shadow of claim.

The Indians are undoubtedly right in presenting their claim, and all of the head-men and chiefs on their return appealed to me to sustain them in what they consider their rights of occasional occupancy of the camas prairies, and believing them to be correct in their representations, and to save any collisions hereafter between the white occupants and the Indians, I would respectfully ask that the Government take immediate measures to preserve those prairies from further occupancy and destruction by the white men.

ANNUITY GOODS.

The treaty with these Indians specifies certain articles to be furnished them for their consumption. Being absolute in its requirements, the goods supplied and issued by the agent, Government is satisfied when that work is completed and proper returns made. The clothing and other material having been placed in the possession of those for whom it was intended it is necessarily soon lost sight of and no further thought given the subject, but presuming that some satisfaction might be derived from knowing through what channel the bountiful issues of the Government flow, I took occasion to note the disposition of much of the goods distributed by myself to the Bannacks during the month of August.

Having been notified that the red flannel issued to the women would be used for horse-trimmings, that waste was checked in advance by informing the men that those goods must be used only for the purpose intended. Their blankets are cut into leggins and breechcloths; sufficient of the calico is exacted from the women to make a shirt of, and but a small portion of the goods of any kind are used for legitimate purposes. The men hawk and peddle their clothing at prices ranging from $2 to $5 per suit, and the presumption is founded on a good basis that the majority of the goods issued find their way into the hands of white purchasers.

So long as these people are unprovided with fixed habitations their improvidence will continue, and so long as they continue to roam it is worse than waste to supply them with good clothing and other materials to be sold at one-fourth the original cost to the first buyer. In my judgment it would be better and more fully answer the purpose to furnish each woman with a ready-made, highly-colored cheap skirt, and a tunic made of six yards of calico; children's tunic blouses made up, and proper leggins and cloths ready manufactured for the men. The action might be considered arbitrary, but it is necessary at times. Those things, with blankets, hats, camp equipage, and brown muslin, should be the sum total of issues to the Bannacks until they become permanent residents of the reserve, and as that residence creates wants, supply them. Much money may be saved by this means and the Indians be as well satisfied as at present.

AGENCY BUILDINGS.

Estimates for school and other agency buildings were submitted by my predecessor some months since in compliance with instructions from

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the honorable Commissioner of Indian Affairs, but, owing to the insufficiency of appropriation made by the Forty-first Congress, the work of carrying out article 3 of the treaty of July 3, 1868, was stopped. The saw and grist mill, physician's residence, and house for accommodation of employés have been erected and partially finished. The machinery for the grist-mill is on the ground and should be set up and put in running order. The denomination to whom this reservation has been assigned is prepared to furnish any amount of teachers that may be demanded whenever school accommodations are furnished.

The Indians evince a willingness to comply with article 7 of the treaty, so far as their children are concerned, reserving to themselves the privilege of roaming to some extent, which necessitates the establishing of a boarding-school, and to which I beg leave to call your particular attention.

SUBSISTENCE FOR INDIANS.

Owing to the destruction by grasshoppers of almost the entire crops planted on this reserve during the past season, it will be necessary for the Government to furnish subsistence for all the Indians, the Bannacks excepted, that live upon this reservation, for the next year.

It is to be regretted that such is the case, but the loss of the crops is one of those accidents that cannot be guarded against by any foresight. Since receiving from the Department of Indian Affairs such information as enabled me to predicate the actual status of the finances of this reservation, I am not at all astonished at the action of my predecessors in giving to the Indians long permits of absence from the reservation, having been obliged to do precisely as they did, viz, push the Indians out on fishing and hunting excursions for purposes of economy. The whole number of able-bodied Shoshones, under the leadership of their chief, were induced to go east, toward the Tetons, on such expedition; and while the rushing off of the Indians from the reserve is to be deprecated, the agent, besides being liable to censure, is forced to do so, else subsistence for the winter, when most needed, will be jeopardized.

It is not my province to inquire further, but to lay the simple truth before you for further action; and having done so, I am, very respectfully, your obedient servant,

M. P. BERRY,
United States Special Indian Agent.

Honorable COMMISSIONER OF INDIAN AFFAIRS,
Washington City, D. C.

No. 100.

UINTAH VALLEY AGENCY,
Utah Territory, September 22, 1871.

SIR: In pursuance of instructions from the Department, dated June 18, I have the honor to submit this my first annual report of the affairs pertaining to this agency.

It will hardly, I presume, be expected that I should make an accurate and detailed report of matters before my arrival, inasmuch as I have no data in this office or within my reach upon which to found one.

I arrived in Salt Lake City on the 3d day of December last, just after

Brevet Colonel J. E. Tourtellott, late superintendent of Indian affairs in this Territory, left. This I regarded as a misfortune, inasmuch as I expected to get much valuable information from him in regard to Indian affairs in the Territory, and particularly in regard to this agency, and also to receive some books and papers, from which I might post myself relative to my position and duties. I immediately set about trying to find out the locality of the agency, the best mode and route by which to reach it, and also the whereabouts of the agent, Lieutenant George W. Grafflam. After much conflicting information on all the points on which I desired it, I learned that the late agent resided at Fort Bridger, Wyoming Territory. I telegraphed him, and learned that he had gone to the agency preparatory to turning it over to me. Learning that the road to the agency from Salt Lake City was impracticable at that season of the year, on account of snow on the mountains, I went to Fort Bridger, and finding that Lieutenant Grafflen expected to return soon, and fearing I should miss him on the road, I determined to await his return, which occurred about a week after my arrival. He was, however, unprepared to turn over his books and papers, and I was compelled to wait several weeks upon him, and, in the mean time, reported to the Department. After hearing from it, I visited Salt Lake City, to make some necessary arrangements and procure needed supplies, preparatory to visiting the agency. After returning to Fort Bridger, I left, on the 28th of January, for the agency, variously estimated to be from one hundred to one hundred and fifty miles distant. After a severe and tedious journey of nearly six days, I arrived here on the morning of February 3.

My first impressions of the agency were anything but favorable, and I am free to state that, had I had an adequate conception of its position and condition, I should not have accepted it; but, having accepted and being here, I immediately commenced a survey, in order to ascertain, if possible, what was best to be done. I found the employés—some of them utterly depraved and worthless—and Indians completely discouraged, having almost come to the conclusion that the agency was about to be abandoned, the latter roaming about discontented and hungry, having access to every place except the commissary, in which there was little, except flour, worth keeping from them. All were on short rations of everything except flour and potatoes, and with a very remote prospect of a new supply. I found comparatively few Indians here, most of them being out on hunting expeditions, to procure something on which to subsist. The chief, Tabby-To-kwann, and several influential Indians, were present, with whom I held a council, at which I laid before them, using one of the Indians and an employé as interpreters, the benevolent plans and purposes of the Government relative to their care and support, telling them that "Washington" designed to treat them kindly and liberally, but that he could not always get good men to carry out his plans; that I desired to do as the Great Father told me; that I did not want to promise them much, as they knew promises were not always kept; that they must wait and see whether I was a good "monch" or not. They seemed to be well pleased and disposed to give me a fair trial.

CONDITION OF THE AGENCY.

This agency seems to have been retrograding for the last year or two, but never in as favorable a condition as one would be led to believe from the reports, and especially that of 1869. From that report it appears that there were 110 acres under cultivation, producing 1,750 bush-

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els of wheat, 1,200 bushels of corn, 1,500 bushels of potatoes, 3,000 bushels of turnips, and 240 bushels of oats, and vegetables worth $1,000, the value of all these vast products estimated at the snug sum of $20,980. Now any one at all familiar with the former and present condition of this agency will be utterly at a loss to account for its present retrograded condition. The fact is that this amount of tillable land and its vast products never existed on this agency, except on paper and in the fertile imagination of those who penned those reports. I feel compelled, in justice to myself and the men under my charge, to make this statement, inasmuch as my own report will, in comparison with these romances, appear at a great disadvantage—perfectly insipid. About 15 acres of new land have been brought under cultivation this year, and the whole amount cultivated by Indians and employés is estimated at 85 acres, a few acres of the old land being left out. I say estimated, for we have no means of accurately ascertaining the precise number of acres. This agency being so broken by streams and patches of rocky land unfit for cultivation, it would be almost impossible, even with chain and compass, to ascertain the precise amount, and for these reasons a vast amount of fencing has to be done to secure a small amount of tillable land. My attention was first directed, after putting up one new log-house for use of employés, to a preparation for putting in a crop. There being not over 20 acres fenced, and that only partially, we immediately commenced cutting, hauling, and laying up poles, repairing old and making new fences, having to haul the material from two to three miles. We have built over three miles of fence and used altogether over 10,000 poles in its construction, requiring a vast amount of labor and time. Being short of provisions and seeds to plant, I determined if possible to procure them from Salt Lake City. With this view I started my ox-team for the city on the 20th of March; some saying I could, while others said I could not, get through the mountains. After over three weeks of laborious and severe efforts, being compelled to leave my team in the mountains, I made my way to Salt Lake City, by way of Heber City and Provo, directing my teamster to follow as soon as possible. After several weeks more, my driver having to return to the agency for provisions, my team got to the city, and, procuring some supplies, I returned to the agency, arriving here about the 27th of May. Though expensive both in valuable time and in money, I gained much information and experience which I hope to make available in the future. I directed Mr. P. Dodds, whom I left in charge, to plant all the seeds on hand, and plant for and aid the Indians in their crops, several of them having some seed of their own. The result is that several of them have raised considerable produce, but their crops have suffered much from the want of fencing, their farming land being so scattered we were unable to fence it all. We sowed some oats, barley, buckwheat and turnips, and planted some other vegetables, after my arrival from Salt Lake City, so as to test the soil and climate for the various productions; and from present appearances of the various crops I am very much encouraged and believe, though at first I was in doubt, that the capabilities of this valley for agricultural purposes are equal to any in the Territory. Its chief excellence, however, is in its nutritious grasses and adaptability to grazing, cattle keeping in fine condition during the winter upon the pasturage.

The first requisites for farming successfully on this agency are ditches and fences. All the lands cultivated are necessarily, from the situation of the agency, in detached patches, and the ditches temporary and insufficient, and though water is abundant and accessible, yet much labor and judgment

are necessary for the perfection of the former in order to the proper distribution of the latter. It must be apparent to any one that it is a source of annoyance and discouragement to the Indians and all others to attempt farming without fences, hence my efforts to partially remedy this the present year; but, owing to scarcity of suitable material and the necessity for economy in its use, this great want cannot be fully met till a saw-mill for the manufacture of lumber for fencing and other purposes is erected. Thoroughly impressed with this idea I sought, and, through the kindness of the Department was granted, authority and means to purchase a saw-mill, to which, through my intercession it added a grist-mill and shingle-machine. Owing to the scarcity of means I was compelled to do the freighting of this machinery (over 20 tons) with my employés over a way which it is a misnomer to call a road. This was more expensive and laborious than I had anticipated, and I fear I shall not be able to get it all freighted, with necessary supplies, before the so-called road is closed. I shall, however, have the saw-mill on hand, and hope, if the proper facilities are afforded me, to have it in operation this winter, and be prepared to utilize its products on the agency in the spring.

THE INDIANS' WEALTH, CONDITION, ETC.

As I have already intimated, the Indians seem to be well disposed; some charges of stealing horses have, it is true, been made against them; thus far, however, no satisfactory evidence has been produced implicating our Indians in the matter. The principal chief, Tabby-To-kwana (son of the late very influential and popular chief Lowi-Et) and several others have set a good example, both with regard to industry and general conduct. Unfortunately the nominal chief exercises very little control over the great body of the tribe, and there is a disposition to break up into small bands, several seeking to become leaders or sub-chiefs; thus the unity of the tribe is destroyed and the difficulty of its management enhanced. Having had no regular interpreter, and the Indians themselves being unable to count, I have been unable to ascertain with any degree of accuracy their number. From the most reliable data within my reach I estimate the number of Indians that make this agency their headquarters at 800; this estimate includes some of what are called Sheberets and other bands of Utes, in various ways connected with ours.

I have recently secured an interpreter and hope to be able, by his assistance, to have a complete enumeration of all the Indians that visit this agency. These Indians seem to have no settled or definite notion in regard to religion, though they have a general notion that there is a supreme being or Great Spirit, that made and superintends the government of the world—have, some of them, a general notion of a resurrection and a hereafter, while others ridicule the idea; they also believe in an evil spirit who, in some way, has influence and control over the actions of men, but their notions, as with all barbarous and savage nations and tribes, are exceedingly vague.

There seems never to have been anything more done for them than to keep them quiet and peaceable, by partially feeding and clothing them and amusing them with trinkets. No schools or missions have ever been attempted for their enlightenment, civilization, or Christianization. Many of them express a desire for schools, and I am confident that were their physical wants properly cared for, their physical necessities met, schools and missions might be introduced with the most beneficial results. Until this is done, however, I cannot recommend their introduction, as I am satisfied the expenditure of time and money in this direction would be without any adequate results.

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I have in former communications to the Department given my views on this subject; they remain unchanged. I hope, however, before another year shall have passed, to be prepared to recommend plans for their more rapid enlightenment and civilization. Some progress has been made by these Indians, during the present year, in agricultural pursuits. I am thoroughly convinced, notwithstanding the former glowing reports, that these Indians have a better prospect for a crop this fall than they ever had on this reservation.

Their wealth consists principally in horses or ponies, cattle, and goats. For their number and estimated value, as well as amount and value of their crops, I refer you to my statistical report.

There has been considerable sickness and a few deaths. Most of the sickness is pulmonary, and that which results from exposure and want of proper shelter and clothing. Some venereal diseases exist among them also, especially among those who spend much of their time in the settlements.

They frequently apply for medicine; consequently I am compelled to keep a supply of simple remedies on hand. There should be a resident physician for the benefit of the Indians and employés, inasmuch as it is utterly impracticable to procure one in cases of emergency. I would therefore recommend an appropriation for this object.

Suffer me, in conclusion, to respectfully submit my views with regard to the future conduct of this agency, and the best mode, in my judgment, of carrying out the benevolent designs of the Government toward the Indians of this Territory. The location of this agency and its adaptation to farming and grazing purposes is, perhaps, as good as could be selected in this Territory; and the very first object of the Government, and to the accomplishment of which the agent should direct all his energies, is the putting of it into a self-supporting condition. In order to accomplish this, much time, labor, and means will be requisite. The policy of the Government in setting apart this reservation, away from the corrupting influence of unprincipled white men, and establishing an agency upon it for the exclusive benefit of all the Indians of the Territory, is, in my judgment, eminently wise and humane. But in order that this policy may produce the results designed, something more than the *mere existence* of this agency is necessary; it must have a vigorous life infused into it—bone, sinew and muscle—to enable it to resist storms and difficulties, and work out the end designed; a genial warmth and attractiveness that will draw the Indians to and retain them upon it; land must be cleared and fenced, permanent ditches constructed, suitable houses erected for all those who desire them and will consent to occupy them; orchards of fruit, adapted to the climate, must be planted, and every facility offered and inducement held out to them to engage in agricultural pursuits, and give up their idle and roving habits. In addition, as soon as deemed expedient, schools and missions should be established for their intellectual and moral training. It is frequently said, and not unfrequently by interested persons, that the Indians will never go to the reservation—they will not leave the graves of their ancestors. This will do in romances, but, in point of fact, it is not true; they have frequently been induced to give up all and remove to new homes. In my intercourse with Indians, I find they act from motive as others do; and whenever a stronger motive is presented, they act upon it.

Make this agency a home for the red men of this Territory, not those of romance; degraded, it is true, yet possessing, to a limited degree, some of the finer instincts and affections of our common nature; clothe it with all those attractions which make that spot and name so dear to

all our hearts, and, unless nature changes and motive ceases to operate, most if not all of the Indians in this Territory will be found, in a few years at most, on this reservation. There is room enough for all; and could the funds appropriated for this Territory be expended on this agency, requiring all the Indians to come here when prepared to receive them, the result, in my judgment, as well as that of others, would be much more satisfactory.

In a conversation with his honor Governor Woods, in Salt Lake City, he remarked that there should be a superintendent of Indian affairs in this Territory, and that he had so stated to the Government. I remarked that I had not thought upon the subject. But since that, I have given more attention to the subject and the results produced by former superintendencies, and, in my judgment, the results have not been sufficient to warrant its continuance or its readoption. As long as the Indians of the Territory can be furnished with goods at Salt Lake City and their various little settlements and villages, and visit at will the various towns and villages, they will become more debased and corrupted, and, if possible, still more enervated and disinclined to engage in agricultural pursuits. And, in my judgment, it is bad policy to scatter our means and forces. As in war, so here—unity of purpose and aim, concentration of small means and forces for the attainment of the end sought, will be found to produce the best results.

For the time being there should be some suitable person to look after them and relieve their immediate wants, and prepare their minds for a change as soon as the agency is in a condition to receive them. In view of the clearly indicated policy of the Government and the foregoing suggestions, I would respectfully submit the following estimate of funds necessary to carry on and develop this agency the ensuing year—twenty-five thousand dollars—as follows:

Eleven employés, including engineer, carpenter, blacksmith, chief farmer, or foreman, and seven laborers	$7,500
Salary of agent and interpreter	2,000
Supplies of all kinds, including farming implements, provisions, &c.	3,000
Two six-mule teams and outfit	2,500
Cattle to stock farm and furnish beef for Indians and employés	5,000
To survey and construct road from Bayon Green River City, or Salt Lake City	5,000
Total	25,000

The above does not include Indian goods or presents, but with it I expect to construct, with the machinery already purchased, one of the most complete mill establishments belonging to the Department.

The following table exhibits the estimated area of land cultivated by the Indians, with the value of their crops; also their wealth in stock:

Crops.	Acres.	Bushels.	Value.	Stock.	Number.	Value per head.	Total.
Wheat	22	330	$660 00	Ponies	450	$30 00	$13,500 00
Corn	10	200	200 00	Cattle	150	30 00	4,500 00
Potatoes	6	300	450 00	Goats	100	3 00	300 00
Turnips	5	100	500 00				
Vegetables	5		500 00	Total value of stock			18,300 00
Total value of crops			2,310 00	Value of pelts and furs			2,000 00
				Total			20,300 00
Total wealth							$22,610 00
Wealth per individual							28 26

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On the 21st of July last I had the honor to address the Department relative to the proviso in the law making appropriations for the Indian Department for the year ending June 30, 1872, and the ruling of the honorable Secretary of the Interior thereon, setting forth the great inconvenience and embarrassment and the difficulty, if not impossibility, of carrying them out in connection with the law requiring accounts to be submitted quarterly. Owing to the distance and inaccessible position of this agency, I would most respectfully but earnestly urge the Department to such a modification of that law from Congress at its first sitting, as its effect, in my judgment, will be to drive all persons similarly situated with myself from the service.

I ought, perhaps, to apologize for the length of this report; my want of time for brevity is all I can offer.

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

J. J. CRITCHLOW,
United States Indian Agent, Uintah Valley Agency, Utah.

H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

No. 101.

SHOSHONE AND BANNACK AGENCY, WYOMING TERRITORY,
September 1, 1871.

SIR: Agreeably to instructions, I have the honor to submit the following annual report:

The stipulations of the treaty entered into with the Eastern Shoshone and Bannack Indians, at Fort Bridger, on the 3d day of July, 1868, were only in part carried out previous to the fall of 1870, it having been provided in the meanwhile that an office should be kept open and annuities distributed at Fort Bridger.

The Indian appropriation having removed all difficulty, the erection of agency buildings was commenced last fall. A dwelling-house for the agent and six for employés, a store-house, mission or school house, and buildings for grist and saw mills have been completed; also a small fort stockade and smith-shop, and twelve acres of ground plowed and fenced, upon which a fair crop has been raised the present year.

The reservation set apart for the Shoshones, and temporarily for the Bannocks, embraces the Wind River country, from its source to Owl Creek, a large tributary of said river. The point selected for the agency is situated on Little Wind River, a beautiful and highly productive valley, running nearly east and west, from one to three miles wide, and twenty-five to thirty miles long.

The climate in this valley is remarkably mild for the latitude, and in every respect the selection is a good one. I moved to the new agency in May last, and am making such improvements as are most necessary with a limited number of employés.

Agreeably to instructions, a farm for instructing Indians, consisting of 300 acres, has been located near the agency, and will be plowed and fenced this fall.

The migratory habits of these tribes may cause some delay in meeting the views of the Department, but it is believed a number will remain at the agency to farm next summer; and the growing scarcity of game will gradually compel even the reluctant to adopt an agricultural life.

The number of Indians properly belonging to these tribes has never been satisfactorily obtained, and it is very difficult to do so, as they are constantly shifting from one point to another, moving in different bands.

The Bannocks are scattered over several Territories, and the treaty with them is so indefinite they scarcely know to what reservation, if any, they belong. I have called attention to this subject, respectfully requesting the commissioners, at as early a date as possible, to arrive at a more definite understanding with them. They are too much under the influence of speculators, whose interests are not in common with the Government nor the welfare of the Indians. It also appears necessary for the peace and good of the service that an agreement be made with the Indians to move the southern boundary of this reservation to a definite point north of the Sweetwater Mines, as it will be, and now is, impossible to observe the treaty in regard to white men encroaching upon the reservation.

These Indians are yet in their wild state, having learned from intercourse with the whites little more than their vices. Yet from their at present peaceful attitude, there seems to be no reason to doubt that, with good management, a work satisfactory to the Government and gratifying to the friends of humanity can be accomplished at this agency.

I am, very respectfully, your obedient servant,

JAMES IRWIN,
United States Indian Agent.

Hon. H. R. CLUM,
Acting Indian Commissioner, Washington, D. C.

No. 102.

WHITE RIVER AGENCY,
Colorado Territory, September 30, 1871.

SIR: I have the honor to submit my report for the 3d quarter, 1871.

On July 22 I had transferred to me by the late acting agent, Mr. Charles Adams, all the property of this agency belonging to the United States, consisting of nine buildings, including a saw-mill. Of the buildings nearly all were in good condition, except the roofs, that were covered with cottonwood boards and a thickness of two inches of earth. The high winds of the winter and spring had blown most of it off, and the first heavy rain caused it to leak badly. We went to work and recovered them, so that they are tight for the present.

The mill accidentally caught fire on the evening of the 9th of August, and was entirely destroyed, with its machinery.

Before the fire was discovered, it had made such headway in the mass of debris that had been accumulating around it, that all efforts to save it were fruitless.

I would suggest that when it is rebuilt a shingle-mill be attached to it, for all these roofs need to be covered with good spruce or fir shingles, as that timber sufficient for shingles can be easily obtained. The glass, too, in the windows has been constantly falling out, for no putty has ever been used upon it, and the shutters are nearly half off, caused by warping, they being constructed entirely of cottonwood.

Anticipating that the mill machinery cannot arrive in time to be of use before winter sets in, I have caused to be cut and hauled logs suffi-

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cient to construct a stable 58 feet long by 16 wide, and 10 feet high, which is already erected, covered with poles and long coarse hay, so that we have ample room for all the work-cattle and mules, but as sufficient boards are not to be found to construct a table, I would urge the necessity of the mill for doors and windows.

We need lumber very much for fencing-material, as one small spot of 1½ acres is all the fenced land at this agency, and we would not think of planting or sowing on a farm where 1,600 horses, 150 goats, and 440 head of cattle roamed at will. Had the ground sowed to wheat and oats by Mr. Adams been fenced, sufficient grain would have been saved for seed the coming year. As it was, one could hardly find the spot that had had a crop, so thoroughly was it eaten up by the horses, goats, and cattle.

With regard to the agricultural prospects for the coming year, Mr. Adams informed me that it was only an experiment which he had tried for the first time, it having been thought impossible to raise crops, on account of the alkali in the soil and the coldness and high altitude of the agency. We are of the opinion, though, that the experiment has proved that wheat, oats, potatoes, and some other garden vegetables of the hardy kind can be raised. The corn in the garden did not mature, owing in part to the want of irrigation, but the potatoes and some other vegetables did mature, and were excellent. I should not attempt to sow or plant without irrigation, and, as some spots can be selected easy to irrigate, I shall select those for farming purposes. I have purchased four mules, and these, with the oxen, are ample for our work.

I found no plows, except broken ones, at the agency, and have purchased one, and shall break up six or eight acres this fall. The manure and offal that accumulated last winter was burnt up, but, being of the opinion that even on the best land good stock-manure is a great fertilizer, I shall take care to use it to enrich the land. We have cured and put in covered stacks 50 tons of excellent hay. Last year but a small quantity was secured. The severe storms and deep snows rendered it necessary to keep the work-stock upon hay during three months of the year, and Mr. Adams assured me that it was absolutely necessary to keep the work-cattle during the inclement season on hay, and have them well protected from the inclemency of the weather.

The herd of cattle that was driven here by Mr. U. M. Curtis from "San Louis Plains," numbered 290 cows, 4 Durham bulls, 90 young steers, and 56 heifer calves and yearlings. One of the large Durham bulls they were obliged to shoot; the other was left on Bear River, being too foot-sore to be driven, but may be brought in. Of the 290 cows, a large portion are Texas cattle, but the heifers and young steers are one-half American, and fine stock. They were in good condition, when we consider they were driven four hundred and fifty miles, at a season of the year when grass was scarce, and through sixty miles of the heart of the Rocky Mountains. I take pleasure in remarking that Mr. Curtis fulfilled his contract acceptably, and that those cattle could not have been driven the long distance and looked better by any other man.

A letter of Mr. Sheath, asking for compensation for herding the cattle from February, I send to you, not having any means of knowing whether the claim is just; also a demand for tolls, that Mr. Curtis signed, that I do not feel warranted to pay without instructions from the Department. The cattle are branded with every variety of brand, over thirty in number. We propose to build a corral and have them all branded with the letters I. D., "Indian Department." At a council of the chiefs and head-men of this agency, held August 10, 1871, among the matters brought up for consideration was a desire that this agency be removed to Bear River, sixty-five miles north, and the reasons urged were the excessive cold of the winter, and the scarcity of game in this vicinity. The chiefs were unanimous in requesting me to insist on its removal. Douglas, their head chief, said Governor McCook promised its removal after one year's experiment here. By consulting Thayer's map of Colorado for 1871, I find that the Indian reservation does reach the Bear River within ten miles, and that at Williams Fork. With the experiment this year in raising crops, I am fully convinced that the change is not expedient, but, viewed from a pecuniary point, doubtless it would cost the Government far less for the transportation of freight; a saving of two or three per cent. could be made, but the buildings are all here, and I do not think with regard to game the Indians would experience any advantage; the country between the Bear River and Rawlings will soon be settled up, and the game, of course, will disappear. I would like the Department to consider the matter, and report to me at its earliest convenience. Doubtless the Indians would not have thought of making the change, had it not been suggested by the governor and talked of by white people.

Upon the subject of education I would report that, while the chiefs do not feel much interest in the matter, from the simple reason that they do not understand what it means, yet they do not oppose it; and as soon as a school-house can be erected, it will be used, numbers of them having expressed a desire to learn. One of them, (by the name of Joe,) who speaks English fluently, has said to me that he was anxious to go to school; and with his knowledge of the English language could be easily taught so as to fit himself for an interpreter—a man very much needed at this agency. The teacher has been unremitting in his efforts to acquire a knowledge of the Ute language, so as to be able to teach them. Our books, blackboards, slates, &c., have not been received; but we expect them next week, and shall fit up a room, and have no doubt but that a good school can be carried on. We have reported forty scholars, yet, doubtless, in a short time more will be added. I have confidence that if the right means are employed the Indian youths can be educated—perhaps not quite so easily as the freed children of the South.

I take pleasure in reporting that no complaints have come to me from Indians, or from whites, of disturbance or difficulty of any kind. The Indians are highly gratified with the herd of cattle that the Government has given them. No intoxicating liquors of any kind are to be obtained within a hundred miles; hence the Indian camp has been quiet and peaceful, and the Indians themselves, in their manners and deportment, have been very quiet and peaceful. With the exception of the talked-of removal of the agency, they seem to be satisfied with what the Government does for them, and are anxious that other men now off the reservation shall come in and live with them.

The general health is good, although, from time to time, we have applications for medicines, which we give according to our best judgment. I regret very much to prescribe in cases I do not understand, and wish that the Department would furnish a physician. We are so far remote from white settlements, that if accidents occur among the Indians or employés, life often has to be sacrificed for want of medical and surgical aid. The physician at Fort Steele, (Wyoming Territory,) said to me of the late Otto Von Hagen, who died in the hospital last July, that

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if he could have had prompt surgical aid, his valuable life could have been saved.

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

J. S. LITTLEFIELD,
U. S. Indian Agent.

Hon. H. R. CLUM,
Acting Indian Commissioner, Washington, D. C.

No. 103.

LOS PINOS AGENCY,
Colorado Territory, September 11, 1871.

SIR: Two fevers and a rough jaunt of sixty miles into the mountains have pushed off this report till the last mail by which it can reach you this month. I must be brief.

I received my commission at Saint Joseph, Missouri, April 5, 1871, and reached this agency May 3, relieving Lieutenant C. T. Speer May 10, who left May 11. The property of the agency was not in the condition I should have desired. The cows and young stock were in good plight, but too much scattered to be correctly counted; the working oxen were in fair condition, but two were very old; the three mules were thin, one of them lame in the right shoulder, "sweenied," and has not fully recovered yet. Of the 81 beeves represented by the inventory, more than 50 were roaming unherded among the hills and gorges, wild and lean, miserable beef; the sheep were also lean, nearly all wethers; of the small property many things, as one wagon, one sled, most of the spades, were demolished or worthless. The mill was said by my predecessor to be in prime order, but the workmen regarded it as almost unserviceable, and an attempt by my present carpenter to saw a few sticks of timber proved a failure, though he seemed acquainted with the machinery. The buildings are generally poor, especially those put up under contract. The mill, not made with mortise and tenon, had to be braced outside to prevent the winds blowing it down; the store, under the weight of a little more dirt to prevent leaks, slipped its corners and let half the roof in upon what goods remained, last Thursday; the timbers were not fastened at the corners by dovetails nor pins! The rest of the buildings are showing signs of decrepitude, though scarcely two years old, the house of the agent not excepted.

I regard the keeping of stock here in large herds, unsheltered and unfed, as a cruelty and a hazard, however popular the business may be from its profits in favorable situations. Several winters may pass without one of the animals dying of cold or starvation, though the young must suffer every winter; then one tremendous snow-fall, like that in which Frémont's animals and men perished, may sweep the reservation of neat stock. I have seen no occasion for changing my opinion of the nature of the stock now on hand here, nor of what ought to be done with it. I simply obey instructions. Many of the sheep will soon be worthless from age, and a severe winter will decimate them; coyotes and gray wolves, too, will take some from the best of herders. So much mutton lost, no increase to cover the loss; very few ewes. Permission to kill them two months ago would have enabled me to furnish the Indians with abundance of fat mutton; now they can stay only about a month longer, and I must buy beef to save a profitless flock of wethers.

Agriculture here cannot be at all depended upon for subsistence. I think the agency 8,000 feet above sea; and, between grasshoppers in May and June, and frost in August, I have only succeeded in raising potatoes, of which a common spoon will hold six at a time—green peas potatoes. Even these had to be nursed by irrigation. Grasshoppers have been very numerous here during the three seasons thus far known to Americans. Grass for hay is a complete failure in this valley, where in the two preceding summers plenty grew.

My relations with the Indians have been peculiar. I do not possess the civilizing accomplishment of drinking whisky, nor of smoking, nor chewing tobacco, though I have always here given up half my house to the Indians for a smoking and sleeping room, forbidding their smoking only in my office. I have designedly made no special presents to the Indians for the purchase of good will, hoping that in due time they would see my good will and give theirs in return. Free from bad advisors, I believe they would readily have done so. They ceased to ask for presents long ago. I hoped on this plan, partly at least, to wean them from the disposition to beg and be hangers-on, so common among Indians. Another agentman's course on the same point would be very easy. I think I have largely succeeded in gaining confidence and respect, and abundance of supplies will bring their good will. I have gained something in their good order on ration days, and in their yielding to my apportionment of supplies. I easily gained their respect for our Sunday as a day of needed rest. They seldom bring work for the shop or come for supplies on Sundays now.

I have seen no good opportunity for direct missionary work, yet indirectly I have done something toward civilization and education with them. They are still very averse to schools, to work, and to further advance even of agency men into the reservation. Captain Jocknick can tell you how the chiefs talked with us together. His visit, welcome and helpful, was too short and a month too late. Winter is almost upon us; snow on the mountain northwest of agency to-day. Annuities and flour not here yet; roads becoming wet and muddy; too late to do much haying or milling. Lumber costs about all it brings at best, though a real convenience. The reports of disaffection and trouble which have reached you I believe spring rather from the malice and selfishness of white men than from real dissatisfaction among the Utahs.

See in separate paper my report about miners.

I believe the number of these Indians has been greatly overestimated. I have no exact figures.

Respectfully,

J. N. TRASK,
United States Indian Agent.

H. R. CLUM,
Chief Clerk Indian Office, Washington, D. C.

No. 104.

SPECIAL UTE INDIAN AGENCY,
Denver, Colorado Territory, October 1, 1871.

SIR: Acting under instructions contained in a circular from the Office of Indian Affairs, Washington, District of Columbia, dated June 10,

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1871, I have the honor to submit the following report of the condition of Indians and Indian affairs at this agency.

The number of Ute Indians who habitually frequent Denver and vicinity, and who refuse to go on the reservation set aside for the Tabeguache, Muache, Capote, Weminuche, Yampah, Grand River, and Uintah bands of Ute Indians by the treaty concluded March 2, 1868, is about 450. This does not include the followers of Kan-e-a-che and Shawa-no, both of which chiefs occasionally come to Denver with their bands, and rarely visit their agency, (the southern.) The Indians under my charge, and with whom I have mostly to deal, call themselves Ne-va-va Utes; and are led by Washington, Colorado, Ti-ah, John, Jack, Wan-zits, and Un-ga-pi-as, all of whom wear the badges of aboriginal royalty in the shape of medals given them by officers of the Department, and to all of whom (except Colorado, whom I regard as a very shabby genteel specimen of a big chief, and who always comes alone, wrapping himself in the solitude of his own originality and in a very filthy blanket, when he desires to consult with me) I generally have the pleasure of addressing myself in council. I do not intend, in this report, to specify the almost innumerable occasions for meetings of this kind which have occurred during my brief administration, most of which have been for the purpose of establishing the right of property. In some of the cases Indians were the complainants, but in the majority of instances white men have been in search of redress for trespass and larceny committed by the Indians. In conducting investigations of such mooted questions I have not be able to avail myself of the assistance of the decorated gentlemen mentioned above, but have pursued the only course by which, in my judgment, my authority could be sustained and the abuse corrected, namely, to ignore all chiefs as parties responsible for the misdeeds of followers, and to make the offending individual Ute directly responsible for shortcomings, or the object of reward and commendation for exemplary conduct. (I am free to say that during my term of office, I have had but few occasions to express my approbation of the heroic or self-sacrificing deeds of any member of this off-shoot from the family of the great Ne-va-va.) I do not find among my Utes any instances worth recording of individual heroism or honesty, and I am forced to the conclusion (painful as it may be) that the Indian of the present day is not given to performances of which either of those attributes is a concomitant. On the contrary, I find among them much deceit; many incurable cases of kleptomania, and a total want of that gratitude which might be expected from the wards of a beneficent Government. If there is any reply to the efforts made to feed and clothe them, it invariably takes the shape of a murmur; and my red children cast out utterances that could only be prompted by an in-dwelling spirit such as is depicted as residing in the breast of Oliver Twist, when he dared to brave the wrath of Bumble, and ask for more. I have endeavored to make them believe that the amount allowed me for their subsistence is ample, ($425 per month,) but without success. During the latter part of September, I had about thirty lodges here, and feeling my inability to care for them, I persuaded them to go to the buffalo range a month earlier than they had intended. If their hunt proves successful they will not probably need to be provided by the Government with anything except a little flour, sugar, coffee, and tobacco, a blanket apiece, and canvas for some twenty lodges, in order to keep them from suffering. I am informed by runners from their present camp that they are having indifferent success in hunting, and that they expect to return here about

the middle of November. I cannot see exactly how I am to dispose of them during the winter, as it will be impossible for them to go to the agency, even if they desired to do so. If the design of the Department is to starve this wandering band into a compliance with treaty stipulations, I think this would be a good time to make the trial; but I must say that I apprehend much difficulty before this plan succeeds. At the last council held here, an agent of the Interior Department was present, and to him these Utes emphatically declared that they would not make the agency their home. Their statement, which he can easily substantiate, was that if the Government did not see fit to provide for their wants, they would try to provide for themselves, which means nothing more nor less than this: that they will roam where they please, hunt where they happen to find game, beg in the towns, and steal from the ranchmen. My instructions inform me that I will be expected to keep the Department informed of the movements of this wandering band of Utes, and, in accordance with that order I have not only written you when I was cognizant of any change in the local habitation of my wards, but have also informed the commander of the nearest military post of such change, in order that the guardians of the frontier might not mistake the peaceful Utes for warlike Apaches or Piegans.

The fact that some of these Utes (among whom were Ti-ah and John) have ordered white men to leave the Middle Park country, has been made the subject of a special communication by me to the Department, dated September 6, 1871, and it is unnecessary for me to reiterate the occurrences and suggestions therein noted.

Much difficulty has been caused at this agency by Indians obtaining whisky; and until very lately it has been impossible for me to obtain any clew to the source from which this supply came. On September 27 I detected one George E. Ashbough in the act of conveying whisky to an Indian, and had him promptly arrested and examined before a United States commissioner for this Territory. The evidence was of such a nature that he was committed to jail, to await the action of the grand jury, which meets in January next. It is my intention to make an example of this miscreant, in the hope that his summary and severe punishment may deter others from transgressing the very wise law which forbids the bartering or giving spirituous liquors to Indians. I have had occasion to arrest and confine two of the aborigines during this summer, in consequence of disorderly conduct caused by the use of ardent spirits, but in each case I found it impossible to elicit any information that would tend to convict a white person. I therefore contented myself with confining the offending Utes in the city calaboose for twenty-four hours, and dismissing them with a reprimand, after exacting a promise to sin no more.

In concluding this brief chronicle of affairs, I desire to return my thanks to the officers of the Department at Washington for their courtesy and promptness in noticing my requests and aiding my efforts as agent, and although my position is not one of sufficient importance to attract the attention of the civilized world by the incidents or issues of its management, yet I have tried to feel as though I were the director of momentous influences, and with the maxim in view that "whatsoever is worth doing at all, should be done well," I have used all my energies to dispense justice and to maintain peace between the white and red men in my district.

Respectfully calling your attention to the accompanying statement of Dr. W. H. Williams, regarding the sanitary condition of the Ute Indians

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

JAMES B. THOMPSON,
United States Special Indian Agent.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

No. 105.

OFFICE UNITED STATES INDIAN AGENT,
Nevada, September 30, 1871.

SIR: In accordance with the regulations of the Indian Bureau, I have the honor to respectfully submit my first annual report of the affairs of this agency for the year ending September 30, 1871.

On the 10th of April last, at Ionia, Michigan, I received commission and appointment from the President, confirmed by the Senate of the United States, to be agent for the Indians in the State of Nevada, (Walker River reservation.)

Without unnecessary delay I proceeded to Carson City, Nevada, where for some time I was delayed, waiting transportation to the reservation, seventy-five miles away, but on the 6th day of May I arrived upon the field, which, together with other matters connected with my first survey of the reservation, were reported in letter under date of May 8th.

I found the Pah Ute Indians occupying the reservation, and much of the country adjacent, as they are the most extensive tribe in Nevada in numbers, and superior in intelligence and culture.

At the time of my arrival there were unusual numbers present, waiting the time announced for the great fandango or dance which, I subsequently learned, was called to gratify the desires of some unknown prophet, who, in some way, had succeeded in advertising the farce that God was coming in the mountains beyond with a large supply for all their wants, of what Indians most desire, *game*, and withal transform the sterility of Nevada to the fertility and beauty of Eden. (All would admit a glorious transformation, but over which in prospect alone they would dance.)

Not less than one thousand have occupied their lodgings upon the reservation, or if absent at all, but little time during my sojourn among them, and yet I have not heard of the slightest difficulty among them that threatened to be of a serious nature. I found them at first what I have found them to be since—a very docile and friendly tribe. They are poor, and but little has ever been done to make them otherwise. Their chief subsistence consists of fish, game, grass-seeds, and pine-nuts, the latter growing upon the scraggy pines upon the neighboring mountains. The present year is lamentably unfavorable for their desires, as the unparalleled drought in this country has entirely cut off the supply of bunch-grass, and consequently no seed to be gathered; also the supply of pine-nuts has shared the same fate. Thus the Indians have had to depend almost wholly upon their fish and game, though the increased demand has greatly reduced the game, until that supply is now quite limited.

A small number have been rationed from Government supplies, while they have worked to clear off sage-brush and cultivate a portion of land, under the superintendence of the faithful farmer of the reservation,

Franklin Campbell, esq., and too much cannot be said to the credit of this gentleman for his long-continued efforts for this people.

The appropriation for Nevada has been too meager to accomplish what ought ere this to have been accomplished with so good a man at this post. Not a tithe of the demand; the great misfortune is the more apparent in the necessity of the multitude, who are deprived of the opportunity of entering upon the work, and thus becoming self-supporting.

From what has been done upon the Walker River reservation by the Pah-Ute Indians, under this judicious supervision, the past season, I am constrained to say that greater good would have resulted had the necessary supplies been furnished.

I have lamented my want of ability to provide what was required when I have seen eager, anxious ones around me desiring to make a farm of their own, and thereby procure a permanent livelihood.

Educational interests have had their place in my mind, but propriety and better judgment have always whispered bread first, then books; and yet their oft-expressed desire for schools, where their children might learn to read and write, demands a passing notice, and nothing, in my humble opinion, would bring an earlier and surer reward to the philanthropic than the establishment of labor boarding-schools upon this reservation.

I should be untrue to the impulses of my heart were I to pass unnoticed the virtue of this tribe. Their manifest regard for their females is remarkable, indeed, and quite in contrast to some Indian tribes who claim even more of civilization. I have been told repeatedly that, of the more than five thousand Pah-Ute Indians, there is not a mixed-blood among them, and I have seen nothing to contradict it. There may be cases of infamy and prostitution, but I believe they are the exception. They are as superstitiously benighted as the pagan of India so far as true religion is concerned, but are not blind to their sense of honor, and one has only to visit their lodges to witness their marked desire to be clad; and primitive inventions are considered far more preferable than nakedness—a virtue which I have of late sought to encourage by the purchase and issue of as large a supply of clothing as appropriations would justify.

Before I close my report for the Walker River reservation, I would most respectfully recommend that the honorable the Congress of the United States and the Department of the Interior would make such appropriations at an early day as is commensurate with the wants of this heretofore neglected people.

This reservation needs not only a large advance in supplies, but buildings and other improvements are greatly demanded, and the want of which only extends indefinitely the care of these wards, while, otherwise, they might be put upon a self-supporting basis at an early day. The share that they now receive from the appropriation of $15,000 per year, with an addition of $10,000 the coming year, would be none too much to meet the very pressing demands, and the want of enough to make permanent work is useless expenditure, only as it may be a benefit to the few that are favored.

WADSWORTH OFFICE AND PYRAMID LAKE RESERVATION.

On the 17th day of August Rev. George Balcom, special Indian agent for Pyramid Lake reservation, turned over to me, and received my receipt for the same, schedule of all personal property and effects belonging to the Indian service in connection with the Pyramid Lake

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reservation, and having resigned, took his exit from the State of Nevada, to enjoy a better state of civilization and remunerative employment. Mr. Balcom had occupied rooms for office at Wadsworth, and turned over invoice of public property at these rooms to me also.

The 7th day of August last, while at the Walker River reservation, I was in receipt of letters from the honorable Commissioner of Indian Affairs, under date of July 24, instructing me to proceed without delay to inquire after and provide for the wants of the Indians on Pyramid Lake reservation, letters having been received at the Department reporting starvation and intense suffering among the Indians there. Upon receipt of this communication I proceeded at once to carry out said instructions, taking with me Mr. George Oneep, official interpreter for the Pah-Utes. On my arrival at Wadsworth I presented communications from the Department to Special Agent Balcom, who pronounced the reports a fabrication. However, taking him with us, we proceeded to visit the Pyramid Lake reservation. The full report of visit and doings were given in my letters to the Department under date of August 24, and I need not recapitulate, but only say that the returns for all the labor, talent and money expended there showed an almost abandoned reservation, without crops or intelligence, remunerating even in the most imperfect degree for the means expended. The few Indians that remained through the summer were so sickly as to require quite a large expenditure for physicians and medicines to do them justice; no cases of starvation, however, had occurred. From the time of the departure of late Special Agent Balcom I was virtually in charge of the Pyramid Lake as well as of the Walker River reservation, but on the 21st day of September instructions from the Department were received, under date of 12th instant, instructing me to assume full charge, with permission to establish office at Wadsworth, discontinuing the special agency entirely.

Much might be said about the Pyramid Lake reservation which the Department should know, but I can only hope in this annual report to touch points and leave them.

First. This reservation provides one of the finest fisheries in the country, and for months in the year a full support to all the Indians that choose to engage in fishing, there being a market so near that there is no difficulty in selling.

Second. There is a very fine range for stock, and quite a herd may be provided with feed the whole year, and nothing can be engaged in that produces a surer reward than stock.

Third. There is a good supply of timber, (cottonwood,) which is not only profitable to the supply of fuel for the Indians, but protection to herds.

Fourth. The discovery of a certain marble ledge by F. H. Cowler, esq., upon the reservation, may or may not be a source of revenue to the Indians. Time and money will develop; at present, as matters in connection were conducted and left by the late special agent, it proves quite a revenue of care to me.

My opinion regarding the agricultural interests of this reservation is that it will never avail anything of permanence unless at an expense unjustifiable. The land is very difficult to irrigate, lying high above low-water mark, full of sink-holes, and at a distance from the full of water as to require a very long ditch to reach it. Again the dam that was constructed across the Truckee River, which runs through the reservation, to raise the water for irrigating purposes, is a source of more expenditure of money and labor than will ever return to the reservation, besides being a source of difficulty generally. It was built upon a sand and gravel bed, with a broad sand-flat on one side and a sand-hill on the other, and no rise of water of any considerable amount but will break the construction or force a new channel at the side or end, and thus I am of the conviction that the hope of gaining much agriculture upon this reservation is exhausted, the results of the past season a criterion.

I therefore recommend that any surplus means that can be spared from the appropriation, over and above the actual need of providing for the sick and destitute, and such clothing as is needed for the Indians, be expended in stock and placed upon the reservation, either issued directly to the Indians, or through some proper person held in trust for increase for them. I am satisfied that pride would be taken as well as great interest by the Indians to increase their numbers, and thus provide against any future want. I am satisfied that if a special appropriation of $5,000 were made for this specific object it would accomplish more than double the amount in the manner of the past.

The reservation is notoriously sickly for some months in the summer, and the time when farming is most needed the reservation is most abandoned, the Indians going to the mountains and returning in the fall for fishing.

The Pah-Utes are the same in spirit and action upon each reservation, and what has been written of the one applies as well to the other.

In conclusion, I would again advise relative to the necessity of increased appropriations. With the present prices of supplies, together with the rates of exchange, (as for everything we must pay in United States coin upon this coast,) the sum of $15,000 for the State of Nevada is meager indeed to carry on the Indian service, and but little of permanent improvement can be expected to the masses of the Indians; but a just policy, including needful appropriations, will rapidly advance them toward self-supporting civilization.

I am, very respectfully, your obedient servant,

C. A. BATEMAN,
United States Indian Agent, Nevada.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs.

No. 106.

SAINT GEORGE, UTAH TERRITORY,
October 2, 1871.

SIR: In obedience to instructions dated August 6, 1871, I proceeded to Pioche, Nevada, and entered upon the discharge of my duties as special agent for the Pi-Ute Indians of Southeastern Nevada and Southwestern Utah Territory.

The former agent, Captain Fenton, United States Army, left no books, papers, or record of any kind or description to guide or assist me in reference to the management of affairs at this agency. My former experience as Indian agent, in Idaho Territory, was of great benefit, and materially assisted me in the management of the Indians, who have been neglected at this agency, and most shamefully neglected by their former agent, who was profuse in promises, and whom they considered authorized to govern them, until they lost all confidence in the white man, having never received any clothing or subsistence, save in prom-

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ises, always broken, which, so natural to the Indians when faith is broken, causes them to look with suspicion on all Government agents.

The Pi-Ute Indians are scattered over a large extent of country in Southeastern Nevada and Southwestern Utah, numbering some 4,000, scattered in small bands, and located according to the extent of land and water for farming.

I left Pioche, Nevada, September 10, with a wagon-load of goods for the Indians and riding-animals, to visit the various bands, extending some two hundred miles southeast in Nevada and Southwestern Utah.

On the Meadow-valley Wash, and a small stream called the Muddy, they have some ten to fifteen small farms, and considering that they have no farming-implements, but in most cases plant with a simple stick, their ambition is most praiseworthy. They raise good corn, beans, melons, squashes, pumpkins, &c. These Indians are worthy of all praise, being good workers, and, with encouragement and the necessary farming-tools, would raise good crops.

I have supplied them with a small amount of spades, shovels, and hoes, purchased at Saint George. Their repoteness from any market of supplies makes it most embarrassing, as they can raise nothing without irrigation, and in *many* cases they are compelled to ditch for miles.

Some six years ago the valley of the Muddy was settled by the Mormons sent from Utah commercially to connect with the Colorado. They established here, and their product was abundant. Last spring, because this region was proven to be within the jurisdiction of Nevada, they broke up and left, only one family remaining out of about one hundred and twenty-five families. Some two or three families have since come in—Gentiles—to mature and utilize the crops left growing by the Mormons. The *claims* of these settlers were attached by the *sheriff* of Lincoln County, Nevada, for delinquent taxes, and bought in by the county.

This is a large and splendid valley, well watered by the Muddy, and I would most earnestly recommend the establishment of a reservation consistent with economy and good judgment.

The Mormons at this place had heretofore fed and taken care of the Indians. Their removal, and the necessary farming, has left the Indians in fact nothing to subsist upon, and, unless provided for, must either steal or starve.

The character of the Pi-Utes is not warlike; rather cowardly, but pilfering and treacherous.

The surrounding country being an unmitigated desert and yielding nothing, I therefore think this the proper place for a reservation, where the Indians from that country could be *located*.

The discovery of gold and silver mines in Arizona has caused considerable travel through the Indian country from Nevada and Utah, which fact makes it necessary to use every precaution to prevent trouble; the Indians claiming that the white man should pay them for grass and water, in traveling through their country, &c.; hence my endeavor for a good understanding between the Indians and whites, as the Pi-Ute nation extends to the Colorado on the south, and Beaver, in Utah, on the north.

I distributed a small supply of blankets, pants, shirts, needles, thread, wheat, flour, and bacon; also shovels, spades, and hoes, to the various bands, according to where said bands could be found, to such Indians most in want, a majority of them being destitute. Of horses they have scarcely any.

The Indians were much pleased, as heretofore they received nothing, nor any protection from any Government agent.

I cannot too earnestly recommend the establishment of a reservation for these Indians on the Muddy, at St. Thomas. It is most important and to the best interest of the Indian service, and an appropriation of $65,000, to establish this reservation with mills, &c., I have no hesitation in saying would save the Government in future millions.

The great poverty of the Indians under my charge, and their want of goods and clothing, make it necessary that their wants be immediately supplied to save them from perishing.

I therefore ask of the honorable Commissioner of Indian Affairs that there be placed to my credit, for the support of the Pi-Ute Indians, the utmost extent of the appropriations for Nevada and Utah Territory, which in Christian faith demands immediate response.

I am, sir, very respectfully, your obedient servant,

CHAS. F. POWELL,
United States Special Agent, Pioche, Nevada.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington City.

No. 107.

UNITED STATES AGENCY FOR CHEROKEES,
Tahlequah, Cherokee Nation, September, 1871.

SIR: In accordance with instructions from Hon. E. S. Parker, late Commissioner of Indian Affairs, dated January 11, 1871, I proceeded on the 25th of the same month to relieve Captain John N. Craig, late United States agent for Cherokees.

In entering upon my duties as agent, I was highly gratified with the complete record of the business of the agency kept by my predecessor. This, together with my familiarity with the affairs of the nation, afforded me the requisite knowledge for readily comprehending my official duties.

In making my report of the educational statistics, I am guided by information received from Mr. S. S. Stephens, superintendent of public schools. I am happy to state that the fifty-nine schools reported are in successful operation, and are proving the means of rapidly educating the Cherokee people. Almost every thickly populated locality has now a school. Still there are large numbers of children in the sparsely settled neighborhoods who do not enjoy such advantages for acquiring an education. Mr. S. S. Stephens, the energetic school superintendent, has had the most gratifying success in carrying on these schools with an efficiency never before attained, and in awakening an interest in education among the people. Three of these schools are devoted to educating the children of the freedmen; these are considered by council their proportion according to numbers.

A matter which demands the special consideration of the Indian Department is the lack of schools of a higher grade. The advancement already made by many of the youths of this nation absolutely requires such schools immediately, yet the school funds of the nation are very nearly absorbed in supporting the primary schools. These cannot be diminished in numbers, but should rather be increased; so that no means are available for the establishment of higher schools. The male and female seminary buildings are now in a good measure repaired, and these institutions would be put into immediate operation did the nation possess the funds necessary for so doing. I would therefore recommend

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that the Government come to the aid of the Cherokees in their noble efforts to educate their children; that the United States grant to the Cherokees the means necessary to carry on two high schools, one for males the other for females.

Could the Government also aid the Cherokees in establishing an orphan asylum another great good would be secured. Such institution should be established as a manual-labor school. Farming, gardening, and the mechanic arts should be taught to the boys, and the girls should be taught in such occupations as are suitable for them. All this, of course, in addition to the branches usually taught at school. There are now 230 orphans provided for in private families by means of the orphan fund, but in many cases the provision thus made is very meager, and their opportunities for acquiring knowledge and skill outside of the school-house are very poor. A good orphan asylum, properly conducted, would be one of the greatest blessings which could be conferred on the unfortunate children of this nation.

In regard to the statistics of population I have been guided by the census returns taken last year, but have made some additions for accessions to the population since these returns were made.

The whole number of persons now in the nation legally entitled to Cherokee rights I estimate at 14,682. There are 1,500 or 1,600 Cherokees still in the State of North Carolina who should be provided with the means to come to this nation, so as to avail themselves of the privileges enjoyed by their brethren here. They should not be left where they now are, landless and destitute of the means of education, when they can have lands and schools free of charge. There are also about 300 Cherokees in various other States. When these are all gathered into the nation the population will be about 16,500. The country occupied by this people east of the ninety-sixth meridian of west longitude and south of the thirty-seventh parallel of north latitude is estimated to contain something less than 5,000,000 acres. Of this at least two-thirds are entirely unfit for cultivation. A large share of the tillable land is of an inferior quality. Most of the untillable land is entirely worthless, even for timber, as it consists of stony ridges and valleys covered with a scrubby growth, mostly a scrubby oak called black-jack. There are a few pine forests of very limited extent, also good timber of other kinds on the streams and in the south part of the nation. No country was ever less worthy of the high encomiums it has received than the eastern part of the Cherokee Nation.

You will notice in the statistical table that very nearly all the houses are put down as log-houses. It must not be supposed that all of these are mere cabins. More than a thousand of them are good, comfortable residences, built of hewn timbers, with stone or brick chimneys. They are equal to the best hown log-houses in the Southwestern States. Many of them are weather-boarded, so as to present the appearance of frame-buildings. In giving the number 3,792 log-houses, I have only estimated one house to each family, where they were not known to be frame or brick. Many families have large double houses, a story and a half high, with hall between and all necessary out-buildings.

In most of the branches of agriculture the people are making very commendable progress. The estimates put down in the statistics tables are as near correct as I have been able to make them. The large stock-raisers who number their cattle by the thousand, after the *ante bellum* style, are again slowly coming into existence here. The facilities for keeping these large herds are now, however, greatly curtailed by the lands west of the ninety-sixth meridian being disposed of for the use of

other Indians. The raising of stock, on a more or less limited scale, and the raising of grain constitute the occupation of almost the entire population, and in these branches every year witnesses much improvement.

In fruit culture the Cherokees are, perhaps, more backward than in any other branch of agriculture. For some months past I have been calling their attention to this subject, and trying to awaken an interest therein and to stimulate them to action. Through my efforts, E. L. Jones and J. M. Smith have been induced to start a nursery near the center of the nation, which is now in successful operation. Mr. Smith has had much experience in this business in New York and Illinois.

By this effort I hope it will be rendered easy for every family in the nation to have an orchard and fruit-garden, and it shall be my earnest endeavor to induce as many as possible to avail themselves of the facilities thus afforded.

The Cherokee country, while it is decidedly poor and rough, and vastly inferior to the great rich States of the West for the general purposes of agriculture, is well adapted to fruit-raising; the apple, especially, can be grown here to perfection. Some of the finest varieties on the continent have been originated in this immediate vicinity; for instance, the Shannon pippin and the Crawford pippin, which were originated on Crane Hill, Washington County, Arkansas. I therefore deem it a matter of special importance that this branch of industry be stimulated.

The Cherokees have an agricultural society, which held its first fair last year with very encouraging success and is now making arrangements for another. It is, however, with great difficulty that these fairs are kept up, owing to the fact that the masses of the people are very poor and the means necessary for preparing fair grounds and bestowing premiums are very small. Still, there is an evident increase in the interest taken by the people in these matters, and as their means and experience increase the importance of this society will grow. I regard it as a question of no ordinary importance whether or not anything can be done by the Government to push forward the Cherokees toward that improvement in agriculture and mechanic arts which is so ardently to be desired.

To the Indians, in their incipient steps toward civilization, the Government issues provisions, clothing, seeds, agricultural implements, and furnishes blacksmiths, wheel-wrights, &c., all gratis, and offers other inducements to those Indians to live on their reservations and to adopt agricultural and mechanical pursuits. All this in the case of the Cherokees would be simply to encourage idleness and to discourage self-reliance. It would be rather a hinderance to thrift and progress than an aid.

On the other hand we see the great and rich States of the Union making the most rapid progress in all the branches of agriculture and the mechanic arts, supporting their agricultural colleges, and great experimental farms stocked with the best blooded domestic animals and furnished with the most improved implements and machinery, and with every variety of seeds, plants, trees, and shrubs. Such great and expensive operations would perhaps be as far in advance of the necessities of the Cherokees as the means used with the uncivilized tribes would fall behind.

But cannot some intermediate course be taken? Cannot an agricultural school be established of such a grade as shall be adapted to the condition of the people; and, connected with such school, can there not be an experimental farm and garden, stocked, furnished, and conducted in

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such a way as may be required by the present progress of the people? For this purpose the funds of the Cherokees at present are inadequate. But if the Government shall obtain for them a fair price for their lands west of the ninety-sixth meridian, which it holds in trust, upon which to settle other Indians, then the Cherokee funds will be ample for all such purposes. In the mean time I recommend that the Government aid the Cherokees in establishing and operating such school, farm, and garden as above mentioned; that this aid be rendered by a direct contribution to its funds, to be expended under the direction of the agent or such person as the President may direct for the purpose indicated.

Since the last annual report from this agency the Missouri, Kansas and Texas Railroad has entered the Cherokee country near Chetopa on the north, and has crossed the nation at the narrowest place accessible, and entered the Creek country at a point about sixty-five miles south of its entrance into the Cherokee country. From this point the line of this road follows down and very near to the line separating the Cherokees and Creeks, until it crosses the Arkansas River. On this road cars are now running very nearly to the Arkansas. On the east the Atlantic and Pacific Railroad has entered the nation at the confluence of the Neosho and Spring Rivers, which form Grand River.

This road is now completed to its junction with the Missouri, Kansas and Texas Railroad, a distance of twenty-five miles, and the cars are now running to that point. By these two lines the Cherokees have now railroad communication with the States north and east. If they were equal to the people of the States in civilization and enterprise, and held their lands in severalty or wished to sell them, these railroads would certainly be a great blessing, enhancing as they would the value of these lands; but in their present state of advancement, and desirous as they are of maintaining their nationality and of holding their lands, the great majority of the people regard these roads as the introducers of calamities rather than of blessings.

The first effect of building these roads was to despoil the country along their respective lines of timber, which was already scarce. Although this has been done in accordance with law, still, as the timber is gone, it has had the effect to increase the dislike for these roads already entertained by the people.

As exaggerated reports of the excellence of the country go out, and the people of the States become more eager and clamorous for its possession, in consequence of these railroads passing through it, this feeling of displeasure is still more intensified in the minds of the masses of the Cherokee people. This state of things, together with the fact that at each session of Congress bills are introduced and pressed for the establishment of a territorial government over the Indians, and looking to the opening up of this country to settlement by the whites, causes among the Cherokees a deep feeling of insecurity. They have so often been told by the newspapers and windy orators, both white and Indian, that the United States will take their country and open it for settlement, treaty or no treaty, whether they were willing or not, and that the railroads will hasten on this inevitable event, that these feelings of insecurity and dissatisfaction have become very general and intense. The Cherokees feel that they are a deeply injured people, and that still more crushing injuries are about to be brought upon them by a power which they cannot resist. A feeling akin to that of despair is very generally prevalent among the common people, for they know that they (the common people) will be the victims in case these evil prognostications are realized.

If the Government would give them assurance that white settlers will not be permitted to force themselves into their country—that the treaty guarantees will be maintained—a vastly better feeling would prevail; a more cheerful effort would be made for improvement. The Cherokees would then hail the railroads as helps and blessings. Work on farm and in shop, in school and church, would be more joyfully and therefore more efficiently performed.

By the fourth, fifth, sixth, and seventh articles of the Cherokee treaty of 1866 it is provided that various distinctions be made between the inhabitants of Canadian districts, &c., and the inhabitants of the other districts of the nation. This was done at the solicitation of the delegates representing that portion of the Cherokees who went with the seceding States in the war of the rebellion of 1861. These delegates urged that the loyal Cherokees, being much more numerous and in possession of the Cherokee government, would oppress the disloyal and render their lives and property insecure. They urged that the animosities engendered by the war were such as to require special guarantees for the safety of the minority who had been disloyal.

Time has shown that these fears were groundless. The loyal and disloyal mingle together in peace and harmony throughout the entire nation. These distinctions are, therefore, useless. They are, moreover, liable to become annoying and vexatious in the administration of the laws. They mar the unity of the Cherokee Nation. I do, therefore, very respectfully recommend that the President, without delay, take the necessary steps to abrogate these distinctions, as provided in the seventh article of the treaty of 1866. I make this recommendation as the unification of the Cherokee people is most earnestly to be desired.

The Cherokees feel that they have been wronged by the valuation of that portion of their land lately assigned to the Osages.

These lands were valued at 50 cents per acre, while the Osages received a much higher price for the lands which they sold in the same vicinity, and of no better quality. They feel that this wrong has been done them to secure an advantage, not to the United States, but to the Osages. They feel that as to worthiness of favor they will certainly compare favorably with the Osages, and if, in the eyes of the Government, they are not worthy of favors, that even-handed justice demands at least that no discriminations be made against them. In article 17 of said treaty it is provided that the Cherokees shall retain possession of, and jurisdiction over, all lands west of 96° until sold. Now, the lands assigned the Osages cut off from the Cherokee Nation proper all their other lands west of that meridian, thus rendering it impracticable for the Cherokees to exercise such jurisdiction. Therefore, to give satisfaction, and secure the ends of justice as to the valuation of these lands, and to adjust this difficulty as to jurisdiction, &c., I very respectfully recommend—

1st. That the whole of the Cherokee lands lying west of the ninety-sixth meridian of west longitude be valued by the President at rates which shall not average less than 50 cents per acre.

2d. That this appraisement be made forthwith.

3d. That the amount which shall be found due to the Cherokees for such lands be not paid immediately in cash, but that it be placed to the credit of the Cherokees in the shape of registered stocks of the United States, to draw interest at the rate of five per cent. per annum, such interest to be paid and used as provided in article 23, treaty of 1866. Then the Government could settle Indians on these lands at its own option as to time, price, &c. This would give the Cherokees ample

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means for all their necessities, and then they would need no help for schools, seminaries, agricultural colleges, orphan asylums, or anything else.

In regard to the Ocmulgee constitution I need make only one remark. If it should receive the sanction of the Government as it passed the council, or without any radical changes, I have no doubt it would be adopted by the Cherokees. They are, however, utterly opposed to any alterations that will weaken the treaty obligations of the United States. They cling to their treaties as the sheet-anchor of their rights and immunities.

The liquor traffic is still the greatest of all our curses, and no remedy is yet found. Desperate men bring it in and sell it, then intimidate all witnesses so that they do not appear against them for fear of their lives. Frequent arrests have been made by United States marshals, where the parties were undoubtedly guilty, but have escaped punishment by this process of intimidating witnesses.

Another great evil in this connection is that the United States marshals sometimes release men who introduce liquor, but are worth no property, and make them State's evidence against good men who have property, and are guilty only of a technical violation of the law, and that in cases where no harm has been done. This course has been pursued because in the one case the deputy marshal, acting in his legitimate sphere, would get only his fees. In the other, acting in the double capacity of officer and informer, he gets in addition to his fees one-half the confiscated goods. There have been some most flagrant wrongs perpetrated in this way.

There are a large number of freedmen here who are certainly objects of commiseration.

Their situation calls for help from some quarter. By the ninth article of the treaty of 1866 it was provided that the freedmen, freed by the Cherokees, who were in this nation at the date of said treaty, or who should return to the nation within six months from the ratification thereof, should have all the rights of Cherokees. Many of these had been dragged South by their masters, or had fled North to escape, and either did not hear of the limitation, or were unable to reach the nation within the time; yet many such came in subsequently and have opened farms and built houses, supposing that they were on the same footing as the other freedmen about them. Now the supreme court of this nation decides that they have no rights here, and of course they must be driven out, leaving their native land, houses, farms, friends, and kindred—leaving the labor of years, and having blasted their fondly cherished hopes. I respectfully recommend that some steps be speedily taken to ameliorate the condition of these unfortunate freedmen.

I have frequently received information of intruders settling on Cherokee lands south of the thirty-seventh parallel. On investigation I find this information confirmed. These intruders are quite defiant and cannot be removed without a military force.

The destruction of timber on the northern boundary still continues. All my efforts to prevent this have proved unavailing.

A matter which I have already brought to your attention is the importance of having all the boundary lines of the Cherokees located and marked. The eastern and northern lines will probably soon be run. This will help to settle several difficulties. It is a matter of great importance that the ninety-sixth meridian of west longitude also be immediately ascertained and marked. The Cherokees on this border are in great suspense as to whether they are on their own lands or on those assigned

to the Osages. I again urge my former recommendation that this line be immediately located and well marked.

It has been customary in years past, in this agency, and I believe it is the uniform practice now in all other Indian agencies, for the Government to provide a residence for the agent. But the building belonging to this agency, together with the fencing on the farm, were destroyed during the war of the rebellion, yet no other provision is made for the agent's residence.

I have already recommended that new agency buildings be erected; that the farm be refenced and put into cultivation; that it be carried on as an experimental farm, garden, and nursery; but have been informed that this or any part of it could not be done for the want of funds. I therefore now recommend that, for a residence for the agent, your Department make arrangements with the American Baptist Home Mission Society, (No. 239 Broadway, New York,) for renting their mission premises at Tahlequah. Their buildings and farm are in every way suitable for that purpose, and I beg leave, very respectfully, to urge this recommendation.

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

JOHN B. JONES,
United States Agent for Cherokees.

Honorable COMMISSIONER OF INDIAN AFFAIRS.

No. 108.

UNITED STATES AGENCY FOR CHOCTAWS AND CHICKASAWS,
Boggy Depot, Cherokee Nation, August, 1871.

SIR: The condition of the Choctaws and Chickasaws is in many respects very satisfactory. They have for many years enjoyed the ministrations and teachings of Christian missionaries, who began their labors among them before their removal to their present home, and came with them here; the civilizing and christianizing influences thus exerted are seen now in their development, while those who thus began the work "rest from their labors." Under the efforts and influence of these missionaries, many of the children and youth of thirty years ago were aroused to efforts to obtain an education, the results of which we now see. The leading men among these people now are those who were educated under the influence and direction of these humble laborers, some of whom lived to see much good from their work.

The institutions of learning thus begun were unfortunately brought to a close during the late rebellion, and the buildings, which were large and commodious, were occupied by armed men and left, at last, nearly destroyed and entirely unfitted for occupancy, while the nations were without means to repair and almost without heart to reopen them. But "time heals all things," and improvements have begun. For a further report of schools I would respectfully refer you to reports from the school superintendents of the Choctaws, marked A, and of the Chickasaws, marked B, which I inclose.

Missionary work is carried on by the Presbyterian and Methodist churches, and to some extent by the Baptists. The Presbyterian Society have recently suffered great loss by the death of two native preachers, and Reverend Mr. Colton has been called by his board to leave the work of preaching to superintend Spencer Academy. These missionaries are,

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almost without an exception, capable and good men, I believe, so far as I am acquainted with them, and their influence among the people is for good. Many of the natives give good evidence of being sincere and faithful Christians.

I believe many of these people are temperate from principle and a conviction of the wisdom of temperance. Yet great evil results from the illegal sale of whisky, more or less of which is introduced in one way and another into the country, in spite of constant watchfulness to prevent it. Whites on Red River, Texas, as stated in my letter to the Commissioner, dated May 10, of the present year, are reported as selling whisky freely to Indians, in violation of law, and go unpunished. I have good reason to believe these reports, for most of the affrays and murders occurring in the country take place along that river.

There have been no hostile invasions of any part of this country by Indians on the western border, although twice this summer small parties of Arapahoes came into the Chickasaw country and levied contributions upon the people for subsistence while they hunted wild horses, but, upon it being represented to their agent how they were doing, assurances were given which will probably prevent any further difficulty of the kind.

The laws adopted by the legislative councils of these nations are, if properly enforced, very well calculated to secure quiet and good order, although there is need for some more effective arrangement for returning offenders, who may violate the laws in one nation and escape to the other, to the one whose laws are broken; although the law provides for their surrender, yet, practically, they go free to a great extent.

I had hoped to receive a report from the surveyors engaged in sectionizing the Chickasaw district, that I might embody its facts in this report, but it has not come to hand. Should I receive it in time I will forward it. (See letter marked C.)

The crop prospects of this country have been very good, but the long-continued dry weather is affecting the corn and sweet-potato crops very unfavorably, and they are the most important ones here, as the subsistence of the people depends largely upon them. I think, however, there will be sufficient grown for supplying the necessities of the people and those who travel through the country, this last being a large item. I have not been in the region where cotton is cultivated this summer, consequently cannot say as to its prospects. A good many cattle have been taken out of the country this summer, but not, I think, up to the natural increase.

Although this is a fine fruit country, but very little attention is paid to its cultivation, most of that raised being seedling and not brought to market with care, but, loaded loose in a wagon or brought in a sack thrown over a horse's back, gets to the consumer in anything but good order. There is scarcely any wheat raised here, and flour is brought in from Texas, Missouri, and Arkansas.

There is no one thing that has caused me more anxious thought in the affairs of my agency than a proper solution of the question, What is to be done with and for the freedmen? Under the third article of the treaty of 1866, their status appears to be the same as that of any other citizens of the United States, which would involve them in constant trouble, and prevent the possibility of their being anything but "hewers of wood and drawers of water" to others. While under the fourth article they seem to have a right in the soil, the same as the Indians of the country, and yet without being amenable to or under the protection of the laws governing the Indians, but in all cases of

offenses by or against them appeal must be made to the United States courts at Fort Smith, which involves so much time, travel, and expense that many things are concealed which ought to be exposed. To allow them to remain in the country as they are seems an injustice to the owners of the soil, and they themselves have not the opportunity to educate themselves, as they are widely scattered and have no fund, public or private; again, they are generally averse to removal, and their labor is needed in the country, so that, look which way I will, I find myself in that condition men so often are found in, ready to find fault with what is, but unable to suggest something in its place. If it were thought best to carry out the provisions of the treaty for their removal I would suggest that the country known as the Seminole cession, belonging to the United States, would make a fine country for them, and with the interest on their trust fund, as it would become, if removed, theirs, they could have schools established, and would be likely to elevate themselves above their present position, which many among them see the importance of doing.

The many measures—territorial bills as they are called—which have been before Congress in reference to this country cause a great deal of agitation and anxiety to the people of these nations. They fear lest the voice of those who would gain by seeing them dispossessed of their country may at last prevail over right and justice, which have thus far shielded them from wrong. But I have confidence in the ability of those who believe that right should prevail to maintain them in the rights so often guaranteed, so that their control of the country they own and occupy shall remain inviolate.

The statistical tables submitted herewith are but estimates from the best information obtainable.

From a letter received from Rev. Jesse H. Walker, presiding elder Methodist Church South, I learn that this church have within the boundaries of these nations: Appointments, 49; deacons and preachers, 23; members, 1,429; and have collected $264 during the year ending October 1, 1870, and during their present conference year to August 1, $158 30.

I have had promise of some report as to work of the Presbyterian Missionary Board, but it has not come to hand.

The proceedings of the Ocmulgee general council receives, I think, the approval generally of the Choctaws, but a prejudice has been created among the Chickasaws against it, on the assumed ground that, as the constitution does not provide for an equal representation of small nations with large in either house, the interests of the smaller nations will be imperiled. At a called session of the legislature, convened immediately after the adjournment of the general council, the question of adoption or rejection of the Ocmulgee constitution was submitted to the people, and rejected almost unanimously. The question of individualizing their lands is growing in favor with the Chickasaw people, many who have heretofore opposed it bitterly now being ready to admit that this affords them the best security against combinations that would deprive them of their homes. I hope to see this feeling increase until both Choctaws and Chickasaws will hold their lands as they now do their horses and their cattle, by individual right.

T. D. GRIFFITH,
United States Indian Agent for Choctaws and Chickasaws.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs,
Washington, D. C.

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No. 109.

BUFFALO HEAD, CHOCTAW NATION,
August 19, *A. D.* 1871.

SIR: I have the honor, in compliance with your request 10th instant, to submit my report of the schools in this nation under my charge.

Generally, during the past year, with few exceptions, our schools are progressing onward. The greatest obstruction we meet with in our school operation is owing to the majority of our children having no knowledge of the English language. But, through the exertions and untired energy of some of our teachers, who have taken a great interest in advancing their scholars, we have partially overcome that difficulty; yet much remains to be done to bring our school system to that standing that will bring honor on our people.

If we could only have a few years of rest from these surrounding land-hunters, and if they would not annoy us, and would let us alone! It is a great hinderance to the education and civilization of our people, for they are at all times uneasy about their situation. If we could only be let alone, so we could in quietness seek to have our children educated, so that they may not be crushed in the tide of immigration!

Our neighborhood schools this year are reduced in number, owing to the fact of our using part of the school fund formerly used for that purpose to establish two higher schools and one male academy, located in the lower part of the nation, called Arpuckserrulbe district, consisting of 60 boys, under the charge of the Presbyterian board. It has been in operation for a few months, and bids fair for the future.

The female seminary is located near Scullyville, in this nation, consisting of 50 female scholars, under the charge of the Methodist board. It commenced in April, 1871. Its progress in the little time is very encouraging, and promises a great advancement in civilization.

There are thirty-four neighborhood schools, located in different parts of this nation. They are taught by white and native teachers. The number of scholars attending the schools is 850. There are some Sunday-schools carried on by the different denominations. So far our prospect for future advancement in civilization is very flattering. If we had plenty of school funds available, our people are very anxious to educate their children. We would establish more schools, to educate every Indian child, to prepare them for the true and coming event. I do regret, when I look forward and see that we shall be compelled to call home our promising young men and young women whom we have sent to our Great Father, the President of the United States, and for whom former Presidents set apart a certain sum to educate their red children.

But, alas, his successor sits in his fine presidential chair and sees our school funds sold, so that we must meet the consequences—half-educated. I ask for remedy, but in vain.

I have the honor to be, respectfully, your obedient servant,
FORBIS LE FLORE,
Superintendent of Public Schools, Choctaw Nation.

T. D. GRIFFITH,
United States Indian Agent
for the Choctaws and Chickasaws.

No. 110.

OFFICE OF SCHOOL SUPERINTENDENT
FOR THE CHICKASAW NATION, *August* 17, 1871.

SIR: In compliance with your request to send you the number of schools in the Chickasaw Nation, &c., I with pleasure submit the following:

There have been fourteen neighborhood schools in operation the last year just closed. Two hundred and ninety-seven males and one hundred and ninety-five females attended these schools. These schools were taught by six males and one female, whites, and six females and one male, natives. None of the schools were directly or strictly in charge of any religious denomination; yet religious services were held at most of the schools by the Methodist, Presbyterian, and Baptist denominations.

Hoping the above items may meet the requirements,
I am, respectfully, your obedient servant,
C. D. JAMES,
Superintendent of Schools for the Chickasaw Nation.
Hon. T. D. GRIFFITH,
United States Indian Agent, Boggy Depot, Choctaw Nation.

No. 111

OFFICE OF CREEK AGENCY,
Creek Agency, Indian Territory, October 20, 1871.

SIR: In presenting my first annual report on the condition, progress, and prospects of the Creek tribe of Indians, I would ask some indulgence, having entered upon the duties of agent in April last; an entire new field of labor, with very limited facilities within the office for learning how to meet the responsibility—the new relations imposed. There had been no agent here for half a year, and my duties have been such that I could not visit the different parts of the Creek country as might be desirable, to enable me to speak from personal observation as fully as I might wish. This, and the failure to obtain educational reports, joined with personal illness, prevented the completion of my report previous to the 1st of October. Since that time the difficulties mentioned subsequently in this report will account for the further delay.

With reference to the political aspect of the tribe, I would repeat that, up to the 1st of September, there was an apparent tendency toward unity. The Sands faction was assuming more the form of a political party, and it was gratifying to know that, in the political canvass preceding the general election, there was more quietude than is often experienced in a political campaign among their more civilized neighbors.

It will, perhaps, throw some light upon the more recent aspect of affairs to refer to the former customs of this people. Under the old system of government, there were two divisions of the Creek people, known as the Lower and Upper Creeks. Each had a principal and second chief, and a speaker of the council. There were over forty towns in the whole; each town had its chiefs (civil and war chiefs) and its lawmakers; this made their officers under that system numerous and their pay small. When they framed and adopted a constitution, that instrument greatly diminished the number of officials, and many of those who

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had previously held office and did not receive appointments were dissatisfied. When Sands failed in 1867 to be elected as chief of the whole Creek people, under the constitution, he, too, became dissatisfied, and formed an organization under the old system; all those who were dissatisfied by loss of office, with their adherents, went over to the Sands faction, and as the constitutional government had not yet passed laws to punish sedition and treason, the executive thereof was powerless to prevent or break up this organization. Thus, this faction was composed both of those having northern and those having southern proclivities, and the question of loyalty or disloyalty was only a subterfuge of Sands to secure the freedmen on his side. The real issue has all the time been on the one hand constitutional law and order, education, Christianity, and advancement in the arts and sciences, and, on the other, the restoration of the old laws, manners, and customs, drifting back toward the dark past. Thus, during the past four years, this disturbing element, like smoldering embers, has been waiting for another general election, that it might be fanned into a flame which should consume everything that opposed its progress. Knowing that this faction was strong and numerous against the present Creek government, standing aloof from its laws, and thus, at times, producing derangement and disorder in its machinery, some weeks previous to the election I wrote to its leaders, giving advice and directions, so that everything might pass off peacefully and in quietude. I therefore felt very little uneasiness until the reception of a letter from Sands, which was forwarded to the Department, under date of September 20. I then foresaw trouble, being almost sure that Sands and Cotchuchee were determined to make a desperate effort to seize the government and reinstate the old Creek laws.

This determination became more fully apparent when, three days previous to the meeting of the Creek council, parties which had been quietly gathering in their respective neighborhoods began to appear in arms around Oemulgee. On Monday morning, October 2, the day before the council was to assemble, three hundred of the faction marched into Oemulgee, drove out those who had charge of the council-house, took possession, announced Cotchuchee as principal chief, and proceeded with initiatory steps to organize their newly constituted government, keeping possession nearly the whole day. The chief Checote meanwhile had ordered the stores to be closed, and non-combatants, with the women and children, to leave the town. I had previously sent a message to him to use no armed force except as the very *last* resort. I left Creek agency on Monday morning, and, when eight or ten miles away, was met by special messengers from both sides with the assurance that my presence alone could prevent bloodshed. I arrived about 6 o'clock in the evening and found both forces in camp, with men armed, horses saddled, and pickets set. There were about seven hundred for the defense of the government, and about three hundred in opposition. I drove into each camp, and found a wish for peace, but a determination to maintain, at all hazards, what each considered its rights. Pledges were taken from the leaders that neither party should fire the first hostile gun; and these pledges were faithfully kept. The stores were opened the next morning, and during the day the regular council of the nation met and organized, a quorum being present, without interruption. Six or eight from each party were gathered for a peace conference, which assembled each half day for several days, and, by working outside all the time the conference was not in session, I finally succeeded in laying the foundation, it is generally believed, of a lasting peace. By firm determination on my part to maintain the law, and, at the same time, to secure peace, by reasoning to procure intelligent action, the leaders of the faction, who have been so troublesome for the last four years, have come to a written agreement that they will abide by the constitutional law of their nation, as recognized by the United States Government. The armed force on both sides has been disbanded, and business is moving on again quietly. The council has adjourned to meet again the middle of November, when the disaffected party are to send up their representatives to council, and all have agreed to be brothers and friends. I think the affair has been managed to the satisfaction of both parties, and trust that there will be hereafter more unanimity in feeling and action. It has been a difficult work of about two weeks' continuance, demanding coolness, managing-power, and sometimes nerve. One of the most difficult parts was in counting the election returns. By a special act of council, granting discretionary power to the committee appointed to count the votes cast, a majority result was attained, and the leaders of the disturbing element, who had fancied that a majority held with them, were fully satisfied that justice was done, though Checote was declared to be elected as principal chief, and Micco-Hut-Kee as second chief, for the next four years. I trust that my action in this matter will advance the true interests of the Creeks, and meet the approbation of the Department.

A new cause of excitement, and, with many, of apprehension, has arisen from the construction of a railroad through the Creek country. The great number of white men necessarily introduced for the building of the road has agitated the nation throughout its whole extent. There is more cause of fear, however, from another class, who reason that because our Government has found occasion heretofore to annul treaties which have promised protection and inalienable possession to a perpetual home, they will, therefore, at a very early day, throw open this beautiful county to the occupancy of those who can cultivate its soil more thoroughly. Many of this class are covetous, speculative, and unscrupulous, thinking that the Indian has few rights that a white man is bound to respect. They seem to think that the railroad monopolies will force Congress to yield to this outward pressure for possession of the Indian Territory, which is gathering strength from the north, east, south, and may soon surge in from the west. This cannot be, and I hope Congress will take such action as will give to this class the rebuke they so justly merit, and show them that our Government is just and will protect the Creeks in their rights.

The Creek people are steadily advancing and improving in farming and industry. One who has been familiar with their operations says: "Upon their return to their country at the close of the war, they found it desolated, their horses, cattle, hogs, and all stock nearly gone, (the few left were wild;) their farms grown over with underbrush, their houses and fences destroyed or greatly decayed. They were destitute of means, and had to commence life anew. They went to work and rebuilt and repaired their houses; they again cleared and fenced their farms, and went to work in earnest to raise a subsistence, and, with $200,000 paid them per capita in 1867, their annuities, and the various amounts paid to the Creek orphans, and the heirs of those that were orphans in 1832, and the income from the sale of the surplus products raised upon their farms, they have been enabled to procure a few horses, cattle, hogs, and other stock, and now there is scarcely a family but what has some stock around them, and will soon have a surplus to aid in supplying the demand which they always find near their own homes. They have been enlarging their fields from year to year, as their little increase

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in wealth and worldly goods would allow, and now many of them have good farms and comfortable houses and cabins, orchards, gardens, (vegetable and flower,) and other improvements that follow civilization, education, and Christianity; and but for the agitation constantly kept up by land-grabbers and sharks generally, about taking away their country and opening it to settlement by the people of the United States, they would soon be a prosperous and happy people." They cultivate principally the lands in and along the valleys of their streams, reserving their uplands for grazing purposes. The freedmen have been equally industrious and as successful; many of them have good farms, well cultivated, and considerable cattle, and are rapidly accumulating property of all kinds. Though the country has suffered some from drought, the accompanying estimate of farming products will show a comfortable supply for home consumption of the usual products of the country.

The chiefs and leading men of the Alabama, Co-was-sar-tee, and Boluxshe towns of the Creek Nation have represented to me that they have relatives and friends now wandering from place to place in the State of Texas, near the Gulf, and between the Trinity and Brazos Rivers; that they were a part of the Creek Nation east of the Mississippi River, and left it between the years 1807 and 1812, moving west of the Mississippi, and settling between the Sabine and Naches Rivers, then a part of the republic of Mexico. In 1839 they were driven from their homes by the authorities of the republic of Texas, for no fault of theirs, some removing to the Creek Nation west of Arkansas, others to the Choctaw country, while about four or five hundred have been wandering from place to place, as stated above, stopping only so long at a place as the owners of the soil upon which they encamped permitted them. In this roaming condition they could not accumulate any property, it being all they could do, with industry and economy, to get a scanty subsistence. As it is the policy of the United States to concentrate the Indians in this Territory, and as those people desire to come among their own people, but in their present poor condition are unable to do so, they ask that the Government of the United States remove their brethren and friends to this country and subsist them until they can raise a crop the coming season. This I would respectfully recommend to the consideration of the Department. It is reported to me that there are also some indigent Creeks remaining in Alabama, who would like to be again incorporated with their tribe in its western home.

There is a general dissatisfaction among the loyal Creeks with reference to the amount paid them for lost property claims. Exposed and impoverished as they had been during the war, they had contented themselves somewhat with the thought that their property, at least, by former treaty, would be restored to them, since it was lost in defense of the Union. They were encouraged when told to make out their claims, but when those claims were diminished by the awarding commission to from one-third to one-fifth the original claim, and then, again, by the process of *pro rata* to so small a fractional part of the award, they looked upon the whole thing as a farce; and it is very difficult to convince them that the Government is not going to pay them, and that, too, at no distant day, the full amount of the award. Even a doubt expressed on this subject has a tendency to increase distrust in the good intentions of the Government. I would respectfully ask if justice does not demand that something more be done for the relief of these impoverished allies who suffered everything but death for the salvation of our country.

As agent of the Creek tribe, I would remonstrate against the abandonment of the military post at Fort Gibson. Although the late difficulties

here (for a time wearing a threatening aspect) have been settled without the intervention of United States troops, I was careful not to say that I had no troops nearer than Fort Leavenworth. While I am a strong advocate of moral suasion in the management of Indians, I am also well satisfied that it is much more effectual to have an available military force at command. It will, doubtless, sometimes be the only method of keeping in check the lawless desperadoes who can now have such easy access even into the very heart of the Indian country. I earnestly hope that at least a small detachment of well-disciplined soldiers—a part of them mounted men—be stationed at Fort Gibson, and would urge the necessity of both officers and men being such that they can from principle and with consistency enforce the intercourse law.

The Creeks are making very slow progress in the quality or convenience of their style of buildings. This has doubtless arisen partly from the poverty of the people and partly from the scarcity of mechanics and lumber. The difficulties are, however, fast growing less. There are six saw-mills in the nation, and four of them have arrangements for grinding corn connected with them; and there is one for grinding and bolting wheat, and an expressed determination by an enterprising freedman to have a flouring-mill before the harvest of 1872.

I herewith send the annual report of the superintendent of public instruction, and had hoped to send those of the respective superintendents of the mission-schools, but they are still delayed. There are about thirty neighborhood schools, which are in session usually ten months of the year. Though there are many things to retard their progress, they are slowly but steadily advancing the youth in intelligence and civilization.

It is sincerely hoped that the miserable hovels in which their schools are so often held will soon give place to neat school-houses, inviting teachers of a higher grade to fill the responsible places, who may accomplish much more rapidly the enlightenment of these so long neglected children of a greatly diminished race. Especially do we need as teachers here those who are patient, self-sacrificing, of pure moral tone, and capable of attracting the youth, as the home pressure toward school is often very slight. The Asbury manual-labor school at North Fork town, which was burned down nearly two years since, has been rebuilt, and is nearly ready for occupancy. The Tullahassee mission-school has been progressing during the past year. It is capable of accommodating forty of each sex, and always has more applicants than can be received. These schools will doubtless do much toward shaping the future history of the Creeks.

There has not been much change in the religious aspect of the nation during the year. There are Baptist, Methodist, and Presbyterian churches, under native pastors. It is to be hoped that the Christian organizations will send more men to supply the religious wants of these people, for outside of missionaries, with few exceptions, all their associations with whites are destitute of Christian instruction and example.

I much regret the revoking of the order to take the ninth census returns of the Creek tribe; I had hoped that the order would before this have been reissued, as there is so much need of such returns in this office.

I would close this report by respectfully urging the necessity of an appropriation for the purpose of building agency buildings for this agency, and would suggest the necessity of a model farm on the agency grounds as a means of advancing the agricultural interests of the tribe, by introducing improved implements and methods of culture, as well as

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the choicest kinds of seeds and fruits. Without a chance for home surroundings, no man suitable for an Indian agent will long be willing to retain the position, and besides the safety of the office papers and property cannot otherwise be secured. The influence of the agent for good can be much enhanced by having about him a well-regulated household. Those of the tribe who visit the agency will then carry back with them germs of improvement which will be developed at their own hands.

Regretting my report has been so long delayed, I am, sir,

Very respectfully, your obedient servant,

F. S. LYON,
United States Creek Agent.

Hon. COMMISSIONER INDIAN AFFAIRS.

No. 112.

DEAR SIR: In accordance with your request, I submit to you the following report of the condition of the manual-labor school at Tallahassee, Creek Nation.

The school opened for the session of 1870–'71, on Friday, October 7, 1870, and closed Thursday, July 13, 1871. The number of scholars in attendance during the session was 80—40 boys and 40 girls, the fullest number allowed by law. The interest of the Creek people in the education of their children seems undiminished; and the children themselves manifest a readiness and aptitude in learning which is rarely, if ever, surpassed by white children. They are taught exclusively in English, and some of them advance in their studies at a rate which is truly astonishing, when we consider the difficulties with which they have to contend. The school is carried on on the "manual labor" plan; the boys are taught to do the ordinary work of the farm, and the girls to sew and do general housework. There has been a good deal of religious interest manifested during the session, and quite a number of the scholars have become hopefully pious. There is great reason for encouragement to those who are engaged in the great work of educating and Christianizing the people. Several of those who were scholars last session are now teaching in the public schools of the nation, and giving general satisfaction.

The school building is still in a very dilapidated condition, although a new roof has been put on, and other repairs made during the past year. Several applications have been made to the Department, and to Congress directly, for an appropriation to repair the damage it sustained during the late rebellion at the hands of the United States forces, and an appropriation of $1,000 was actually made by Congress for that purpose; but from some cause or other the money never came beyond the limits of the District of Columbia, and the damage is still unrepaired. I trust some one, in the interest of right and justice, to say nothing of education, will move in this matter during the coming session of Congress, and that an appropriation may be made which will, at length, be of some benefit to the institution.

Very respectfully,

LEONARD WORCESTER,
Superintendent Tallahassee Manual-Labor School.

Major F. S. LYON,
United States Agent for the Creeks.

No. 113.

OFFICE SUPERINTENDENT PUBLIC SCHOOLS,
Prairie Grove, Muskokee Nation, October 12, 1871.

DEAR SIR: In compliance with instructions, I herewith submit this, my second annual report of the public schools in the Muskokee Nation.

In presenting this report of the educational interests in the Muskokee Nation, I will state that but little change has occurred since my first annual report.

I shall not be able to give you as full and complete a report as you desired, on account of not having received a full and concise statement of the condition of the schools from directors or trustees and teachers of the schools as was required.

At the general council of the Muskokee Nation of October 18, 1870, there was an additional number of schools allowed, making the whole number of schools 31. The council also made an appropriation of $2,158 40, school funds, making the total amount of school funds, (except amount appropriated for the support of the two mission-schools,) $13,158 40.

During the last session, which ended June 30, 1871, there were in operation 28 schools, with total number of children in attendance, 700, both male and female. The average daily attendance for each school was about twenty. Fourteen of the teachers were whites and thirteen native Muskokees, and one Cherokee Indian. Fourteen of the above teachers were males and fourteen females. On account of the difficulty of obtaining reliable persons for school teachers, some of the schools had to remain vacant until the present time. It is indeed hard to get good and reliable persons for teachers, on account of the salaries being so small. But that is all that can be allowed, which is only $400 for ten months.

Notwithstanding these hinderances, we find ourselves in so much more prosperous and comfortable condition in way of educational interests than heretofore, that we are greatly encouraged in our work, especially as the people are beginning to appreciate more than ever before the privilege their children enjoy in these schools. If these people are only allowed to remain undisturbed on their beautiful and fertile land, there is no reason why any should not hope for and look forward to prosperity and usefulness in the future.

In my last year's report, I fully explained everything respecting the educational interests and the wants of the Muskokee or Creek people; so I trust the foregoing paragraphs will prove satisfactory.

Your letter, inclosing statistical blank returns of education and farming, &c., has been received, and, in reply, allow me respectfully to state that the time left between the receipt of returns and that at which you require them to reach your office, with the necessary information, is entirely too short to make anything like a correct return of the kind required. Knowing, as you do, the custom of the Creek people to live scattered through the country, and the great distance between the towns, besides the inability of the Indians themselves (many of them) to give correct information respecting the number of acres cultivated and the quantity of grain raised by them, the only way such reports or statements can be furnished is by visiting each family. This, as you must

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be aware, would take three months or more to accomplish the task properly.

I am, sir, very respectfully, your obedient servant,

J. M. PERRYMAN,
Superintendent Public Instruction, Creek Nation.

Major F. S. LYON,
United States Agent for Creeks, Creek Agency, Indian Territory.

No. 114.

SEMINOLE AGENCY,
We-wo-ka, Indian Territory, September 1, 1871.

SIR: I have the honor to report that, on the 12th day of December, 1870, I took charge of this office as special agent to the Seminole Indians, relieving Captain T. A. Baldwin, United States Army, and receiving from him all the property belonging to the United States Government, excepting certain buildings located on what purports to be the agency reservation, formerly belonging to and occupied by E. J. Brown, a licensed trader, but now an adopted citizen of the Seminole Nation, but at that time confiscated by the United States Government.

CONFISCATED PROPERTY.

This confiscated property consists of a round log store-room, with a rough shingle clap-boarded shed and end attached, a one-story double-round log-house, of two rooms, without ceiling, inclosed with a split pailing-fence, and a well of good magnesian water in the yard; and two small buildings of the same kind, used for storing corn and hides—all in a dilapidated condition. These buildings, were erected by Mr. Brown, a licensed trader, in the fall of 1866, partly of houses purchased of the Creeks, and partly of timber purchased of the Seminoles, for which, with the privilege of trading with them, he paid them $300 per annum. Subsequently to the erection of these buildings, a temporary building was erected in the immediate vicinity, for the use of the agent; but this location of the Government reservation was never approved by the superintendent or the Department of Indian Affairs. Some time in the fall of 1869, Mr. Brown moved into other buildings erected by himself, and on the 1st of February, 1870, he rented the old buildings to Mr. William Aird, a licensed trader to the Seminoles. On the 3d day of September, 1870, my predecessor, Captain T. A. Baldwin, United States Army, notified Mr. Brown that he had taken possession of the buildings, in accordance with instructions from the Department, in behalf of the United States Government. And Mr. Aird was notified not to pay rent to Mr. Brown. This is the way the matter stood when I came in possession of the office.

As the decision against Mr. Brown had been rendered by Acting Commissioner Cady, and as he (Mr. Brown) supposed a fair and impartial statement of the case had not been presented to the Department for its consideration, he deemed it proper to make a statement, supported by affidavits, and ask the honorable Commissioner himself to render a decision in accordance with the facts and the law in the case. This decision has been rendered and received, and is a confirmation of the decision rendered by Mr. Cady, turning the property in dispute over to the United States Government. Mr. Brown feels that an injustice has been

done him for want of an understanding of all the facts in the case, and that, if this decision is to govern traders, no one would feel secure in erecting buildings for purposes of trade on Indian lands where the Government had not yet located its reservation, as in the Seminole Nation; for at any time an agent or superintendent might locate the reservation so as to include his buildings, and he could not in any way dispose of them to the Indians or to his successor in trade, but, as in this case, they would revert to the United States Government. He claims that as the decision is based upon the allegation that the office of Indian Affairs at Washington has no evidence that Mr. Brown was doing business under a license from the 1st of October, 1867, to the 1st of October, 1869, he thereby forfeits his buildings to the United States Government. He can show extensions of his license by the United States agent, and approved by the superintendent, covering this interval; that on the 11th day of February, 1869, eight months prior to the expiration of his license, the Seminole general council adopted him as a citizen of the Seminole Nation, granting him the rights and privileges of a Seminole, a certified copy of which was forwarded to the Indian Department by Captain T. A Baldwin, United States Army, then United States Indian agent, in a letter dated 25th October, 1869, the receipt of which was acknowledged by the Hon. Commissioner in a communication dated November 27, 1869. And on the 23d of September, 1869, in reply to a communication from Mr. Brown making the inquiry, W. F. Cady, Acting Commissioner, writes to Mr. Brown, saying that an adopted citizen of the Seminole Nation is not required to take out license to trade in the nation. Hence, Mr. Brown claims that he has never traded with the Indians since October, 1866, one hour, without license, or under instructions from the Department; and that his property cannot be forfeited on this ground; and as there is no defined and approved Government reservation in the Seminole country, and not even an agency building as good as a first-class Pennsylvania pig-pen, and this site selected and the buildings erected subsequenely to those in dispute, certainly the Government can have no just right to them, or any claim upon them. There are other Seminole improvements, much better than the buildings in dispute, and nearer to the agency buildings, yet they remain unmolested by authority of the Government. As this property is still in dispute, Mr. Brown intending to appeal, the rent cannot be collected, nor any repairs made out of what is due as rent, without the possibility of involving Mr. Aird in pecuniary embarrassment. And it is for this reason principally, and in order that the facts may be fully understood at the Department, that I state the case in detail. For it is proper in all cases in dispute, and especially where an Indian or a citizen of the tribe by adoption is one of the parties, to present all the facts in the case fairly, in order that full justice may be done. In this case, if the decision is erroneous, Mr. Brown is liberal enough to believe it is for want of all the evidence bearing on the case.

POPULATION—NO PER CAPITA PAYMENT.

As there has been no per capita payment made of annuity to the Seminoles since I have been their agent, I cannot state their exact number; but I presume there has been very little increase of population since the last annual report, which, according to the last pay-roll, was 2,208.

TEMPORAL AND MORAL CONDITION.

The temporal and moral condition of the Indians, though they have

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greatly improved in these conditions, will not admit of rapid increase. Their mode and habits of life, contrary to the general opinion, are detrimental to their physical growth and perfection; and consequently a gradual degeneracy, which, according to a universal law of nature, is imparted to the offspring. Some of these causes are exposure when the system is not in condition to resist the effects of such exposure; want of sufficient and the proper kind of clothing adapted to the different and extreme changes of season; living in dark, cold cabins, and on a diet often insufficient and unwholesome, and partaken at irregular intervals; and want, in a large majority of them, of cleanliness in their persons as well as in the preparation of their food; and then add to all these causes of physical degeneracy the greatest of all moral and physical evils—the promiscuous intercourse of the sexes, which is very common, thereby engendering disease, and transmitting it down through many generations, and we have the sum and substance of the seeds of ultimate extinction. The effects of these causes are to lower the stamina of the system, so that, when attacked by acute disease, the vital forces are more easily overcome and less amenable to appropriate treatment; and when treated by the "Indian medicine-man," whose medicines are generally a pot of boiled herbs, which may or may not have any medicinal properties—and it matters not, for the potency seems to be in the blowing and "pow-wow-ing"—the case nearly always proves fatal; and thus many are cut off by disease that might, by proper knowledge and skill, be saved. I know it is generally thought that a wild roving life is promotive of health and robust constitution; but this must be accepted with many important qualifications. If this were true in the aggregate with respect to the Indian tribes of North America, where the nomadic life is characteristic to a greater or less extent of all the tribes, then there is no reason why the population should not have been much greater. The petty wars between the tribes would not be sufficient to account for the sparsity of population. It is, therefore, manifestly owing to their ignorance of the laws of health, and of disease and its treatment. If it be, therefore, desirable on the part of the Government and benevolent institutions that these tribes should be perpetuated, civilized, and christianized, and made useful citizens of this, or an independent government of their own, it would not only be an act of generosity and philanthropy, but of economy, for them to put forth every effort and use every means to accomplish these desirable objects. It is always more economical to perpetuate, civilize, and christianize, than it is to exterminate a race. But there is a higher duty than the mere matter of policy—a duty which enlightened nations owe to the benighted and ignorant by Divine injunction.

MORALS.

The moral condition of the Seminoles is evidently improving. Many of them are well-behaved members of Christian churches; and although the expiring scintillations of their former heathenish customs and ideas are yet visible in many cases, yet their desire seems to be to abandon their former irrational speculations about physical as well as spiritual things, as they acquire a knowledge of the true and substantial principles of what appertains to their moral and physical happiness. And it cannot be expected that their moral condition in the present, or even in the next generation, under any circumstances, directed by human government and Christian teaching, will come up to that standard of moral accountability adopted for the guidance of those who have been from their childhood trained under the keen edge of Christianity and

modern civilization. But it is a great consolation as well as encouragement to all who sympathize with, and desire the advancement in civilization, education, and Christianity of the ignorant and oppressed everywhere, to know that the principal and second chiefs, with most of the leading men of the nation, are not only active members of churches, but that they are vigorously putting forth every effort to obtain more of the light and knowledge of civilized nations, and abandon all those customs and superstitions, and idle and profligate habits as outgrowths of ignorance and heathenism, which have been the principal obstacles in the way of their growth in population as well as peace and happiness among each other. And to evince this laudable desire on their part, these two worthy men only a few days ago desired to know if I could not have the New Testament translated in their own language, so that a copy might be placed in the hands of every Seminole and Creek who could read; and at the same time they gave it as their firm conviction that by this means more would be done toward their advancement in civilization than by any other means now available. This is logical wisdom, and it should not be forgotten by those whose duty and privilege it may be to comply with such a reasonable and praiseworthy request.

So far as respect for law and moral obligation is concerned, the Seminoles will compare favorably with any other nation in the Territory; indeed, their civility and generally good conduct are proverbial throughout the whole country. Only two criminal cases have occurred within the last year that have come to public notice; one was a case of theft, and the other of murder: the former was punctually arrested and punished, but the latter has thus far eluded the most diligent search. Very few ever taste intoxicating drinks, even when they have access to them, and I have yet to see the first intoxicated person in the nation, of any color. Very few are addicted to the use of profane language.

MISSIONARY INFLUENCE.

And what has brought about this reformation in their conduct and morals? Most unquestionably it has been through the influence, the teaching, and example of the missionaries, a noble, self-sacrificing set of men and women, who should be well sustained, their efforts fostered and encouraged, and their comfort and happiness promoted by every means applicable to the purpose, and by every well-wisher of the poor, despised Indian. It is vastly more economical to sustain missionaries and mission-schools than to sustain armies. The one has inscribed upon its banner "peace and good will to men," and carries with it a moral and life-inspiring influence that tends to purify and ennoble the subjects of its grand mission. The other has inscribed upon its banner "submission or death!" which tends to engender animosity, resistance, and retaliation on the part of those whom it would subjugate; while, at the same time, it spreads devastation and contamination of morals along its blighted pathway.

THE MISSION BUILDINGS.

The Presbyterian mission building, designed for a manual-labor school, of which mention was made in last year's report, is now finished, and the school will open some time in October. Owing to unforeseen hinderances, the completion of this building has been greatly delayed, yet a purely benevolent society, dependent upon voluntary contributions for its funds, has nobly succeeded in erecting buildings for the comfort and convenience of its missionary and for the moral,

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literary, and economical labor-training of Seminole children, while a wealthy and liberal Government has failed to provide comfortable quarters for its agent. After the rebellion had been suppressed, and a new treaty entered into between the United States Government and the Seminole Nation, and, as was supposed, the Indians settled again upon their new lands, purchased of the former, immediately west of the Creek lands, the Presbyterian Board of Foreign Missions decided to re-establish their mission among them. Accordingly, the Rev. J. Ross Ramsey, their former missionary, was sent out, and soon thereafter he was authorized to erect suitable mission buildings for the accommodation of the missionary and his family and twelve pupils, for which $2,000 were appropriated. But this was found to be insufficient, and other appropriations were made to the amount of $1,600 or $1,800, for completing and furnishing the building, and for opening up and improving the mission reservation. For the support of the pupils the board has promised to give $1,200 annually. It is thought by Mr. Ramsey that accommodations could be furnished in the mission building for six or eight additional pupils, if means were provided for their support. If the Department of the Interior could furnish the means to enlarge these buildings, and to open up more of the reservation, and to stock it, as recommended in my special report on the subject, there seems to be very little doubt of its ultimately becoming self-sustaining, if properly managed, so far as defraying the expenses of boarding are concerned, while, at the same time, it would confer a great benefit on the Seminole people in the way of training up their children in habits of industry, economy, and the art of agriculture. The board will supply the requisite number of teachers for any number of pupils. It is hoped that the Department will yet be able to render some assistance.

MISSION CHURCH.

In connection with this mission it is confidently hoped that a mission church will be erected this fall. It is thought that nearly a sufficient amount of funds for the purpose is now available, the individual Seminole members of the church having subscribed about $250, to be paid principally in work, and the balance by friends of the mission and the Indians both here and abroad.

SEMINOLE SCHOOLS.

There have been four Seminole schools in successful operation during the past year—two Indian, and two colored. The teachers all report continued progress on the part of all the children, general good conduct in all the schools, and a deep interest in the education of their children on the part of nearly all the parents, but it is to be regretted that in many cases the example, precept, and influence for good of the teacher over the children are in a measure counteracted by the parents on account of some lingering prejudice against the customs and manners of the whites. This cannot be avoided in the district schools; and another difficulty has to be encountered, which is a great drawback in acquiring an education, viz learning the English, from English books, from teachers who do not understand and speak the Muskokee. On this subject, one of the teachers—Miss Keys—says: "It is well known that, with few exceptions—not enough to exert any influence in the school—the pupils all speak the Indian altogether, though now many of them can read the English language with ease. Had they knowledge of English I am sure their progress would be

marked with a wide difference. They are not wanting in mental capacity or proper energy; but to learn books and English at the same time is a two-fold undertaking, which I greatly fear many fail to appreciate. Such non-appreciation of the situation and difficulties the pupils have had to contend with on the part of parents are particularly injurious to the cause, and could only end in disappointment to both child and parent. Instead of this they should be encouraged in every particular, which, I am happy to say, has been fully given on many occasions with beneficial effect." I have not been enabled to visit the schools as often as I desire, and I cannot speak from personal knowledge and observation of the progress of the children; but all the teachers report favorably, and all seem greatly encouraged in their efforts, and with the generally good conduct of the children, their aptitude and desire to learn, and with the good wishes of the parents. Mr. Lilley says: "The progress and improvement has been good, so far as I can judge, and the capacity of the children I believe to be equal to that of other children in any country. The interest shown in the cause of education has not abated since my last report."

I find from some of the leading men of the nation, whose children have had no educational advantages on account of their remoteness from the schools, that they are exceedingly anxious to be favored with this important means of civilization; and it was with this object in view that the national council last winter asked the Department to aid them in the erection of school-houses at destitute places. If they had the school-houses at convenient points, most of the Seminole children could have the advantages of four or five months' schooling each year, by dividing the time of one teacher between two schools, which would not only be an act of justice, by giving all the benefit of the school-fund, but it would be better for the nation at large to give all an equal opportunity to educate their children, though the time required would be longer, than that part should have the benefit while the other half should be left wholly destitute. Some of the schools are frequently visited by the first and second chiefs, and addressed in words of encouragement. This is especially gratifying to all who are interested in the elevation of the Indian. For further particulars I respectfully refer you to the statistics on education.

FLORIDA INDIANS.

In reference to the Seminoles remaining in Florida, I would say that, at the suggestion of the honorable Commissioner, the general council last winter adopted a resolution expressive of the prevailing opinion that their brethren would be cordially received and welcomed among them, provided the United States Government would bear all the expenses attending their emigration to this country, provide for their subsistence until such time as they will be enabled to provide for themselves, and give to the Seminoles the additional quantity of land which they claim as due them in consequence of the inferiority of the land which they purchased of the United States Government at 20 cents per acre more than was paid for it to the Creeks, which resolution was forwarded to the Department from this office.

It would be very desirable to have all the Seminoles settled upon their own territory and under one government, so that all may have an equal share in their lands and annuities, and in whatever advantages may be derived from the present Indian policy.

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SEMINOLE TERRITORY.

Much excitement and uneasiness have been produced among the Seminoles in the last few days in consequence of the boundary line between the Creek country and the Government lands immediately west, which has just been run, throwing what the Government, as well as the Seminoles, has, since their settlement on it, recognized as their territory, with all the improvements, into the Creek country. But, being advised from this office, they have decided to remain quietly at their homes, gather in their crops, and prepare for winter, as though nothing had occurred to excite their suspicions of future trouble and loss in again having to abandon their homes and seek others in a new country. It is hoped that the Government will make provision for any contingency that may grow out of this unsettled difficulty, so that in any event the Seminoles will be permitted to remain at their peaceful and quiet homes unmolested by any one.

MEDICAL STORES.

Soon after my arrival here it was ascertained that a family could not live comfortably on the salary allowed to agents, and especially without an agency building and reservation improvements, and in order to make up the deficiency, application was made to the Department for medicines and permission to practice. The permission was granted and the medicine forwarded. I believe that much good has already been accomplished by this means, as many cases have been relieved and cured that must have otherwise proved fatal. But it has another beneficial effect, and that is to show to and convince the Indians of the advantages and benefits resulting to many from the arts and sciences of civilization.

Nearly every day application is made for medical assistance, and much labor is bestowed in this way to as poor and thriftless a class of people as I have ever seen. There are some, however, who are not only able but willing to pay for this extra service; but this is nothing like an equivalent to the whole amount of labor performed in attendance upon the sick, yet I am willing to do the extra service so long as good can be accomplished and the Department will furnish the means.

AGENCY BUILDINGS.

In reference to buildings at this agency suitable for the accommodation of the agent and his family, and for the equally important consideration of their comfortable maintenance, I would say that it will become necessary to adopt one of the following propositions: 1st. Funds must be furnished to have buildings erected, and a sufficient amount of the reservation opened up and improved, to insure, so far as may be, comfort, convenience, and health to the agent and his family, and to afford him an opportunity of keeping even with his creditors without doing violence to the interests of others; or, 2d. The agency must be abandoned; or 3d. The administration will be obliged to abandon one important feature in its Indian policy, of appointing as agents men whose aim in life is to "do unto others as they wish others to do unto them," or resort to the former custom of appointing politicians or other men who can manage to live comfortably under any circumstances and position in which they may be placed for the unenviable consideration of the "perquisites" of the office, which conscientious men never find among the emoluments of a salaried office.

THE TERRITORIAL GOVERNMENT.

The Seminoles seem to understand so little of political government that, with respect to the Ocmulgee constitution and the government proposed to be organized under it, they think it best for them to await the action of the more enlightened tribes on the subject. They are afraid that the organization of a government under the Ocmulgee constitution would force them to submit to the sectionization of their country, and they think they are not yet far enough advanced in education and civilization to cope with the consequences that would arise from the adoption of such a policy. They understand that the Government desires them, through a course of education, to prepare themselves to become citizens [illegible] to this end they are making every effort, and they hope that nothing will be done by the United States Government, or by any of the Indian tribes in the Territory, to discourage them in their efforts and disappoint them in their expectations. If a government of the confederated tribes of the Territory would be advantageous in these particulars, and at the same time would be an encouragement to other tribes to join them in good faith, they will most heartily co-operate.

PAYMENT OF ANNUITIES.

In order that the Indians may have the full benefit of the President's policy in appointing as agents persons nominated by the different religious societies, it is important that they should be enabled to carry out treaty stipulations faithfully and punctually; and one of the most important of these is the payment of annuities. A failure to pay when the annuity is due is attended with great disappointment as well as to the employés at the agency, and very often the Indians are obliged to sell their head-rights to clothe their nakedness and to supply them with necessary food; and sometimes, no doubt, they sell at a sacrifice. All this might be obviated by making the payments regularly every six months, while at the same time and by this means the Government and the agent would gain the confidence of the Indian, and by access to them in this way much more good would be accomplished. Many of the Indians make no distinction between the Government and the agent, and when the former fails the latter is held responsible by them. This reacts upon our usefulness; the teachings and precepts in morals are counteracted by the alleged example.

AGRICULTURAL PRODUCTS.

The following is only an approximate estimate of the amount of land under cultivation, the quantity of agricultural products, with the amount and value of personal property pertaining to agriculture belonging to the Seminoles. As there is a strong prejudice existing in the minds of a large majority of the Indians against the Government in requiring the valuation of their property, I was under the necessity of depending upon a few of the most intelligent to assist in making the estimate. If it exhibits an increase over former estimates it is a matter of encouragement. From the most reliable information I can obtain, the Indians have planted a greater area this than last year, but, owing to the severe drought this summer, the quantity raised is less than last year. The corn and potato crops have failed to such an extent that it is thought

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by those most observant that there will be want and suffering before another crop can be raised. The rice crop is an entire failure:

7,500 acres in cultivation.	
150,000 bushels corn raised, at $1 per bushel	$150,000
2,300 head horses and mules, at $30	69,000
9,200 head of cattle, at $10	92,000
23,000 head of hogs, at $1 50	34,500
3,000 bushels potatoes, at $1	3,000
600 tons hay, at $10	6,000
150 wagons with harness, at $100	15,000
900 plows and harness, at $5	4,500
75 bushels wheat, at $2	150
25 head of sheep, at $5	125
3 mowing machines and one rake	360
Hoes, cultivators, scythes, &c	4,500
	379,155

HENRY BREINER,
United States Special Indian Agent.

Hon. E. S. PARKER,
Commissioner.

No. 115.

OFFICE OF UNITED STATES INDIAN AGENT,
Chippewa Agency, Minnesota, November 8, 1871.

SIR: I have the honor to submit herewith my annual report for the year 1871.

The Chippewa agency comprises four distinct bands of Chippewas, who are provided for by three distinct treaties, or series of treaties. They number, according to enrollment first taken, 5,736 Indians, as follows: Mississippi bands, 2,139; Pillager and Winnebagoshish bands, 2,001; Red Lake band, 1,049; Pembina band, 547. The Chippewas of the Mississippi are widely scattered, and include those living at White Earth, Oak Point, Gull Lake, and Mille Lacs. The Pillager and Winnebagoshish bands reside mostly about Leech and Cass Lakes, and the Red Lake and Pembina bands reside respectively at Red Lake and Pembina.

The Chippewas of the Mississippi are possessed by treaty of large tracts of land, aggregating not less than one hundred townships, of which not more than sixteen townships are susceptible of cultivation. The remaining portion of territory consists of marshes and wooded land. On the latter are about 75,000,000 feet of pine timber, standing within reach of such streams and lakes as will make the timber marketable.

Nearly all the agricultural land belonging to the Mississippi Indians is in the White Earth reservation, and is occupied at present by only five hundred Indians. The soil is excellent and the country finely diversified by prairie, timber, and lakes. Here the experiment has been tried for four years of inducing the Indians to cultivate the land, but under many difficulties and with limited success. During the past season a new spirit of thrift and industry has been inspired, and very happy results have been realized. The subdivision of fourteen townships into 40-acre tracts, which, in accordance with the treaty, are to be deeded in fee-simple to each Indian who will put 10 acres under cultivation, has

stimulated the taking of claims and the erection of dwellings. Thirty substantial Indian houses have been erected and completed this season, together with an office building, a physician's house, overseer's house, and miller's house. A large two-story school-house, capable of accommodating 35 boarding pupils and 40 day pupils, with stable and out-buildings, has also been completed.

Four hundred thousand feet of lumber have been cut, driven to the mill, sawed, and transported from six to eight miles for construction of buildings; 150 acres of prairie have been broken, 400 tons of hay cut and stacked, and 500 bushels of wheat, 1,000 bushels oats, 1,000 bushels potatoes, 1,000 bushels turnips, 150 bushels corn, 50 bushels beans, with good supply of squashes, melons, onions, carrots, and other vegetables, harvested. The corn crop was nearly a failure and the wheat and oat-crop largely injured by the grasshoppers.

With the exception of the carpenters engaged upon the school-building, this work has been done by the Indians living upon the reservation, directed and assisted by the Government employés.

The superintendent reports that they are always ready for any work he has to offer, and that, with scarcely any exception, the begging at White Earth during the past summer has been always for work. There are fifteen farmers to whom I have promised to secure a deed of 40 acres, they having each put 10 acres or more under cultivation. This Indian labor, while it has ever been cheerfully wrought, is altogether inexperienced, and therefore more expensive than white labor, but the benefit secured by the Indian, in teaching him how to work for himself, has vastly more than compensated for the additional expenditure.

Educational privileges at White Earth have been very limited hitherto, greatly to the disappointment of the Indians and contrary to the provisions of the treaty. The erection of the commodious school-buildings and the opening of the school have awakened a deep interest in educational matters. The building will accommodate all that the funds of $4,000 per annum will provide for. It is already full, while not one-half of the school-children now at White Earth are accommodated. When the population is increased by the removal of other Indians, the need will be still greater. There should be another building erected and furnished at once at a cost of $8,000 for a boys' school, and a fund of $4,000 per year provided for its support. A school-farm of 50 acres of excellent land affords employment for the boys and a large part of the supply for the table. The girls are taught house-work in the labor of the boarding department.

The Gull Lake bands of Mississippi Chippewas, numbering 259, are living off their reservation, and are becoming hopelessly demoralized by the bad influences around them. They can be removed to White Earth, where they belong, as soon as transportation and subsistence can be furnished and the necessary preparation made in the erection of houses and breaking land at their new homes. Every interest, both of the Indians and the public good, as well as good faith on the part of the Government, seems to require that the necessary appropriation should be made at once.

The Mille Lac bands of Mississippi Chippewas still reside on their original reservation, the title to which they ceded in 1863, reserving the right of occupancy during good conduct toward the whites. There have been, from time to time, individual complaints made against them for trespassing in the adjoining country. For the most part this trespass has been a violation of the game-laws of the State. Unfortunately for these Indians, their reservation is rich in pine lands, which makes them

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the prey of lumber-dealers, and a strong pressure is kept up on all sides to secure their early removal. During the past year, by some misunderstanding, (or possibly with a clear understanding at the local land-office,) this reservation has been open to entry, and large quantities of pine lands were covered with fraudulent pre-emption claims. On the order of the Land Commissioner these claims have been vacated, with the exception of a few held by persons who claim to be actual settlers. From the best information I can get I am convinced that these also are perpetrating a fraud upon the Secretary, as well as upon the Indians, and that there is not, and has not yet been, an honest pre-emption claim made upon the Mille Lac reservation.

There is little doubt that, owing to the presence of this valuable pine, the efforts on the part of the whites to get possession will not be relaxed, and it cannot be long before a sufficient pretext will be found to enforce their removal. I have as little doubt also that the best interest of the Indians will be promoted by their early removal to the White Earth reservation. An appropriation should be secured sufficient to transport and subsist them, and to make suitable provision for their beginning to live at White-Earth, by erecting houses, breaking lands, and furnishing agricultural tools. Not less than $100,000 will be required for this purpose. More than twice that sum can be realized from the pine timber on the Mille Lac reservation, if it is put on sale under sealed bids, and I earnestly recommend, as the easiest way out of the difficulties in which this reservation is involved, that the timber be at once removed from the land, leaving the fee in the Government and the right of occupying in the Indians until their removal to White Earth. The Indians would readily consent to the immediate sale of the pine for the benefit of their Great Father, and when the reservation is once laid bare of its tempting wealth it will be no longer in demand for pretended settlement, there being scarcely any part that can be properly called agricultural lands.

There is one other plan for the Mille Lacs, which is deemed feasible by friends here who have considered their condition longer than I. To give them in severalty so much of the reservation as they can occupy, at 160 acres for each adult male and 80 acres for each unmarried female over 18 years of age, and sell *all* the pine under sealed bids, either for the benefit of the Indians for agricultural and educational purposes, or for the benefit of the Government. In this latter case the Indians should agree to have their annuities hereafter spent for their benefit in schools and agriculture instead of receiving money in hand.

The White Oak Point Mississippi Chippewas, comprising what were formerly known as Rabbit Lake and Sandy Lake Indians, I find in a more deplorable and hopeless state than even the Gull Lakes. They have suffered by a removal which was entirely a fraud upon the Government and the Indians. Under claim of bettering their condition by placing them on agricultural lands, they were brought to one corner of their reservation and subsisted six months, a half dozen houses were erected, and less than 40 acres broken up; all this at a heavy cost to the Government and without the least benefit to the Government or the Indians. The 40 acres include all the land at that point which is susceptible of being plowed. Just upon the border of their reserve they are out of the reach of all civilizing influences, and, under the demoralization of the lumber camps around them, are becoming degraded in all respects. Some of them may be induced to undertake another removal and go to White Earth. The necessary expense of such removal can be

provided for by the sale of the pine on their reservation, of which report will be made further on.

The Pillagers and Winnebagoshish bands of Chippewas live around Leech Lake, with the exception of 358 Pillagers living in Otter Tail County and 139 who are at white Earth. The Otter Tail bands are constantly in trouble with settlers, and should be removed in the spring to White Earth. An appropriation of $15,000 will be required for this purpose. For turbulence and general worthlessness of character these Pillagers have had a growing reputation for many years. They have burned their saw-mill, broken up farming-tools, killed their oxen, robbed the warehouse, and attacked employés with impunity, and some of them, during the last winter, held councils with other Indians for another raid upon the whites. Finding that a large share of this bad conduct was due to the influence of a few ring-leaders I had them arrested. They escaped the guard, but afterward came in and promised good behavior and were released on parol. I am happy to report that this little show of firmness and prompt action with these marauders has resulted most favorably in its effect on all the band, while the turbulent ones have become quiet and seem well disposed. There are many difficulties in the way of the improvement of the Pillagers. Their reservation is a barren country, with only here and there a patch of ground susceptible of tillage. The few gardens which have been cleared are scattered on all the shores and inlets of the lake, and are accessible only by canoe or steamboat. It not unfrequently costs $20 to cross-plow a half-acre garden. There are, however, points on the lake where 100 and 150 acres of hard-wood land can be found in a body and cleared up into good farms if the adequate means can be provided. The funds for this purpose can be raised from the sale of the pine timber standing on the reservation, of which I shall report farther on. The steamboat on Leech Lake, so essential to the Pillager reservation and also for transportation to the Red Lake and Oak Point reservations, is a dangerous and expensive affair. Three miles per hour, with favorable wind, is rapid headway for her. During the summer one hand has been employed almost daily at her pumps to keep her afloat at her dock. I recommend that a small tug be purchased, and that the engine be taken out of the present boat and sold and the hull used for a barge. A tug suitable for this lake will cost, delivered on the lake, $6,750. It is essential to the administration of the agency for the Pillagers that this boat be furnished. At the best, the old boat cannot run longer without extensive repairs; and without the constant use of a boat the Pillager reservation must be abandoned.

There can but little be done toward inducing these Indians to build themselves houses without a saw-mill. All the lumber now used for dwellings and grain-houses must be transported one hundred miles over rough roads. With what material and machinery remains of the former mill, $4,500 will be required for a saw-mill. The expense should be provided for by the sale of pine timber on the reservation. I inclose herewith the report of the teacher of the school at Leech Lake. I am able to confirm Mr. Strong's statements respecting the commendable progress which the pupils are making. I regard this school as the hope of the Pillager bands. If I had the means to increase its capacity fourfold, I could fill it at once with boarding pupils.

A single summer in the school makes a striking change in an Indian boy, and does more to identify him with the customs of civilization than ten years of help from the Government in the ordinary way. I took an orphan boy in July—a most unpromising product of the wig-

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wam—filthy, naked, and in primitive ignorance, to the school. In one hour Mr. Strong brought him to me with hair cut and neatly dressed. I named him Columbus Delano, and put him in the boarding-school. He had been a pupil but five weeks when, before the board of visitors, he put sentences from his reading book, in a neat hand, upon the blackboard, and read them distinctly. Except in name, I do not regard young Delano superior to the average Indian boy. If the means were furnished, I could put two hundred promising children under good influences in this school, and in a process of training that would prevent their relapse into the wigwam. I firmly believe this school can be made to solve the problem as to what is to become of the Pillager Indians; and that by far the most economical expenditure the Government can make for them will be to increase the fund for this school $10,000 per year, and allow me to put two hundred pupils in the way to civilization. This process continued ten years will lift the whole tribe out of its dependency.

The Red Lake and Pembina Bands of Chippewas entered into a joint treaty in 1863, in which they ceded a part of the lands of the Red Lake and all that of the Pembinas; consequently the Pembinas are living in Dakota without any reservation, unless the Department shall recognize the claim of the Turtle Mountain band of Pembinas, who, at the time of the treaty, were living west of the line of the ceded territory, and would seem to retain all the natural rights which Indians ever acquire to territory. They ask that this Turtle Mountain country shall be acknowledged to them as their reservation. The whole number of full-blood Pembina Indians will not exceed three hundred. They are a constant annoyance to the settlers at Pembina; a straggling, wretched, homeless people. Some of them can be induced to settle at White Earth, if provision for their removal can be made. Others will go out into the Turtle Mountains if they can be allowed to call it their reservation. It has been the custom hitherto to enroll all the half-breeds with the Indians, swelling their roll to 1,000. This year I cut off many of these half-breeds, and reduced their roll nearly one-half. Another year the roll should bear only the names of full-blood Indians, and the half-breeds should be advised, and helped if need be, to take claims and live by farming.

This country has afforded a wide field for operating in Lake Superior half-breed scrip. Speculators from St. Paul have been through the whole country, inducing the half-breeds to apply for this scrip as Lake Superior mixed-bloods. Without understanding the papers they were signing, they have made such application and given power of attorney to locate the scrip, receiving therefor the nominal sum of from $10 to $25, and sometimes, though rarely, as high as $40, and more frequently only a promise of pay. According to the ruling of the Department, by this act of ignorance on their part and fraud on the part of the scrip-dealer, they are cut off from further receipt of scrip, and are not allowed to participate in the benefits of the treaty made expressly for them in 1863, by which the mixed-bloods of the Red Lakes and Pembinas were to receive 160 acres each. It seems a hardship that they should thus be made to suffer through the crime of others. I earnestly hope that, so far as possible, these mixed-bloods of the Pembina bands, who are entitled by the treaty to this scrip, may be allowed to receive it. Very many of them would use it to acquire homesteads in that country, which is now opening to settlers.

The Red Lake bands of Chippewas have raised good crops of corn and potatoes the past year. The narrow belt of arable country about the

lake is too limited to allow of more than five acres to the family, and affords no grass lands for stock. At the present time the clearings in this belt of fertile soil are sufficient for only two acres to a family, and the work of clearing the hard timber is very heavy. Some of these Indians are anxious to get out upon the prairie, where they can find more land to cultivate; others are anxious to have their present hard wood cleared off. Under the superintendence of Mr. Wright, the former teacher at Leech Lake, a good summer's work has been done. Twenty-five log-houses have been put up by the Indians themselves. They are rude structures, indeed, but, considering the want of tools and inexperience of the workmen, they are creditable specimens of architecture. These Indians are eager for three things: tools of all kinds, more land to cultivate, and a school.

There is no provision in their treaty for education. A full school can be easily gathered. All the reasons urged and the opportunity for a work of education presented for Leech Lake are applicable here. More can be done to lift these Indians out of barbarism by the boarding-school than by ten times the expenditure in any other way. The pine timber on this reservation, if rightly disposed of, can be made to meet these wants.

The boundary line of the reservation has never been run, and a question of jurisdiction is already raised by the parties who are cutting timber on what is thought to be a portion of the reserve. I deem it quite important, in order to protect the rights of this band, that the southern and southwestern boundary lines of their reservation should be established in early spring.

The present communication with Red Lake is by way of Leech Lake. During four or five months of the year this way is impassable, except by canoe or the foot-trail. The transportation of supplies by wagon two hundred miles is necessarily expensive. With the headquarters of the agency at White Earth, it will require a distance of two hundred miles to accomplish seventy-five. The country in direct line between White Earth and Red Lake offers a good road at comparatively small cost. An estimate, which I regard as reliable, places it $3,500 for the seventy-five miles. Supplies brought through by rail to Oak Lake can then be taken to Red Lake at one-third the cost of the present transportation. I hope the appropriation required for this road may be secured.

The pine lumber which abounds on some portions of the different reservations will be a source of great annoyance while it stands. It is a perpetual object of greed to lumber-dealers, who intrigue to get it, either by the removal of the Indians or by bargaining with the bands or individual Indians. The pine itself is rapidly wasting under the fires which run over the country every year. In the settlement of the Red River country and the growing demand for lumber in the State, all this pine can now be cut at remunerative prices, and made to furnish no small income for the benefit of the tribes. I recommend that the Department assume discretionary control of all the pine timber on the reservations and take measures to bring it into market, stating definitely to the Indians for what purpose it is cut and what use will be made of the proceeds. In this way the greatest benefit for the Indians will be gained, and I am confident they will readily acquiesce when they are made to understand their Great Father is exercising his right of guardianship for their good. The pine in the Pillager and Mississippi reservation, accessible to driving streams, is not far from 150,000,000 feet. The Red Lake pine will amount to from 50,000,000 to 75,000,000 feet. The proceeds from this timber, applied mainly to agricultural and educational

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purposes, will go far toward helping the Indians to civilization. The course here recommended is based upon what I deem to be the true policy to be pursued with the Indians. They are no longer a hostile race to be conciliated, nor an independent and sovereign people. They are a part of our own nation—the wards of the nation—depending on the Federal Government not only for means of living, but also for protection and government. They have no laws or government among themselves. Personal retaliation is their only restraint. If they commit depredations on one another, or on the whites, there is no redress except that found through this agency. Practically, then, they are not a separate people, but the dependents of our nation, and it would seem the the part of wisdom and humanity to assume the right to put their disbursements in the best form for them. The sight of a camp of Indians with annuity money in hand in haste to be rid of it, and often intoxicated, is most humiliating and discouraging. It will surely be the part of wisdom in all future arrangements with Indians to have money in hand no part of the consideration.

I have found it impossible to adopt adequate means for the punishment of crimes against the Indians, and crimes committed by the Indians, for want of funds applicable to such use. Three Indians have been killed by other Indians off the reservation, and two have been murdered by white men, and two white men have been shot and severely wounded by Indians during the past season, and none of the perpetrators of wrong have been arrested. Whisky is sold freely on all sides to the Indians, endangering the safety of employers on the reservation, and hindering, and often thwarting, all efforts for good. I have secured the arrest of a few of the whisky traders. Their trial will occur in January next. But the business in intoxicating liquors is carried on under such cover that it cannot be detected and sufficient evidence for conviction procured without the services of special detectives. I would respectfully call the attention of the Commissioner both to the need of a larger appropriation for the punishment of crimes against Indians, and for an amendment of the law against selling intoxicating liquors to Indians, such as shall declare the keeper of a drinking-house responsible for the sales made on his premises by his clerks and employés, and which shall increase the fine to $500, and provide that one-half thereof shall be paid to the informer. With the law thus amended, I am confident I can render sales of whisky to Indians far less frequent in this agency.

If legislation is required for that purpose, I would also recommend that an act of Congress be secured, authorizing the issue of patents of lands in the different reservations, the fee being inalienable for twenty years, to such Indians as are ready to live by farming.

Owning land in severalty proves a strong incentive to industry and thrift.

All of which is respectfully submitted by your obedient servant,

EDW'D P. SMITH,
United States Indian Agent.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs, Washington, D. C.

No. 116.

LEECH LAKE, CASS COUNTY, MINNESOTA,
August 10, 1871.

SIR: I have the honor to submit, agreeably to your request, the following, as my report of the boarding-school for the quarter ending June 30.

My school is an Indian boarding-school, sustained by the United States Government. By treaty with the Pillager bands of Chippewas, the Government appropriated $3,000 annually for educating Indian youth in letters and arts of civilization. My pupils are taken mostly from the wigwams of their parents into the boarding-school. They are boarded and clothed at a cost of $3 25 per week each. During the quarter 24 names were registered as pupils; of this number three were boarded at the home of their parents, and 21 have been boarded and clothed at the school; in the aggregate, 273 weeks.

My predecessor taught in both the English and Chippewa languages. At the commencement of the quarter the pupils had not made much progress in using the English language. They could, however, read, but quite indistinctly, and with a voice at times hardly audible.

My teaching has been wholly in the English language. I have drilled the pupils with diligence and care on the elementary sounds of our language, and have aimed to cultivate the organs of speech that are used in the vocalization of English words, as of the first importance. In this respect I have not been disappointed in the result, for they have made, in a short time, very perceptible progress in a clear articulation and correct enunciation of English words. This quality of teaching has also served to inspire confidence in the pupils themselves, so that now they talk and read with a voice sufficiently loud. The more advanced scholars use the Lincoln Reader, which corresponds with the Second Reader of Sanders's series. Sanders's Speller is the text-book for spelling twice a day. The pupils also spell, in connection with the reading exercises, by writing words on their slates as they are pronounced to them. The spelling is usually correct, and some rarely ever misspell. Their writing is in a fair, plain hand. This class has taken lessons in arithmetic as far as multiplication. They can all repeat the multiplication table. The younger boys have learned the letters of the alphabet, and can read in words of one syllable. In a short time the members of this class learned to print their lessons upon the blackboard as neatly as pupils of the same age can do in schools in the States. The pupils spend five hours a day in the school-room in study and recitations—three hours in the forenoon and two in the afternoon. About two hours in a day are usually spent in manual labor, cultivating the garden, sawing wood, &c. The pupils are cheerful and pleasant, and more easily managed than pupils in village schools in the States. They very seldom quarrel or disagree among themselves. When we consider the wigwam influences with which they have been surrounded, and are still, to a considerable extent, their behavior, both in and out of the school-room, is all and even better than we might expect. In some respects the future of my school-boys looks bright, and then, in other respects, I tremble for them, and fear the expectations of the Government in their education will not be realized. In this school the pupils adopt the modes and habits of civilized life. To live in this way involves greater expense than the mode of life that the savage is accustomed to. The blanket wigwam Indian can subsist at a very much less cost than the civilized Indian. The former can live in idleness and

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brave hunger almost to starvation with a fortitude hard to be overcome by labor; but the latter can no more subsist on the fruit of idleness and not suffer than the white man can. His necessities in his new mode of life must be met at the expense of industry. You are aware that the lack of encouragement to develop industry in the pursuit of agriculture is very unpropitious in this reservation, on account of sterility of soil. The land is worthless for agricultural purposes. This reservation is wholly unfit either for the white man or the Indian to live on, if a subsistence is to be derived from the pursuit of agriculture. The scope of country is good for nothing, save for the pine forest and fish with which it abounds. So long as the Indians occupy this land they will continue to be a low class of thievish, begging Indians, dependent upon Government supplies and fish for a precarious subsistence. Government will succeed, no doubt, in giving my pupils a fair and even good English education. They may become as well educated and civilized as the children of the frontier white man. These children cannot always be sustained in the school. The time will come when they must leave the school to battle with the stern realities of life. The question arises, How are these boys to get a living in the future? Government cannot continue to support them in the new and higher modes of life which they have already gained at the expense of Government. I can see but very little that they can do on this reservation to get a comfortable living according to the mode of civilized life. These boys, when they leave the school, can do nothing of consequence to secure a comfortable living here more than to lounge around these lakes to catch fish and make this their daily food. In a short time they would doubtless drop back into their wigwam life, and become the more dissolute and worthless, just in proportion to the amount of the educational advantages that have been bestowed upon them by Government. If my school were situated in a good agricultural region, and on a farm of 160 acres, I should cherish high expectations that the most of the pupils would make a practical good use of their education, in living upon the fruit of their labor in the cultivation of the soil in their after-life. Then they could easily be transferred from the school-room to a farm of their own, and, by a little assistance from the Government, make themselves permanent homes, and become citizens who would be an honor to our nation.

If it became me to impart advice unto your honor, I should advise you to importune Government to remove this school without delay to the White Earth region, and place it upon a farm. Then, instead of supporting from sixteen to twenty pupils on the $3,000 appropriation, twice or more than twice that number might be supported with no greater expense, as the boys could work that rich soil, raise grain, vegetables, and nearly all the supplies necessary to carry on the school, except groceries and clothing, which, for this school, are now mostly brought from a long distance, involving a heavy expense. Then the moment the boy became a man and left the school, he could place himself right upon a farm, and, with a little help and encouragement from Government, he would be likely to make himself one of the independent farmers of the West, near the Northern Pacific Railroad, soon to be one of the great thoroughfares of our nation.

I am, with much consideration, your obedient servant,

J. O. STRONG,
Teacher United States Indian Boarding-School.

Major E. P. SMITH,
United States Indian Agent.

No. 117.

OFFICE LAKE SUPERIOR INDIAN AGENCY,
Bayfield, Wisconsin, November 1, 1871.

SIR: I have the honor to submit the following general report of affairs in this agency, which includes the Chippewas of Lake Superior, numbering, according to statements of the chiefs of the different bands, 4,134, and the Boise Forte bands, which numbered in January last 991, making a total of 5,125.

November 17, 1870, Brevet Lieutenant Colonel J. H. Knight, my predecessor in office, completed the transfer of records and property pertaining to the agency, and I entered on the full discharge of my duties as agent.

FOND DU LAC BANDS.

Before the above date I accompanied Colonel Knight to Fond du Lac, Minnesota, and witnessed the payment of annuities to the Fond du Lac bands. In the council the Indians presented several matters for consideration, chief of which was the alleged trespass and damages inflicted on their reservation by the Northern Pacific Railroad Company.

The instructions of the Department to my predecessor, dated June, 1870, required that this company, before commencing the construction of their road across the reservation, should give satisfactory bond to pay for the right of way. These instructions I found had not been complied with, and when I assumed charge of the agency the road was finished across the reservation. It was therefore impossible for me to enforce compliance with the instructions, and I so reported to the Department. Though I have diligently labored to effect it, no adjustment of this claim has yet been made, the representatives of the company refusing to pay until after a new survey of the reservation has been made. The grounds of their refusal seem to me insufficient, and I shall at an early day submit a special report setting forth the facts.

The Indians are restive and dissatisfied, and, in my opinion, unless some settlement is made protecting their interests, there is danger that they will commit depredations on the property of the company. My influence has hitherto kept them quiet, although I have been unable to give them any definite assurance when their rights will be recognized and their claims paid.

The proximity of the railroad has been a fruitful source of demoralization to the Indians. Many of the laborers seemed to practice every vice of civilization, without possessing a single virtue, and to consider the Indians their legitimate prey. Long and patient effort under the best influences will be needed to raise these people from their present degradation. I am glad to say that the past year shows a perceptible improvement, in some respects, relating particularly to their material condition. They have raised a fair crop this year, about 60 acres having been under cultivation. Most of them have enough subsistence for the winter, and some will have plenty of corn and potatoes for seed. During the year they have built a road seven miles in length. Three new houses have also been finished, with some assistance from me. The lumber for floors, &c., was sawed by hand by the Indians themselves.

The use of intoxicating liquors has decreased, the head chief and many of the best men having used their influence uniformly against it. Last December I found two men on the reservation in the guise of homestead settlers, they having been enabled to secure certificates as

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such by an imperfection in the records at the local land office. I lost no time in effecting their removal. They were very bad men.

BOIS FORTE BANDS.

The reservation belonging to the Bois Forte Indians is located about one hundred and twenty-five miles from the nearest settlement, and is difficult of access. It had never been visited by an agent, but in November I was enabled, by the prompt action of the Department, to send the Indians intelligence that I would deliver their annuity goods to them at Vermillion Lake, in January. In view of their reported starving condition, $1,500 worth of provisions was also purchased for them, to be paid for out of their annuities for the current year. This was at their urgent request, and by the approval of the Department. The goods and provisions were delivered to them according to promise, and their satisfaction and gratitude were to me sufficient recompense for the difficulties of making the journey to their country in the winter. After delivering the goods and provisions at Vermillion Lake, beyond which there is no road whatever, I proceeded, with an Indian guide, to their reservation at Net Lake. The second day of our journey I arrived at the west shore of Pelican Lake. Here I found the blacksmith-shop, school-house, and eight houses erected for chiefs, agreeably to the provisions of the second clause, third article, treaty of May 5, 1866. All these buildings I found deserted; the first because the teacher had never been there, and was then engaged in keeping a trading-post many miles distant, where the only educational aid he gave the Indians was the art of calculating how many pounds of flour, at 20 cents per pound, they could buy for $1. The blacksmith-shop at Pelican Lake had never been used. The houses were unoccupied because surrounded by heavy forests. The Indians, having no land cleared there to cultivate, and having been always accustomed to a roving life, and obliged to depend on fishing and the chase for subsistence, could not live here.

The $800 per annum promised by treaty to these people, to aid and instruct them in agriculture, appears to have been regularly appropriated, and I have been informed that a person was supposed to be employed in the capacity of farmer for them for several years, who never went within a hundred miles of their reservation. The Indians themselves have a tradition that a person once visited them, claiming to have been sent as their farmer, but that he staid only one night at the reservation. Certain it is that I found neither team, plow, hoe, nor other means to cultivate the soil. On exploring the reservation, I found that perhaps 1,000 acres of the 100,000 were adapted in some degree to agriculture; that the remainder consisted of water and swamps, with some meadows producing wild grass, and some rice-fields. The prospect seemed altogether discouraging when I reflected on the fact that there was not a rod of arable land cleared, no tools to work with, no team belonging to the Indians, not an experienced workman within a hundred miles, and about a thousand Indians roaming through the country, to provide for. On the other hand, these people seemed to realize their present condition and future prospects, and were disposed to settle on their reservation. By my advice, they set apart a portion of the provisions I delivered to them, and placed it in charge of one of their chiefs, to be issued only to those who should go to the reservation, and engage in claiming land. I could get no white man to assist and direct them, but a delegation of them set out in the dead of winter, to attempt work entirely new, in the hope that they could raise a crop this year. Contrary to my hopes, I have not been able to revisit them the past summer, but I have reports showing that they cleared about eight acres of timber-land, and, notwithstanding a very unfavorable season, have raised a considerable quantity of potatoes and other vegetables, and are in an altogether improved condition. Early in the season I sent a farmer and teacher to their reservation. Their experience has been necessarily trying, but not altogether discouraging, and there is every reason to expect more favorable results in the future. Both farmer and teacher are Christian men, who engage in the work from the highest motives of duty.

I have succeeded, after much difficulty, in finding a competent blacksmith, who has taken the place of the inefficient one I discharged last spring.

I have said that about 1,000 acres of the Bois Forte reservation are in some degree capable of cultivation. But, in my opinion, if all this land were cleared and subjected to the best processes of agriculture, it would hardly support comfortably the bands to which it belongs. Their past means of subsistence have been game, furs, fish, and wild rice. Game and fur-bearing animals are rapidly diminishing, the former having almost disappeared. Neither fish nor rice offer a reliable source of support. Existence itself is at stake with these people. They invite civilization, but they are too poor to do much for themselves. If they are ably simply to overcome the habits and customs sacred to them from inheritance through a long line of ancestors, they will do nobly. They cannot succeed without encouragement and material aid. Their needs and disposition alike supplicate the generous attention of the Government. They need help to clear their lands, teams and tools to work it, and seed to plant. They perfectly recognize that their only future hope lies in their cultivation of the soil and general adoption of the habits of civilization. They are like obedient children, and their appeal should be favorably received. Their improvements already made are not on the reservation, though on lands which they intended it should embrace. They desire that the western boundary of the reservation should run along the western shore of Net Lake; that the eastern boundary should be removed a corresponding distance eastward; and the northern and southern boundaries extended to meet the same. By this change their original intention would be fulfilled, a somewhat greater area of agricultural land given them, and the conditions of the treaty complied with. These provided that their reservation should comprise not less than 100,000 acres, and should inclose Net Lake.

I earnestly recommend that the above changes be made as they request. No additional expense will be entailed by this change.

The transportation of goods and provisions to Vermillion Lake last year cost 4 cents per pound. I was enabled to get it so cheap, because the conductor had machinery to haul back. Probably I shall not be able to make a contract at less than 7 or 8 cents per pound the coming winter. I cannot get even these terms, unless I promise to clear out the road, which during the summer has become obstructed by fallen trees, in some places causing its entire obliteration. This will cause an expense of from $500 to $700. I propose, with the approval of the Department, to transport the goods by purchasing oxen from the transportation fund, and building sleds for the conveyance of the goods and provisions. This plan will cost about the same as a contract at 8 cents per pound, and the Indians will have the oxen left to use next year.

The condition of the road between Lake Superior and Vermillion Lake should be improved. It is now a mere path, wide enough for

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the passage of a single team. Every tree that falls near is liable to obstruct it.

The cutting out of the road 60 feet wider and the grading of a few of the steeper places would effect a vast improvement, and the cost would bear but a small proportion to the greater ultimate expense of transportation if the road is left in its present condition. The public lands in that section will not soon be settled or sold, unless a road is opened, though the country is of a character highly appreciated by an excellent class of our foreign immigrants, and capable of supporting a large population.

I have heretofore called the attention of the Department to the fact that the warehouse and agency building provided for by the treaty have never been erected. The Indians are anxious that this should be done, and the interests of the Government seem to demand it, there being no place to store supplies securely nor to make annuity payments, and transact other necessary business. I respectfully renew the application for the appropriation of the sums promised in the treaty to erect these necessary buildings.

I shall not make the annuity payments to the Bois Forte bands until winter, and consequently shall be obliged to present the enumeration as it stood in January last. If there is an apparent decrease from the enumeration of 1870, it should be accounted for by the fact that the names of about eighty persons, hitherto enrolled, and paid as belonging to these bands, were discovered by me to belong to the British possessions, and their names were consequently stricken from the roll. The increase by births last year, according to the statement of the chiefs, was eight, and the decrease by deaths three, leaving a net increase of five. From all I can learn, these bands are slowly but steadily increasing in number, and so I may remark here are all the bands belonging to this agency.

GRAND PORTAGE BANDS.

The material condition of these Indians, compared with that indicated in the last report, shows improvement. A much larger area of land has been under cultivation, the fishery has been productive, and the harvest of wild rice abundant.

Owing to the remote location of these people, I have been able to aid them to a limited extent only. They evince an earnest desire to become civilized, and have proved themselves worthy of more aid than I could bestow. Their reservation is not adapted to the purposes of agriculture, and their fisheries cannot be made sufficiently productive to justify the permanent settlement of these bands there. In time they will appreciate this, and they should then be moved to a more favorable location. This contingency ought not, however, to prevent the use of means for their civilization. Much can be done toward elevating them, even in their present location. I hope, through the co-operation and aid of the American Missionary Association, to secure a missionary teacher for these people. The officers of the association are endeavoring to find a suitable person for the place, and have promised to bear a share of the expense.

RED CLIFF BANDS.

All the Indians of these bands on the reservation live in houses. A large number connected with them live in the vicinity, but not on the reservation. One entire band has been for some years in the interior, living a roaming life, and only coming to the reservation at the time of the annuity payment. The majority of this band will come into the reservation next spring to open farms. They are very much encouraged since seeing the prosperity of those already there.

When I assumed charge, I found this reservation in a discouraging condition. Most of the land cleared ten or fifteen years ago had been so neglected for years as to present the appearance of a young forest. No land was plowed last year except a few "patches," by the Indians themselves. There were no fences, no agricultural implements, and, worse than all, the Indians seemed to have utterly lost hope and self-respect. Beggars flocked to me in scores. I was empty-handed. Some professed a willingness to work. By authority of the Government, I gave them permission to cut and sell wood from the reservation, a privilege which had heretofore been denied them. During the winter they chopped and hauled nearly a thousand cords of wood, about 10,000 rails and fence-posts, and nearly 300,000 feet of logs for the Government sawmills. All this work they did themselves without oversight or supervision of any kind, and it was all well done. Their courage returned, and during the past season they have toiled manfully to improve their condition. Their habits of life have improved; they have gained in self-respect; beggars are rare; the relations of the sexes are assuming a higher position; education is better appreciated, and there is more thoughtfulness. Owing to protracted drought the crops on this reservation, except potatoes, have nearly failed the present season, but the people are not discouraged, and will have double the area under cultivation next year.

About 20 acres of new land have been cleared, some 3,000 stumps pulled in an old clearing, several miles of fence built, the agency buildings repaired, three miles of wretched road put in good repair, 300,000 feet of lumber sawed, and much other work done which cannot be classified. About 20 acres of winter wheat have been sown. During the summer one of the Indians took a contract to furnish 100 cords of tan-bark, which he completed to the satisfaction of all concerned. This furnished employment to a number of Indians for several weeks; and as all the business was transacted by them, they were deservedly proud of their success. Most of these people are members of the Roman Catholic Church. Their pastor has been a missionary among them for many years, and has labored with the zeal for which his Church is proverbial to secure converts. He has accomplished much good.

RED RIVER BANDS.

A year ago these Indians were quite as discouraged and demoralized as their brothers at Red Cliff, and their reservation presented about the same appearance of neglect and decay. Much of the soil is exceedingly fertile, but most of the land once cleared had been allowed to return to its wild state, and the Indians, who had become in some degree civilized under the faithful efforts of the missionaries of the American Board, were falling back to their savage condition. The board had been obliged, by the unfriendly attitude of a Government agent, to withdraw from the field some years before, and, notwithstanding the faithful, energetic, and prayerful labors of Henry Blatchford, who still represented the board, and was also employed as teacher of the Government school, most of the little band of Christian Indians had become scattered, and the pupils of the boarding-school had returned to the wigwams. A few still held fast to their profession, however, and it is to-day the testimony of all well acquainted with these people that the best and most power-

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ful influence among them is wielded by those once pupils of the missionaries and who have treasured up the lessons there learned. This influence is so generally felt and appreciated, that the proposition to re-establish the mission and boarding-school was greeted by none more heartily than by some of the old "medicine men," who had been used as instruments to destroy the first one.

The transfer of the mission property to the Presbyterian Board took place last winter, and a contract was soon afterward made by the Department, under which the board is to re-establish the school on its former basis. Much preparatory work, in the way of repairs, raising a crop, &c., has been done the past summer. A superintendent and teachers are now on the ground, and it is hoped that the institution will be successfully inaugurated at an early day. There is no part of the work in the agency more important than this, and it deserves not only the warm sympathy and support of Christian benevolence but the hearty co-operation of generous aid from the Government.

During the year several miles of fence have been built and repaired; a new barn, 30 by 40 feet, and a large root-cellar, built; a number of houses for Indians repaired, and five new ones are being constructed.

Attention is respectfully invited to the accompanying statistics, which are more eloquent than words to show what the people have accomplished since last February. All have not done equally well. Many were incredulous, not believing that aid would be afforded to fit their ground or provide seed. Some did not get their eyes open until it was too late to plant a crop. Some are becoming convinced; others will wait till another season. There was reason for this incredulity. One man with his son had cleared forty acres of heavily timbered land, ready for the plow, but had never been able to get a team to plow it. There were many similar cases.

Many of the Indians became discouraged and abandoned the reservation, some seeking employment among the whites, and others becoming vagrants. Most of these people desire to return and make permanent homes on the reservation. This disposition should by all means be encouraged. The ideas of civilization they get in border white communities, where it is a common occurrence for unscrupulous white men who need their labor to offer a premium in whisky, are rather worse for them than none at all. There will probably be an accession of eighty to one hundred families at this reservation in the spring. They must be received and provided for. They are not only peaceful and loyal, but they beg for aid to put them on the road to civilization and Christianity. These Indians claim that there are some thousands of dollars due them under former treaties. Six years since their claim was investigated, and a report made showing that it had a just foundation. In reply to my statement of the case, I was informed by the Department that nothing remained to the credit of the Indians, the amounts having been expended for their benefit. This I cannot make the Indians understand without a statement showing in detail for what purposes the money was expended.

In July last I received information that two persons had filed preemption claims on certain lands included within the limits of this reservation. Further investigation showed that these lands, together with others belonging to the reservation, and amounting altogether to upward of 9,000 acres, had been certified to the State of Wisconsin as swamp-lands, and that the pre-emptions were made in accordance with the State laws. On my making a statement of the case to the Commissioner of the General Land Office, he ordered an investigation, and promptly revoked so much of the certificate as applied to these lands, which form the most valuable portion of the reservation, producing large quantities of hay, cranberries, and wild rice.

LAC DE FLAMBEAU BANDS.

A portion of these bands came to receive their annuities this year. None came last year. They report a good crop of rice and fair fishing. The limited means at my disposal did not allow me to clear any land for them this year. Their reservation is remote and difficult of access, and is reported to possess little agricultural value. I sent them some agricultural implements and a quantity of field and garden seeds last spring, all of which were used to the best advantage.

LAC COURT D'OREILLES BANDS.

These bands are, like the last named, so remote from the agency and from any cheap means of communication, that I have been unable to do much to aid them. They are very energetic, and have done nobly for themselves, however, having raised about 2,000 bushels of potatoes this season, and built three new houses without assistance.

They are exceedingly anxious to have a school established and a missionary sent among them. They are ready and willing to adopt the habits and customs of civilization, but need help to do so. Their reservation is reported to possess little agricultural value. Two Indians of full blood, formerly connected with these bands, have purchased land, and a few days since formally withdrew from their tribal relations, and took preliminary steps toward becoming citizens of the United States.

So much of my time was occupied by the performance of my duties as a member of the special commission to investigate matters relating to issues of Chippewa scrip, that I have been unable to visit either of the reservations last named as I had intended; I shall do so at the earliest possible day.

SALE OF LIQUOR TO THE INDIANS.

To all appearance, the amount of liquor sold to Indians in this agency has decreased somewhat during the past year; but there is still room for vast improvement in this respect. I am sorry to say that I find in every community a strong sentiment of hostility to the Indian, because he is an Indian—as strong a caste prejudice as exists in some sections against the negro. Many people sincerely believe in the "extermination policy," and, rightly enough, believing that alcohol is the surest exterminator, wink at the traffic. Local sentiment does not demand, hardly approves, the enforcement of the law. It is therefore exceedingly difficult and quite expensive to obtain testimony to convict offenders. After close observation, and after conference with many friends of the Indian, who, being on the ground, know and appreciate the difficulties that hinder the enforcement of the law, I venture to recommend that it be amended in two particulars. First, by giving such a construction to the law that its provisions will include all Indians and mixed-bloods who receive annuities or other benefits from the the United States, whether they reside on a reservation or not. This construction has already been given by one United States district court, but would be better if embraced in the act itself. Second, providing that whenever an offender is convicted, one-half of the fine assessed shall be given to the party

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making the complaint. With such a provision, I will engage to break up the whisky traffic with Indians in this agency in six months. I should also suggest that the other half of the fine be paid into the Treasury of the United States, to be expended, under the direction of the President, for needy Indian orphans, the sums accruing from each tribe to be kept separate and expended for the benefit of the orphans of that tribe. The Indian, the Chippewa Indian, at least, has been greatly slandered by many in regard to his natural appetite for alcoholic stimulants, and by none more loudly than by the wretches who tempt him to destruction by their use. He had no natural appetite for it. Before the whites came, these northern Indians did not possess alcohol in any form, their only stimulant being tobacco. One of the first contributions made by "civilization" to the Chippewas of Lake Superior, at La Pointe, was about five generations ago, and consisted of rum. Even now, notwithstanding the hardships and exposures of an irregular, roaming life, in the midst of the strongest temptations, many of these Indians cannot be induced to drink intoxicating liquors; and I know several instances where the habit has been voluntarily abandoned by them after years of indulgence.

PAY OF EMPLOYÉS.

It is exceedingly difficult, at present prices of labor, to secure competent and trustworthy employés, farmers, blacksmiths, and teachers at the salaries paid. I have, indeed, found it impossible to find fit men for all the positions I desire to fill, and have, therefore, been obliged to labor at a disadvantage. If the compensation of the classes named were increased one-third, it would be possible to get employés of character, who would do something toward carrying out the wise and just policy of the Government.

EDUCATION.

A majority of the parents earnestly desire the education of their children in letters. At the outset the teachers find their pupils totally destitute of home education, and meet the great difficulty of enforcing discipline where it has never been exacted. Parents as well as children often rebel at this. This difficulty once surmounted, the pupil is eager and learns readily. Then follows the discouraging sequel, irregularity of attendance. Two months at school, perhaps, and then parents and children emigrate to the sugar-camp or rice-field, or to a distant fishing-ground, where as much more time is spent, the child, in the meanwhile, forgetting amid his savage surroundings as readily as he acquired. This difficulty is perhaps the greatest, because for some years to come the families will continue to make these periodical journeys. In sugar-making and rice-gathering, a large share of the work is done by women and children. It is only in exceptional instances that parents can be induced to separate from their children, or children to leave their parents for even a short distance and limited time. The boarding-school will provide for these exceptions, and should be of high enough grade to train pupils for teachers.

If the above difficulties, which are not imaginary but thoroughly practical, can be overcome, the problem of the civilization and christianization of these people is virtually solved.

If the children leave the teacher, he should follow. It may be that he will reap an even richer harvest in the camp than in the school-room, for he will certainly, if he bear himself aright, gain the perfect confidence of both parents and children. To do this he must be devoted to

his work and well qualified. He must be a missionary as well as a teacher. This is not a visionary plan; it is practical. If such teachers can be found—and I believe they can—they should be engaged for this work. The present system (or want of system) of Indian education, so far as my observation extends, is generally exceedingly wasteful and inefficient. Fixed schools for a roaming people will not do. The ark must accompany the wanderers. All these Indians are children, and their education must be very primary and eclectic. The simplest lessons in physical and domestic economy are quite as important to them now as those in the spelling-book; the plainest principles of morality and Christianity as easily taught and as readily accepted as the rudiments of the English language. They want all these lessons together. Then we may feel sure of a hopeful result. Their industry and their desire to become civilized they have already demonstrated. No people ever responded more readily to efforts in their behalf than the Chippewas of Lake Superior to the wise Christian policy of the Government.

Very respectfully, your obedient servant,

S. N. CLARK,
United States Indian Agent.

Colonel H. R. CLUM,
Acting Commissioner of Indian Affairs.

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No. 118.—*Statistics of education, &c.*, 1871.

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		No.	Location and denomination.	Male.	Female.	Male.	Female.				
WASHINGTON SUPERINTENDENCY.														
Neah Bay agency.														
Makahs	271	279	550	$30,000	1	Neah Bay	11	5	1	1	Christian			
Yakama agency.														
Yakama Nation			a2,700											
S'Kokomish agency.														
Indians under the treaty of Point-no-Point			b925		1	Reservation	5		1					
Colville district.														
Colvilles, Spokanes, and Pend d'Oreilles	1,117	1,632	2,749	90,400		No schools					Catholic			Three Catholic missionaries.
Quinaielt sub-agency.														
Indians under treaty of Olympia	242	297	539	2,000	1	Reservation	5	7	1	1				
Puyallup agency.														
Indians under treaty of Medicine Creek, and Chehalis Indians			a1,650		1	do	10	1	1					
Tulalip sub-agency.														
Indians under the treaty of Point Elliott			a3,393		1	do	30	27	3	4	Catholic			Two Catholic missionaries.
Total	1,630	2,208	12,996	182,400	5		61	40	7	6				

OREGON SUPERINTENDENCY.														
Warm Springs agency.														
Wascos	154	134	288	26,250	1	Agency	17		1		Presbyterian			
Deschutes	131	158	289	31,080		do								
Tenimos	16	23	39	4,347		do	6	1						
Grande Ronde agency.														
Molels and others			c1,100			No schools reported								
Siletz agency.														
Shastas, Scotons, and others			c2,300			do								
Umatilla agency.														
Umatillas, Walla-Wallas, and Cayuses			c850			do								
Klamath agency.														
Klamaths, Modocs, and Wal-pah-pee Snakes			c4,000			do								
Alsea sub-agency.														
Alseas and others			c500			do								
On the Columbia River, &c.														
Scattered Indians			c1,200			do								
Total			10,566				23	1	1					
CALIFORNIA SUPERINTENDENCY.														
Tule River agency.														
Tules			176			No school reported								
Tejons			198											
Hoopa Valley agency. (d)														
Hoopas and Siahs	371	429	800	5,000	1	Hoopa Valley	20	5		1	Methodist			
Round Valley agency.														
Ukies, Pitt Rivers, Wylackies, Concows, and Red Woods	373	423	796		1	Round Valley reserve	42	60	1					

a Report of 1870.
b Estimated population.
c No returns for 1871. Returns of 1870.
d No regular missions at this agency; employés act under instructions of the Methodist Conference of California.
e Report of 1869.

No. 113.—*Statistics of education, &c.*, 1871—Continued.

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		No.	Location and denomination.	Female.	Male.	Male.	Female.				
California.														
Mission agency and other Indians of California.	.....	.....	a19,000	.....	.....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Total.....	744	852	20,967	$5,000	2	.....	62	65	1	1	.....	.....	.....	
ARIZONA SUPERINTENDENCY.														
b Colorado River agency, (spec'l.)														
Mojaves.....	395	330	725	2,000	.....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Pima and Maricopa agency.														
Pimas and Maricopas.....	2,036	1,995	4,031	.....	1	At the agency	30	26	1	1	One teacher paid by Governm't and the other by the Reform Church.	$600 by Reform Ch'r'h.	.....	
Papago agency.														
Papagos	.....	.....	c5,000	.....	.....	No schools reported	.....	.....	.....	.....	.....	.....	.....	
Moquis Pueblo agency.														
Moquis Pueblos in Arizona	.....	.....	d3,000	.....	.....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Total.....	2,431	2,325	12,756	2,000	1	.....	30	26	1	1	.....	.....	.....	
NEW MEXICO SUPERINTENDENCY.														
Navajo agency.														
Navajoes	.....	.....	8,234	$38,000	1	Fort Defiance.....	15	25	.....	1	Presbyterian	.....	.....	2. J. M. Roberts and John Manuel.
Abiquiu agency.														
Weeminuche Utes.....	.....	.....	650	15,000	....	No schools.....	.....	.....	.....	.....	.....	.....	.....	

Capote Utes.....	.....	.....	250	6,000	....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	900	21,000	....	.....	.....	.....	.....	.....	.....	.....	.....	
Cimarron agency.														
Mouache Utes	399	246	645	.....	.....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Jicarilla Apaches	427	437	864	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Total.....	826	683	1,509	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Southern or Gila Apache ag'cy.(e)														
Gila Apaches Mogollons Apaches Mimbres Apaches.....	570	640	1,210	9,600	....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Mescalero Apache agency.														
Mescalero Apaches	160	280	760	.....	....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
Pueblo agency. (f)														
Pueblos.....	3,946	3,737	7,683	.....	16	To be established September 1, 1871.	.....	.....	.....	.....	.....	.....	.....	
MONTANA SUPERINTENDENCY.														
Blackfeet agency.														
Blackfeet	.....	.....	3,000	.....	.....	No schools (g).....	.....	.....	.....	.....	.....	.....	.....	
Bloods	.....	.....	1,750	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Piegans.....	.....	.....	2,750	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Milk River agency.														
Gros Ventres	.....	.....	1,200	.....	.....	No schools.....	.....	.....	.....	.....	.....	.....	.....	
River Crows	.....	.....	1,240	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Northern Cheyennes and Arapahoes.	.....	.....	2,100	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Santee, Yankton, and other Sioux.	.....	.....	6,800	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Assiniaboines	.....	.....	4,850	.....	.....		.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	

a Report of 1869.

b No missionaries or teachers have yet been sent to this agency; both are much needed; dwellings and school-houses are first required.

c No report; estimated population. *d* Estimated population; no returns for 1871.

e Owing to the threatened raid by the citizens of Grant County in August, 1871, most of these Indians had fled to the mountains, and have not all returned yet. The population is estimated.

f Sixteen schools to be established September 1st; fifteen male teachers. The number of scholars cannot be known until the schools are established and organized. It is not possible to ascertain the wealth of these Indians. The schools are not under the charge of any religious denomination, except Isleta; this is under the care of the Roman Catholic teacher, Rev. Padre Brun.

g Expect to commence school in October.

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No. 118.—*Statistics of education, &c., 1871*—Continued.

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		Number.	Location and denomination.	Male.	Female.	Male.	Female.				
Crow agency.														
Mountain Crows	1,250	1,450	2,700	$140,000			13	14			Methodist			
River Crows	650	750	1,400	60,000	1	Crow Agency	4	5	1					
Total														
Flathead agency.														
Flatheads			567		1	Joco reservation — Industrial and agricultural.	4	23	1	1	Roman Catholic			Rev. Thomas Giorda, Roman Catholic.
Pend d'Oreilles			1,015											Rev. A. Ranilli, Roman Catholic.
Kootenays			318											Rev. —, Minstree, Roman Catholic.
Total														Rev. F. L. Palladino, Roman Catholic.
Without a reserve or agent.														Rev. Jerome D. Astie, Roman Catholic.
Bannacks, Shoshones, and Sheepeaters.			700			No schools								Rev. Bandino, Roman Catholic.
NORTHERN SUPERINTENDENCY.														
Pawnee agency.														
Pawnee Indians	1,024	1,340	2,364	70,000	2	Pawnee agency, manual labor.	47	22	1	6	Friends	$500 00		
Omaha agency.														
Omaha Indians	479	505	984	75,000	3	Omaha reservation	84	60	2	1	Friends			William Hamilton.
Winnebago agency.														
Winnebago Indians	685	715	1,400	40,000	3	Winnebago reserve	160	90	6		Friends	4,100 00		
Great Nemaha agency.														
Sacs and Foxes and Iowas	151	144	295	4,000	1	Great Nemaha ag'y	32	36		2	Friends			
Otoe agency.														
Otoes and Missourias	230	220	450	10,150	1	At agency	50	45		2	Friends	350 00		
Santee agency. (a)														
Santee Sioux	424	563	987	21,400	1	Mission of A. Board.	68	47	3	1	A. B. C. F. M.	5,073 34		Rev. A. L. Riggs and wife, Congregat'n'l. Mr. E. R. Pond and wife, Presbyterian. Miss Julia Laframboise, Presbyterian. Mr. T. L. Riggs, Congregational. Native teachers: Rev. Artemus Ehnamani. Rev. Titus Icaduze. Mr. Eli Abraham.
						Mission of the Episcopal church.	86	56	1	4	Episcopal			Rev. S. D. Hinman and wife, Episcopal. Miss West, Miss Lee, Episcopal. Miss Pritchard, Miss Campbell, Epis'pal. Native assistants: Rev. Paul Mazakute, Episcopal. Rev. D. Johnson, Episcopal. Rev. — Taopi, Episcopal. Rev. L. C. Walker, Episcopal.
Total							521	356	12	16		10,023	$216	
CENTRAL SUPERINTENDENCY.														
Pottawatomie agency.														
Pottawatomies	720	611	1,336	759,572	1	St. Mary's, Catholic	45	39	6	7	Catholic			Thirteen missionaries.
Kickapoo agency.														
Kickapoos	150	146	296	57,300	2	Kennebeck and Walnut Creek.	16	20	1	1	Friends	150		Missionaries or teachers, Edward King and Lizzie Miles.

a The wealth in individual property of this agency consists in stock and produce.

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No. 113.—*Statistics of education, &c.*, 1871—Continued.

Agencies and tribes.	Population. Male.	Female.	Total.	Wealth in individual property.	Schools. Number.	Location and denomination.	Number of scholars. Male.	Female.	Number of teachers. Male.	Female.	Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
Kansas agency.														
Kansas or Kaw Indians	327	300	627	$11,375	1	Agency	36	8	1	1	Friends	$1,000		All engaged among these Indians are using their influence in civilizing and Christianizing them, and are members of the Society of Friends.
Neosho agency.														
Osages	1,796	1,579	3,375	140,000	1	Osage mission	28	30	2	2	Catholic			(6.) Catholics at the mission.
					1	Osage agency	18	19		1	United States Government			
Total	1,796	1,579	3,375	140,000	2		46	49	2	3				
Sac and Fox (of the Mississippi) agency.														
Sac and Fox Indians	220	238	468	21,964		No schools								
Absentee Shawnees	304	346	650	36,206		do								
Total	524	574	1,118	58,170										
Wichitas and affiliated bands of Indians.														
Wichitas and affiliated bands	588	628	1,216	113,890	1	Wichita agency	12	6		1	Friends			
Kiowa and Comanche agency.														
Comanches			3,218	400,000	1	Near Ft. Sill, Government school	17	7	1		Friends	Books, charts, &c., for schools.		
Delawares			21	3,150										
Kiowas			1,776	200,000										
Apaches			378	50,000										
Total			5,393	653,150	1		17	7	1					
Quapaw special agency.														
Confederated Weas, Peorias, Piankeshaws, and Kaskaskias	87	64	151	65,375	1	Friends, reserve	26	13	1		Friends			
Senecas	84	71	155	25,665			24	19						
Eastern Shawnees	32	41	73	15,707			5	6						
Ottawas of Blanchard's Fork, &c	71	78	149	16,150	1	Friends, reserve	26	30	1	1	Friends			
Quapaws	119	106	225	15,759			33	23						
Wyandotts	30	29	59	4,472			3	5						
Citizen Wyandotts	53	58	110	14,373			14	7						
Stray Delawares	132	158	290	14,444			37	36						
Stray Miamies	11	22	33	9,800			2	3						
Total	621	614	1,245	181,741	2		192	136	1	1				
Shawnee agency.(a)														
Shawnee Indians			527			No schools reported.								
Upper Arkansas agency.(b)														
Arapahoes and Cheyennes			3,390			No schools reported.								
INDEPENDENT AGENCIES.														
New York agency.(c)														
Allegany reservation:														
Senecas	436	450	886	45,511	7	All on Allegany reservation except one.	62	120	2	5	State free schools	$227 50[d]		1. Rev. Mr. Hall, Presbyterian.
Onondagas	42	52	94											
Cattaraugus reservation:														
Senecas	742	683	1,425	118,095	11	Cattaraugus reservation.	194	213	2	9				1. Rev. Asher Wright, Presbyterian.
Cayugas	67	71	138											1. Rev. George Ford, Presbyterian.
Onondagas	20	24	44											1. Rev. C. D. Burlingham, Methodist.
Oneida reservation:														
Oneidas	91	106	197	1,627	2	Oneida reservation.	17	18		2				No missionary. Occasional preaching by the Methodists.
Onondaga reservation:														
Onandagas	125	153	280	23,180	2	Onondaga reservation.	50	56	1	1	Free school: Episcopal church.	100 00		1. Resident missionary, Methodist. Preaching by Episcopalians also.
Oneidas	27	25	52											

a No report; report of 1870.

b No report; report of 1869.

c The Indian schools are improving and doing a good work. There are seven local superintendents over the schools of this agency, appointed by the State superintendent, and all report to me that there has been regular improvement in all the schools, in attendance, &c. A teachers' institute, for the training and instruction of teachers, was held on the Cattaraugus reservation in September and well attended, thirty-five teachers being present, and much interest manifested. It was the first ever held on any reservation. Six of the male teachers and three of female are Indians. The State of New York supports all the schools of these several reservations, except two, which are supported by religious denominations. The Indian teachers are on a par with the white.

d By Friends, of Philadelphia.

No. 118.—*Statistics of education, &c., 1871—Continued.*

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		Number.	Location and denomination.	Male.	Female.	Male.	Female.				
Tonawanda reservation:														
Senecas	283	332	615	$43,451	2	Tonawanda reservation.	38	32	.....	2	.....	.....	.....	1. No resident missionary. The Baptists have a substantial church building and preaching regularly.
Onandagas	3	1	4											
Cayugas	9	13	22											
Oneidas	8	6	14											
Tuscarora reservation:														
Tuscaroras	201	230	431	50,231	2	.....	40	40	.....	2	.....	.....	.....	No missionary.
Oneidas	19	10	29											
Senecas	.....	1	1											
Saint Regis reservation:														
Saint Regis (*a*)	336	338	694	32,105	2	Saint Regis reservation.	30	30	.....	2	.....	.....	.....	
Total	2,411	2,495	4,906	334,600	28	.....	431	509	5	23	.....	$327 50	.....	
Green Bay agency and tribes.														
Menomonees	640	708	1,348	.....	1	Kershena	45	35	1	1	.....	.....	.....	
Do	.....	.....	.....	.....	1	Oconto	12	15	1	.....	.....	.....	.....	
Stockbridges and Munsees	115	105	220	.....	1	Red Spring, Presbyterian.	12	18	1	.....	Presbyterian	.....	.....	1. I. Slingerland, Presbyterian.
Oneidas	643	630	1,293	.....	1	Oneida reservation, Episcopal.	32	66	1	1	Protestant Episcopal.	.....	.....	1. G. Goodnough, Protestant Episcopal.
Do	.....	.....	.....	.....	1	Oneida reservation, Methodist.	48	44	1	1	Methodist Episcopal.	.....	.....	1. Thos. Orbison, Methodist Episcopal.
Total	1,398	1,443	2,841	.....	5	.....	219	178	5	3	.....	.....	.....	
Michigan agency.														
Ottowas and Chippewas (*b*)	2,712	3,068	5,720	358,230	1	Eagle Town	11	12	.....	1	Catholic	45 00	.....	Rev. M. Herstret.
					1	Grove Hill	8	13	.....	1	Presbyterian	40 60	.....	Rev. M. Dougherty.
					1	Cross Village	49	63	1	.....	Catholic	155 00	.....	Rev. Wiocenio.
Chippewas of Lake Superior (*c*)	540	585	1,125	8,000	1	L. Anse, west side of bay.	20	35	.....	1	..... do	150 00	$75 00	Rev. William Terhost.

Chippewas of Saginaw, Swan Creek and Black River. (*d*)	745	803	1,550	16,000	1	L. Anse, east side of bay.	15	6	1	.....	Methodist	200 00	45 00	Joseph Faull.
					1	Saganing	18	11	.....	1	..... do	100 00	.....	Rev. David Hall.
					1	Nebesing	20	8	.....	1	..... do	.....	.....	Rev. John Irons.
					1	Mission	11	19	.....	1	..... do	.....	.....	Do.
Chippewas, Ottowas, and Pottawatomies. (*e*)	115	125	240	.....	1	Isabella City	23	34	.....	1	..... do	.....	.....	Do.
Pottawatomies of Huron	23	27	50	.....	1	None reported	.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
La Pointe agency. (f)														
Chippewas of Lake Superior and Bois Fort band.	.....	.....	5,125	.....	1	Red Cliff	55	.....	.....	.....	.....	.....	.....	
					1	Pelican Lake, Minnesota.	40	.....	.....	.....	.....	.....	.....	
					1	Grand Portage, Minnesota.	40	.....	.....	.....	.....	.....	.....	
					1	Odanah, Minnesota	65	.....	.....	.....	.....	.....	.....	
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Sacs and Foxes of Iowa agency.														
Sacs and Foxes	152	151	313	13,215	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Chippewa agency.														
Mississippi bands	.....	.....	2,139	.....	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Pillagers and Winnebagoshish bands.	.....	.....	2,001	.....										
Red Lake bands	.....	.....	1,049	.....										
Pembina bands	.....	.....	547	.....										
Total	.....	.....	5,736	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Yankton Sioux agency.														
Yankton Sioux	924	1,023	1,947	.....	1	Church of the Holy Fellowship, at agency.	39	37	4	1	Episcopal	6,000	.....	1. Rev. Joseph Cook.
					1	Church of the Holy Fellowship, at Choutean Creek.	19	19	2	.....	..... do	.....	.....	

a The Saint Regis Indians are mostly Roman Catholics and attend church in Canada. One Indian missionary under the care of the Methodists is on the reservation.
b Educational fund exhausted and school closed last June.
c This school closed in May last.
d This school is closed.
e Not treaty Indians.
f Schools discontinued April 1, 1871. Since then the Presbyterian Board of Missions has had charge and a considerable sum has been expended by the board to re-establish the boarding-school.

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No. 118.—*Statistics of education, &c.*, 1871—Continued.

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		Number.	Location and denomination.	Male.	Female.	Male.	Female.				
Yankton Sioux					1	White Swan, Swan's Camp.	29	42	2	.....	Episcopal			
					1	Jumping Thunder Camp.	31	20	3	.....	do			
					1	Delorias Camp	30	20	1	.....	do			
					1	Agency	30	30	1	.....	do			
Total	924	1,023	1,947											
Upper Missouri agency.														
Lower Yankton Sioux	461	559	1,020	$30,000	....	No schools reported.								
Lower Brule Sioux	690	837	1,527	35,000	....	do								
Total														
Fort Berthold agency.														
Arickarees	664	986	1,650											
Gros Ventres	240	360	600		1	Agency day school	15	10	1	.....	A. B. of F. M.			
Mandan	180	270	450											
Total							15	10	1	.....				
Grand River agency.														
Onepapa Sioux			1,700		....	No schools reported								2. Catholics.
Blackfeet Sioux			1,150			do								
Lower Yanktonai Sioux			1,825			do								
Upper Yanktonai Sioux			950			do								
Sans Arc Sioux			1,100			do								
Total														
Whetstone agency.														
Ogallalla Sioux Upper Brule Sioux	2,350	2,650	5,000	80,000	....	No schools reported.								

Cheyenne River agency.														
Two Kettle Sioux Miaeoconjoux Sioux Sans Arc Sioux Blackfeet Sioux	.....	.....	6,000	.....	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Red Cloud agency.														
Ogallalla Sioux	.....	.....	a6,000	.....	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Cheyennes and Arapahoes Sioux	.....	.....	a1,000	.....	.....	do	.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Sisseton agency.														
Sisseton and Wahpeton Sioux	610	816	1,426	2,494	3	Buffalo Lake, Big Collie.	42	30	1	2	.....	.....	.....	
					1	Good Will	60	20	1	.....	Presbyterian	.....	.....	Rev. S. S. Riggs, Pres'n.
Total	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Fort Hall agency.														
Bannacks	.....	.....	516	850	1	Missionary	6	3	1	.....	Roman Catholic missionary.	.....	.....	Rev. T. Mesplie, R. C. missionary & teacher.
Shoshones	.....	.....	521	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	1,037	850	....	.....	6	3	1	.....	.....	.....	.....	
Nez Percé agency. b														
Kamai tribe Lapwai tribe Snake and Upper Snake River tribe	1,322	1,485	28,07	92,925	2	Lapwai and Kamai	24	36	2	1	Presbyterian	.....	.....	Rev. H. H. Spaulding, supt. of teaching, missionary at Lapwai. Rev. H. P. Cowley, missionary, appointed by the Presby'n Board and Presbyt'n Foreign Board of Missions.
Shoshone and Bannack agency, Wyoming.														
Eastern Bannacks & Shoshones	.....	.....	2,000	.....	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Uintah Valley agency.														
Uintah Utes	450	350	800	22,610	....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	
Other Utes outside of Uintah Valley reservation	.....	.....	a7,000	.....	.....	do	.....	.....	.....	.....	.....	.....	.....	
Total	450	350	7,800	22,610	....	.....	.....	.....	.....	.....	.....	.....	.....	
Los Pinos agency, Colorado.														
Los Pinos agency	.....	.....	3,000	.....	.....	No schools reported.	.....	.....	.....	.....	.....	.....	.....	

a Estimated population.

b These four divisions compose the whole Nez Percé nation.

No. 118.—*Statistics of education, &c., 1871*—Continued.

Agencies and tribes.	Population.			Wealth in individual property.	Schools.		Number of scholars.		Number of teachers.		Under charge of what denomination.	Amount contributed by any religious society.	Amount contributed by individual Indians.	Number of missionaries and their names and denominations.
	Male.	Female.	Total.		Number.	Location and denomination	Male.	Female.	Male.	Female.				
White River agency, Colorado.														
Grand River Yampa and Uintah Utes	291	344	635	.....	.....	White River	19	21	1	.....	Unitarian	.....	.....	
Peahs Band	100	135	335	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Total	391	479	870	.....	.....	.....	19	21	1	.....	.....	.....	.....	
Walker River and Pyramid Lake agency, Nevada.														
Pah Utes Indians	500	500	1,000	$2,000	.....	No schools	.....	.....	.....	.....	.....	.....	.....	
Pyramid Lake Indians	25	25	50	500	.....	do	.....	.....	.....	.....	.....	.....	.....	
Total	525	525	1,050	2,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Southeast Pi-Ute agency, Nevada.														
Pi-Utes	.....	.....	4,000	.....	.....	No schools	.....	.....	.....	.....	.....	.....	.....	
Devil's Lake agency.														
Sweton, Wahpeton, and Santee Sioux	252	480	730	8,000	.....	No schools	.....	.....	.....	.....	.....	.....	.....	
Ponca agency.														
Poncas	394	342	736	10,368	1	Ponca agency	33	17	1	.....	Episcopal	.....	.....	Rev. L Owen Dorsey.
Choctaw and Chickasaw agency.														
Choctaws	7,116	7,804	15,000	.....	34	Mixed schools	a850	.....	.....	34	.....	.....	.....	Rev. Mr. Wright, Pres.
					1	Spencer Springs	a50	.....	.....	3	Presbyterian	.....	.....	Rev. Mr. Colton, Meth.
					1	New Hope	.....	30	.....	1	Methodist	.....	.....	Rev. Mr. Floyd.
Chickasaws	.....	.....	5,000	.....	14	.....	b492	.....	.....	17	.....	.....	.....	
Total	7,116	7,804	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Cherokee agency.														
Cherokees	.....	.....	c14,682	.....	d59	.....	.....	.....	.....	.....	.....	.....	.....	

Creek agency.														
Creeks	.....	.....	c13,000	.....	30	Neighborh'd schools	.....	.....	.....	.....	.....	.....	.....	
					1	Manual labor, north Fort Town.	.....	.....	.....	.....	.....	.....	.....	
					1	Miss'n at Tallahassee	.....	.....	.....	.....	.....	.....	.....	
Total	.....	.....	13,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Seminole agency.														
Seminoles (*f*)	1,000	1,300	2,300	379,155	4	Indian Canadian River reservation.	40	24	.....	1	.....	.....	.....	1. Rev. I. Ross Ramsey.
						Noble Town	49	25	.....	1	.....	.....	.....	
						Briner Town	20	16	.....	1	.....	.....	.....	
						Agency reservation.	23	7	1	.....	.....	.....	.....	
Total	1,000	1,300	2,300	379,155	4	.....	.....	.....	.....	.....	.....	.....	.....	

a Could not learn the proportion of the sexes.
b No data to estimate proportion of sexes. Schools to be increased 60.
c About 1,800 in other States.
d Three of these schools are devoted to the duication of freedmen.
e Estimated population.
f The Presbyterian Board of Foreign Missions contributed about $3,600 towards the erection of mission building and education of Seminole children, and $16,000 to the support of a missionary.

No. 119.—*Statistical return of farming, &c., 1871.*

Tribes.	Size of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised.		Corn raised.		Rye raised.		Oats raised.		Barley raised.		Potatoes raised.	
						Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
WASHINGTON SUPERINTENDENCY.																	
Neah Bay agency.																	
Makahs (*a*)	10,000	15	25	4												2,700	$675
Yakama agency.																	
Yakama Nation (*b*)	512,000	2,000	75	140	20	10,000	$10,000	1,000	$1,000			2,000	$1,400			3,000	1,500
S'Kokomish agency.																	
S'Klallams, and others (*c*)	3,840	25	25	5	1											600	250
Fort Colville district.																	
Indians east of the Cascade Mountains		1,063			8	1,750	1,750			200	$100					3,400	1,700
Quinaielt sub-agency.																	
Quinaielts, Quoots, Hohs, &c. (*d*)		8										80	40			800	400
Chehalis reserve.																	
Chehalis Indians	5,000	45	25	33	1	320	448					420	314			300	300
Puyallup reserve.																	
Puyallup Indians		201				882	1,000					1,890	1,400	270	$270	10,650	6,300
Tulalip sub-agency.																	
Dwamish, and other bands (*e*)	51,840	150	4	220	20											18,780	5,634
OREGON SUPERINTENDENCY.																	
Warm Springs agency.																	
Wacoos (*f*)		375		18	13	987	1,233	287	287			100	100			475	475
Deschutes (*g*)		400		4	3	500	625	40	40			125	125			100	100
Tenines (*h*)		150		11	3	150	188	10	10			75	75			40	40
Umatilla agency.																	
Umatillas and Walla-Wallas		950		2	28	8,000	8,000	200	200			1,000	600			1,500	1,000
Grand Ronde agency.																	
Molels, and others (*i*)																	
Siletz agency.																	
Shastas, Scotons, and others						415	415	95	285							6,670	6,670
Klamath sub-agency.																	
Klamath, Modocs, &c. (*j*)																	
Alsea sub-agency.																	
Alseas, and others (*j*)																	
CALIFORNIA SUPERINTENDENCY. (*j*)																	
Tule River agency.																	
Tule and Tejon Indians	1,280	50	120	17		516	1,295	600	1,200							60	92
Hoopa Valley agency.																	
Hoopa and Siahs Indians (*k*)	25,000		500	38	150	4,000	7,200					500	540				
Round Valley agency. (*l*)																	
Pitt River, Ukies, Wylackies, and Redwoods	5,000	35	575	9	10	3,000	2,250	2,000	1,400			920	368	1,465	879	400	400
Concows		50	275	1	4	3,470	2,607	250	175					2,220	1,332		
ARIZONA SUPERINTEND'CY. (*m*)																	
Colorado River agency.																	
Mojave tribe of Indians	131,200	500			1			1,000	4,000								
Maricopa agency.																	
Pimas	100 sq. m.			1	0835												
Maricopas (*n*)					097		6,000										
Papago agency.																	
Papagos (*o*)		2,000				4,000	4,800	5,000	6,000								

a Vegetables to the value of $100.
b Raised 35 bushels of beans.
c This includes Government and Indian farming.
d Raised 105 bushels of parsnips, beets, and carrots.
e Report of 1870; no statistical report for 1871.
f 295 bushels of assorted vegetables, $175.
g 295 bushels of assorted vegetables, $60.
h Department crop, owing to drouth, was a failure; vegetables, $20.
i No return for 1871.
j 11 adobe houses. Peas, $45; beans, $30; grapes, $50; figs, $36; peaches, $120; pumpkins, $140; melons, $50.
k Peas, $320; mules, $500.
l Vegetables raised to the value of $2,500. Produce raised by individual Indians of no account.
m Melons and pumpkins in abundance; third year without overflow; no crops in consequence; had it not been for the irrigating canal, 100 acres more cultivated this year than last.
n 10 tons of pumpkins; 5 tons of melons, and 15 tons of mesquit beans.
o Huts.
p Return of 1869.

No. 119.—*Statistical return of farming, &c., 1871*—Continued.

Tribes.	Size of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised.		Corn raised.		Rye raised.		Oats raised.		Barley raised.		Potatoes raised.	
						Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Moquis Pueblo agency.																	
Moquis Pueblo (*a*)																	
N. MEXICO SUPERINTENDENCY.																	
Navajoe agency.																	
Navajoes (*b*)																	
Abiquiu agency.																	
Weeminuche Utes (*c*)																	
Capote Utes (*d*)																	
Cimarron agency. (*e*)																	
Monache Utes																	
Jicarilla Apaches																	
Gila Apache agency.																	
Gila Apaches (*f*)																	
Mogollons																	
Mimbres																	
Mescalero Apache agency.																	
Mescalero Apaches (*g*)																	
Pueblo agency.																	
Pueblos (*h*)																	
MONTANA SUPERINTENDENCY.																	
Blackfeet agency.																	
Blackfeet (*i*)																	
Bloods																	
Piegans																200	$400
Milk River agency. (*i*)																	
Gros Ventres																	
River Crows																	
Northern Cheyennes and Arapahoes. (*j*)																	
Santee, Yankton, and other Sioux. (*j*)																	
Crow agency.																	
Mountain Crows	6,000,000	8	103	2	415	200	$500	20	$100			300	$600	200	$400	1,200	$2,400
River Crows																	
Flathead agency.																	
Pend d'Oreilles		420				3,000	6,000	100	200			200	1,500			1,000	2,000
Kootanays																	
Flatheads																	
Without an agency or agent.																	
Bannacks, Shoshones, and Sheep-eaters.		10	60		6	160	320			160	$320			160	160	3,000	4,500
NORTHERN SUPERINTENDENCY.																	
Pawnee agency, school farm			400	7	2	300	240	2,000	800							200	120
Pawnee Indians (*l*)	288,000	1,250						3,500	14,000							100	60
Omaha Indians	200,000	650	31	32	21	1,600	1,050	25,000	8,750							500	250
Winnebago Indians (*m*)	97,000	600	350	34	1	3,500	2,800	15,000	6,000			103	36				
Iowa, Sac, and Fox Indians	32,000	900		16	15	50	50	12,500	2,500			800	320				
Otoe and Missouria Indians (*n*)	160,000			13	1			12,000	3,000			200	50			400	90
Santee Sioux (*o*)	115,000	200	100	5	180	2,000	2,000	6,000	2,400							1,600	500
CENTRAL SUPERINTENDENCY.																2,000	600
Pottawatomie agency.																	
Pottawatomies (*p*)	77,357	200		1	12			6,000	1,800							1,000	300
Kickapoo agency.																	
Kickapoos (*q*)	28,584	1,082		3	47	1,827	1,827	22,630	5,651			1,040	260			1,815	453
Kansas agency.																	
Kansas or Kaw Indians (*r*)	35,000	300		100	1			8,750	2,185							700	350

a No report of statistics. *b* No return of statistics for 1871. *c* Goats, 200; value, $600. *d* Goats, 150; value, $450. *e* No report of statistics for 1871.
f Not engaged in any agricultural pursuit. *g* No report for 1871; not engaged in any agricultural pursuit. *h* Wine, gallons, 5,200; value, $10,400. Made at Islete.
i Report for 1870; no report for 1871. *j* Wandering Indians belonging to Dakota Territory. *k* Adobe. 1500 bushels beans, $1,500. *m* Beans, 100 bushels, value $200.
n Since last report many of these Indians have commenced raising hogs and poultry, of which they have several hundred. Several frame houses are in progress. *o* 200 acres prairie land broken for next year.
p Peas, beans, cabbage, and other vegetables raised plentifully. *q* 250 bushels beans raised, valued at $500; 50 tons pumpkins, value $100. *r* A considerable amount of vegetables raised.

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No. 119.—*Statistical return of farming, &c., 1871—Continued.*

Tribes.	Size of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised.		Corn raised.		Rye raised.		Oats raised.		Barley raised.		Potatoes raised.	
						Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Neosho agency.																	
Osages	500,000	270		10	20			10,800	$8,100							100	$150
Sac and Fox (of Mississippi) agency.																	
Sac and Fox Indians (a)		75	30		10			800	800							1,000	1,000
Absentee Shawnees		315			130			6,000	6,000								
Wichita agency.																	
Caddoes (b)		275	60		15			4,875	4,875								
Delawares		175	90		9			3,362	3,362			800	$1,320				
Wichitas		100						800	800								
Keechies		16															
Towaconies		16	82					1,640	1,640								
Waccoes		16															
Jonies		50						750	750								
Kiowa and Comanche agency.																	
Comanches		25			3			1,100	2,200							5	20
Delawares		17			1			255	510								
Kiowas																	
Apaches																	
Agency farm			240	2	7	40	880	2,400	4,800							20	80
Shawnee agency.																	
Shawnees (c)																	
Cheyenne and Arapaho ag'y.																	
Cheyennes and Arapahoes																	
Quapaw agency.																	
Confederated Peoria, Wea, Piankeshaw, and Kaskaskia Indians	48,060	223			49	720	720	9,690	3,876			77	77			200	100
Senecas	47,000	378		6	50	615	615	8,310	3,324			750	425			300	150

Tribes.	Size of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised.		Corn raised.		Rye raised.		Oats raised.		Barley raised.		Potatoes raised.	
						Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Eastern Shawnees	10,000	300			20	200	200	7,440	2,976			220	220			150	75
Ottawas of Blanchard's Fork, &c.	14,000	447		13	42	286	286	10,280	6,512			600	207			420	210
Quapaws	63,000	226		1	43			1,955	782							201	100
Wyandotts	20,000	40			13			1,080	432							50	25
Citizen Wyandotts		216		2	25	350	350	4,575	1,830							200	150
Stray Delawares		191		3	50			5,800	2,320							300	150
Stray Miamies		350		1	9			4,020	1,652							150	75
INDEPENDENT AGENCIES.																	
New York agency. (d)																	
Senecas on Allegany reservation, and on Cornplanter's	26,650	3,300		228	50	1,275	2,167	9,825	6,877	310	248	5,075	2,279	175	122	6,951	2,780
Senecas on Cattaraugus reservation	21,680	5,783		191	102	6,530	11,118	17,121	11,981	40	32	17,094	7,183	50	40	18,544	7,417
Onondagas on Onondaga reservation	6,100	681		63	30	1,634	2,778	4,125	2,887			2,445	977	65	49	2,321	928
Oneidas on Oneida reservation		365		14	4	375	637	400	280	5	4	1,075	430	46	37	675	270
Senecas on Tonawanda reservation	10,000	2,725		29	95	2,650	4,505	11,151	7,946	61	49	4,751	1,900	85	68	4,874	1,750
Tuscaroras on Tuscarora reservation	6,429	4,146		36	41	5,115	8,695	5,725	4,077			7,695	3,078	90	72	3,510	1,426
St. Regis on St. Regis reservation	18,000	2,120		22	65	1,320	2,244	2,250	1,785	100	80	430	1,054			5,471	2,188
Mackinac agency.																	
Chippewas of Lake Superior (e)	100 sq. m	420		5	92			660	660			400	400				
Ottawas and Chippewas (f)	1,000 sq. m.	7,681		169	601	3,019	5,067	25,752	20,602	51	51	15,251	8,215	75	100	17,804	3,300
Chippewas of Saginaw, Swan Creek, and Black River (g)	200 sq. m	1,119		31	106	1,200	1,200	5,256	2,626			620	310			5,220	2,610
Chippewas, Ottowas, and Pottawatomies (h)	250																
Pottawatomies of Huron (h)	120																
Green Bay agency.																	
Menomonees (i)	220,400	425	100	50	100	350	400	2,500	2,000	500	500	100	250			1,725	1,035
Stockbridges and Munsees	46,080	50		1	44	400	500	1,000	800	125	125	250	125			625	375
Oneidas	65,000	4,215		38	150	3,244	4,055	12,115	9,692	25	2	12,500	6,250	150	150	845	507
Sac and Fox special agency.																	
Sacs and Foxes, of Iowa (j)		90	1					2,000	600								

a 10,000 feet of lumber used; balance on hand. b Buckskin robes sold by these Indians to the amount of $2,700. c No statistical report. d 6,500 bushels buckwheat raised, valued at $5,205. More fruit is raised on the Tuscarora reservation than on any of the others. It is supposed 4,500 bushels of choice apples are raised on this reserve, and about 600 bushels of peaches, pears, grapes, &c. Much greater attention is given to the raising of fruit on all the reservations than formerly; also the raising of stock since fairs have been established. The receipts of the Cattaraugus fair were $2,600, mostly paid to exhibitors as premiums. e These Indians subsist mostly by fishing and trapping. f 267 bushels of beans, valued at $570; 120 bushels of buckwheat, $60. Indians doing well. g Timbering operations have interfered with agricultural pursuits, to their injury. h No returns. i Beans, 105 bushels; value, $210. j 100 bushels beans; value, $100.

REF00642?1

No. 119.—*Statistical return of farming, &c.*, 1871—Continued.

Tribes.	Size of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised.		Corn raised.		Rye raised.		Oats raised.		Barley raised.		Potatoes raised.	
						Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Chippewa agency. (a)																	
Chippewas of the Mississippi																	
Yankton agency.																	
Yankton Sioux	400,000	450	40	8	86	600		900								*1,000	
Upper Missouri agency.																	
Lower Yanktonnai Sioux		150						1,000	$1,500								
Lower Brulé Sioux		150						3,000	4,500								
Ponca agency.																	
Poncas (b)	75,000	400	95	3	95	600	$450	6,200	7,100			300	$225				
Grand River agency. (a)																	
Yanktonnai Sioux, Onepapas, Blackfeet, &c.																	
Whetstone agency.																	
Dakota or Sioux					4												
Cheyenne River agency. (a)																	
Sioux, Sans Arc and Minneconjoux Sioux																	
Fort Berthold agency.																	
Arickarees		350						3,000	1,600							400	$1,000
Gros Ventres		200						4,000	8,000							250	625
Mandans		100						2,600	4,000							100	250
Agency farm (c)			107			1,160	2,610					360	470	175	$262	850	2,125
Sisseton agency.																	
Sisseton and Wahpeton Sioux	867,000	657	20		103			2,263	4,434			150	120	25	50	6,600	6,670
Nez Percé agency.																	
Nez Percés (d)	2,400	1,055			10	7,500	9,400	1,500	1,125			3,400	2,550	200	250	7,500	7,500
Government			75	4	5	440	550	100	75			375	282			450	450

Fort Hall agency.																	
Boise, Bruneau, N. W. Shoshones, and Bannacks	1,600,000	2	81	2	2	250	300										
Uinta Valley agency.																	
Uinta Utes		48	37		8	380	700	550	550			50	50	10	15	4,100	6,150
Los Pinos agency.																	
Taboquache, Capote, and Weeminuche Utes (e)	1,169 sq. m.		1		5											1,300	1,950
White River agency.																	
Yampa and Uinta Utes (f)		1	4		10	10											
Pea'e's near Denver																2	10
Walker River agency.																	
Pi-Utes and Pah-Utes		50		1	1	200	300									650	760
Pyramid Lake agency.																	
Pah-Utes, &c. (g)			2	1												50	50
S. E. Pi-Ute agency. (a)																	
Pi-Utes in S. E. Nevada																	
Devil's Lake agency. (a)																	
Sisseton and Wahpeton Sioux																	
Cherokee agency. (a)																	
Cherokees																	
Creek agency.																	
Creeks (i)	3,250,560	22,000		20	4,000	500	750	625,000	700,000			600	450			100,000	100,000
Choctaw & Chickasaw agency.																	
Choctaws (i)		27,082						2,115,505									
Chickasaws (j)		14,500			1,000			360,000									
Seminole agency.																	
Seminoles (k)	200,000	7,500			500	75	150	150,000	150,000							3,000	3,000

a No returns. * Estimated. *b* 150 cords of wood sold by Indians to steamboats, at $7. *c* 17 cows, $850; 13 calves, $325. *d* 500 bushels onions raised, valued at $1,000. *e* Nearly all have ponies; one man owns 143; no hay cut and no ground tilled. *f* 150 goats, value $750. *g* The farming at this agency has been a failure, and the expense large. *h* Peanuts, 1,200 bushels, $1,200; pecans, 700, $1,400; cotton, 7,300 pounds, $1,250; tobacco, 1,200 pounds, $3,960. *i* 226 bales of cotton. *j* 300 bales of cotton. *k* The gardens are poor this year; two houses erected, one by chief and one by interpreter.

No. 119.—*Statistical return of farming, &c.*, 1871—Continued.

Tribes.	Area of reserve in acres.	Acres cultivated by Indians.	Acres cultivated by Government.	Frame houses.	Log houses.	Wheat raised. Bushels.	Wheat raised. Value.	Corn raised. Bushels.	Corn raised. Value.	Rye raised. Bushels.	Rye raised. Value.	Oats raised. Bushels.	Oats raised. Value.	Barley raised. Bushels.	Barley raised. Value.	Potatoes raised. Bushels.	Potatoes raised. Value.
La Pointe agency.																	
Chippewas, Lake Superior. (Bois Fort bands.) (*a*)	100,000	16	.....	.....	10	.....	.....	100	.....	.....	.....	.....	.....	.....	.....	1,200	$1,200
Chippewas, Lake Superior. (Red River, Red Cliff, Lake Flambeau, Lake Court d'Oreilles, Fond du Lac, and Grand Portage bands.) (*b*)	556,500	310	60	19	116	96	1,085	.....	.....	.....	.....	1,270	.....	50	9,550	.....	.....

a 20,000 pounds of rice gathered; winter wheat sowed, 24 acres, remainder of land under cultivation in cabbage, squash, carrots, onions, parsnips, cauliflower, &c. *b* Buckwheat 8 acres; 400 pounds of tobacco raised, and 50,200 pounds rice gathered; cranberries valued at $800; tan bark valued at $450; 250 cords wood cut; 250 bushels peas; 260 bushels beans, and 660 bushels beets raised. Mission farm, Adanah, Wisconsin, under auspices of Presbyterian Board, has—oats, 6 acres; barley, 4; corn, 3; potatoes, 4; total, 17 acres; also 75 tons hay. *b* Estimated, all not being threshed or harvested.

No. 119.—*Statistical return of farming, &c.*—Continued.

Tribes.	Turnips raised. Bushels.	Turnips raised. Value.	Rice gathered. Bushels.	Rice gathered. Value.	Hay cut. Tons.	Hay cut. Value.	Horses owned. Number.	Horses owned. Value.	Cattle owned. Number.	Cattle owned. Value.	Swine owned. Number.	Swine owned. Value.	Sheep owned. Number.	Sheep owned. Value.	Sugar made. Pounds.	Sugar made. Value.	Fish sold. Barrels.	Fish sold. Value.	Value of furs sold.	Feet of lumber sawed.
WASHINGTON SUPERINTENDENCY.																				
Neah Bay agency.																				
Makahs	100	$25	.....	.....	2	$60	1	$70	35	$1,120	6	$25	.....	.....	.....	.....	.....	.....	.....	.....
Yakama agency.																				
Yakama Nation	500	125	.....	.....	200	2,100	1,000	150,000	400	10,000	100	300	.....	.....	.....	.....	500	$2,500	$10,000	.....
S'Kokomish agency.																				
S'Klallam, and others	150	30	.....	.....	100	1,200	700	2,000	20	1,500	.....	.....	.....	.....	.....	.....	100	500	1,000	50,000
Fort Colville district.																				
Indians east of the Cascade Mountains	.....	.....	.....	.....	50	250	3,955	79,100	565	11,300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Quinaielt sub-agency.																				
Quinaielts, Quects, Hohs, &c.	200	80	.....	.....	8	100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12,500	.....
Chehalis reserve.																				
Chehalis Indians	150	35	.....	.....	35	770	114	3,050	26	858	4	10	.....	.....	.....	.....	.....	.....	.....	.....
Puyallup reserve.																				
Puyallup Indians	1,500	500	.....	.....	160	1,350	300	8,000	82	2,700	.....	.....	.....	.....	.....	.....	.....	.....	300	354,000
Tulalip sub-agency.																				
Dwamish, and other bands	1,000	600	.....	.....	110	1,650	180	7,270	220	6,280	100	500	80	$250	.....	.....	350	3,000	1,500	.....
OREGON SUPERINTENDENCY.																				
Warm Springs agency.																				
Wascoes	.....	.....	.....	.....	.....	.....	1,000	20,000	150	3,750	20	40	.....	.....	.....	.....	Lbs. 20,000	.....	525	6,000
Deschutes	.....	.....	.....	.....	.....	.....	1,500	30,000	30	800	.....	.....	.....	.....	.....	.....	12,000	.....	320	6,000
Terrinos	.....	.....	.....	.....	.....	.....	110	2,500	50	1,500	6	15	.....	.....	.....	.....	3,000	.....	80	4,000

REF006273

No. 119.—*Statistical return of farming, &c.*—Continued.

Tribes.	Turnips raised.		Rice gathered.		Hay cut.		Horses owned.		Cattle owned.		Swine owned.		Sheep owned.		Sugar made.		Fish sold.		Value of furs sold.	Feet of lumber sawed.
	Bushels.	Value.	Bushels.	Value.	Tons.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Pounds.	Value.	Barrels.	Value.		
Umatilla agency.																				
Umatillas and Walla-Wallas					30	$450	10,000	$100,000	1,500	$30,000	150	$600	50	$175			*3,000	80		4,000
Grand Ronde agency.																				
Molels, and others																				
Siletz agency.																				
Shastas, Scotons, and others	3,170	$3,170			140	2,800	226	6,000	7	20	160	800								
Klamath sub-agency.																				
Klamath, Modocs, &c																				
Alsea sub-agency.																				
Alseas, and others																				
CALIFORNIA SUPERINTENDENCY.																				
Tule River agency.																				
Tule and Tejon Indians					45	900	33	600	3	100										
Hoopa Valley agency.																				
Hoopa and Klahs Indians					160	4,800	40	3,000	301	5,000	182	400								28,000
Round Valley agency.																				
Pitt River, Ukies, Wylackies, and Redwoods	250	125			250	2,500														8,150
Concows					100	1,000	22	660	680	10,200	390	2,730								
ARIZONA SUPERINTENDENCY.																				
Colorado River agency.																				
Mojave tribe of Indians							10	250												

Maricopa agency.																				
Pimas							2,000		1,100											
Maricopas							150		50											
Papago agency.																				
Papagos							3,000	60,000	1,000	20,000										
Moquis Pueblo agency.																				
Moquis Pueblo																				
NEW MEXICO SUPERINTENDENCY.																				
Navajo agency.																				
Navajoes																				
Abiquiu agency.																				
Weeminuches							500	15,000												
Capote Utes							200	5,000												
Cimarron agency.																				
Mouache Utes																				
Jicarilla Apaches																				
Gila Apache agency.																				
Gila Apaches Mogollons Mimbres							120	9,000												
Mescalero Apache agency.																				
Mescalero Apaches																				
Pueblo agency.																				
Pueblos								43,200												
MONTANA SUPERINTENDENCY.																				
Blackfeet agency.																				
Blackfeet Bloods Piegans	100	200			20	400	1	150												
Milk River agency.																				
Gros Ventres River Crows																				

* Pounds.

REF0064274

No. 119.—*Statistical return of farming, &c.*—Continued.

Tribes.	Turnips raised.		Rice gathered.		Hay cut.		Horses owned.		Cattle owned.		Swine owned.		Sheep owned.		Sugar made.		Fish sold.		Value of furs sold.	Feet of lumber sawed.
	Bushels.	Value.	Bushels.	Value.	Tons.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Pounds.	Value.	Barrels.	Value.		
Milk River Agency.																				
Northern Cheyennes and Arapahoes. Santee, Yankton, and other Sioux.					30	$300	2	$160												
Crow agency.																				
Mountain Crows. River Crows	2,500	$1,250			150	2,000	7	1,000	10	$750									$15,000	30,000
Flathead agency.																				
Pend d'Oreilles. Kootenays. Flatheads							2,000	80,000	300	15,000	100	$500								
Without an agency or agent.																				
Barnacks, Shoshones, and Sheep-eaters.	200	350			10	100														
NORTHERN SUPERINTENDENCY.																				
Pawnee agency, school farm					30	150	6	$300	12	$600	45	$400								
Pawnee Indians					50	250	1,050	52,500			20	200								
Omaha Indians					300	900	650	39,000	200	8,000	150	900							6,000	200,000
Winnebago Indians																				
Iowa, Sac, and Fox Indians					250	1,250	125	5,750	23	2,926	170	510								
Otoe and Missouria Indians	500	150			200	800	2350	10,000	a	600	50	150								
Santee Sioux					350	1,400	278	11,120	253	10,220	50	250							1,500	30,000
CENTRAL SUPERINTENDENCY.																				165,000
Pottawatomie agency.																				
Pottawatomies	100	90			100	300	350	10,500	150	2,850	175	525	17	$15					100	

Kickapoo agency.																				
Kickapoos	200	80			388	1,164	240	12,450	122	3,227	463	1,205	42	90	437	218				
Kansas agency.																				
Kansas or Kaw Indians					50	150	250	7,500	17	340									4,500	
Neosho agency.																				
Osages					1,000	4,000	1,220	49,000	2,300	27,000	100	300							48,000	
Sac and Fox (of Mississippi) agency.																				
Sac and Fox Indians					25	150	762	13,000	116	1,392	220	572								15,000
Absentee Shawnees					20	100	643	16,000	592	9,500	1,427	3,527							1,000	
Wichita agency.																				
Caddoes							1,400	35,000	380	1,500	624	2,326							25,000	
Delawares					20	100	250	6,400	132	1,584	75	300								
Wichitas							840	21,000												
Keechies							480	12,000												
Towaconies							320	8,000												
Wacoes							600	15,000												
Ionies							262	6,550	65	780	15	180								
Kiowa and Comanche agency.																				
Comanches					20	200	100	40,000	24	360	16	160							15,100	
Delawares							63	2,150	5	125	8	80							100	
Kiowas							5,000	200,000											8,400	
Apaches							1,250	50,000											2,000	
Agency farm	10	30			60	600	37	1,950	120	2,619										25,000
Shawnee agency.																				
Shawnees a																				
Cheyenne and Arapaho ag'y.																				
Cheyennes and Arapahoes a																				
Quapaw agency.																				
Confederated Peoria, Wea, Piankeshaw, and Kaskaskia Indians					508	2,540	152	7,650	261	3,960	440	1,160								
Senecas					150	750	175	10,400	302	4,940	955	2,387								
Eastern Shawnees					200	1,000	146	7,500	72	1,110	350	875								
Ottawas of Blanchard's Fork, &c.																				
Quapaws					510	2,550	81	4,050	112	2,130	407	1,017								
					250	1,250	227	9,080	45	675	209	660								

a No statistical report.

No. 119.—*Statistical return of farming, &c.*—Continued.

Tribes.	Turnips raised.		Rice gathered.		Hay cut.		Horses owned.		Cattle owned.		Swine owned.		Sheep owned.		Sugar made.		Fish sold.		Value of fur sold.	Feet of lumber sawed.
	Bushels.	Value.	Bushels.	Value.	Tons.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Pounds.	Value.	Barrels.	Value.		
Wyandotts					50	$850	13	$1,700	14	$340	23	$167								
Citizen Wyandotts					250	1,250	68	3,500	126	4,440	237	957								
Stray Delawares					200	1,000	331	16,550	154	2,310	180	1,950								
Stray Miamies					107	535	25	1,150	66	990		192								
INDEPENDENT AGENCIES.																				
New York agencies.																				
Senecas on Allegany reservation and on Cornplanter's	145	$20			821	8,210	141	7,050	434	13,020	610	1,839	91	$182	875	$122				
Senecas on Cattaraugus reservation	95	10			1,684	16,840	355	17,750	1,013	30,390	715	2,145	64	128	1,225	171				
Onondagas on Onondaga reservation	50	10			141	1,410	75	3,750	164	4,920	321	963	40	120						
Oneidas on Oneidas reservation	50	10			114	1,140	45	2,450	215	6,450	125	375	20	60						
Senecas on Tonawanda reservation	75	15			451	4,510	121	6,050	212	6,360	394	1,182	141	423	650	85				
Tuscaroras on Tuscarora reservation	112	22			900	9,900	168	8,400	226	2,580	410	1,230	60	180	1,476	221				
St. Regis on St. Regis reservation	125	25			$1,210	12,100	120	6,502	121	5,430	200	600								
Mackinac agency.																				
Chippewas of Lake Superior	2,500	350	200	$1,105	3,425	80	2,000	0	800	78	2,052		20		48,000	5,200	2,000	$8,700	$17,000	
Ottawas and Chippewas	973	325			1,371	12,435	768	11,360	530	16,364	2,250	12,75	31	155	408,713	38,232	4,304	41,471	12,240	
Chippewas of Saginaw, Swan Creek, and Black River					293	3,270	265	13,250	102	2,550	315	1,575			2,852	985			840	95,000
Chippewas, Ottawas, and Pottawatomies																				
Pottawatomies of Huron																				
Green Bay agency.																				
Menomonees	1,075	537	30	150	505	5,050	150	7,500	125	5,000	97	400			160,000	16,000			2,500	230,000
Stockbridges and Munsees					125	250	16	1,600	35	1,750	60	240			2,500	250				
Oneidas	105	102			726	7,260	319	31,900	550	22,300	951	3,404	284	1,136	1,300	130			35	

Sac and Fox special agency.																				
Sacs and Foxes of Iowa							210	10,500							2,500	625			490	
Chippewa agency.																				
Chippewas of the Mississippi																				
Yankton agency.																				
Yankton Sioux					50		900	25,000	225	8,750										
Upper Missouri agency.																				80,000
Lower Yanktonnai Sioux							1,200	30,000												
Lower Brulé Sioux							1,500	35,000												
Ponca agency.																				
Poncas	100	50			250	1,750	231	6,930	35	1,400	5	32							220	150,000
Grand River agency.																				
Yanktonnai Sioux, Chippewas, Blackfeet, &c																				
Whetstone agency.																				
Dakota or Sioux							2,000	80,000												
Cheyenne River agency.																				
Sioux, Sans Arc, and Minneconjoux Sioux																				
Fort Berthold agency.																				
Arickarees					20	140	350	17,500												
Gros Ventres					16	84	500	25,000	1	25										
Mandans							150	7,500	1	25										
Agency farm	1,050	2,625			382	5,348	4	600	45	3,375	11	450								
Sisseton agency.																				
Sissetonand Wahpeton Sioux	500	125			1,130	6,780	241	14,460	167	9,380	39	234								10,000
Nez Percé agency.															300	45				
Nez Perces	250	250					2,000	45,000	1,250	25,000	125	750								50,000
Government	100	100						550	60	2,285									300	30,000
Fort Hall agency.																				63,000
Boise, Bruneau, N. W. Shoshones, and Bannacks	50	50			100	500	3	300	150	5,300										
Uinta Valley agency.																				
Uinta Utes	1,100	1,100			60	1,200	400	13,500	150	4,500										
Los Pinos agency.																				2,000
Taboguache, Capote, and Weeminuche Utes							650					1,102							300	

No. 119.—*Statistical return of farming, &c.*—Continued.

Tribes.	Turnips raised.		Rice gathered.		Hay cut.		Horses owned.		Cattle owned.		Swine owned.		Sheep owned.		Sugar made.		Fish sold.		Value of furs sold.	Feet of lumber sawed.
	Bushels.	Value.	Bushels.	Value.	Tons.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Pounds.	Value.	Barrels.	Value.		
White River agency.																				
Yampa and Uinta Utes					50	$1,500	1,370	$60,000	446	$10,600										
Peahs near Denver							250	12,510											$1,000	
Walker River agency.																				
Pi-Utes and Pah-Utes	5	$7			25	600	5	300	12	600										
Pyramid Lake agency.																				
Pah-Utes, &c					10	200	2	150	10	525										
S. E. Pi-Ute agency.																				
Pi-Utes in S. E. Nevada					3															
Devil's Lake agency.																				
Sisseton & Wah[illegible]n Sioux																				
Cherokee agency.																				
Cherokees																				
Creek agency.																				
Creeks	1,200	1,200			4,000	48,000	12,000	520,000	25,000	300,000	75,000	$112,000	400	$1,200					1,500	250,000
Choctaw & Chickasaw agency.																				
Choctaws							18,000		5,940		50,000		6,000							
Chickasaws							4,500		15,000		25,000		700							
Seminole agency.																				
Seminoles					600	6,000	2,200	6,200	9,200	92,000	23,000	31,000	25	125					500	50,000

La Pointe agency.																				
Chippewas, Lake Superior, (Boise Fort bands.)	200				12				2						8,000				20,000	
Chippewas, Lake Superior, (Red River, Red Cliff, Lake Flambeau, Lake Court d'Oreilles, Fond du Lac, and Grand Portage bands.)	6,760				200		40		193		27				113,000			2,000	22,500	300,000

No. 120.—*Statement showing the present liabilities of the United States to Indian tribes under stipulations of treaties, &c.*

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations indefinite as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Apaches, Kiowas, and Comanches.	Thirty installments, provided to be expended under 10th article treaty Oct. 21, 1867.	Vol. 15, pages 581-589.	Twenty-six installments unappropriated, at $30,000 each.	.....	$780,000 00	.....	.....
Do	Purchase of clothing	....do	10th article treaty Oct. 21, 1867, (estimated.)	$20,000 00	.....	.....	.....
Do	Pay of carpenter, farmer, blacksmith, miller, engineer, physician, and teacher.	....do	14th article treaty Oct. 21, 1867; annual appropriation.	7,700 00	.....	.....	.....
Do	Three installments, for seeds and agricultural implements.	Vol. 15, page 584	Three installments, at $2,500 each, still due.	.....	7,500 00	.....	.....
Do	Pay of second blacksmith, iron, and steel	....do	8th article treaty Oct. 21, 1867	2,000 00	.....	.....	.....
Arickarees, Gros Ventres, and Mandans.	Amount to be expended in such goods, &c., as the President may from time to time determine.	.....	7th article treaty July 27, 1866; laws not published.	75,000 00	.....	.....	.....
Assiniboines	Amount to be expended in such goods, &c., as the President may from time to time determine.	.....	7th article treaty July 27, 1866; laws not published.	30,000 00	.....	.....	.....
Blackfeet, Bloods and Piegans.	Amount to be expended in such goods, &c., as the President may from time to time determine.	.....	8th article treaty Sept. 1, 1868; laws not published.	50,000 00	.....	.....	.....
Calapooias Molallas, and Clackamas of Willamette Valley.	Five installments, 4th series, of annuity for beneficial objects.	Vol. 10 page 1114.	2d article, three installments of $5,500 each, to be appropriated.	.....	16,500 00	.....	.....
Cheyennes and Arapahoes.	Thirty installments, provided to be expended under 10th article treaty Oct. 28, 1867.	Vol. 15, page 593.	Twenty-six installments unappropriated, at $20,000 each.	.....	520,000 00	.....	.....
Do	Purchase of clothing	....do	10th article treaty Oct. 28, 1867, (estimated.)	14,500 00	.....	.....	.....
Do	Pay of physician, carpenter, farmer, blacksmith, miller, engineer, and teacher.	Vol. 15, page 597.	13th article treaty Oct. 28, 1867, (estimated.)	7,700 00	.....	.....	.....
Do	Three installments, for the purchase of seeds and agricultural implements.	....do	Three installments at $2,500, still due.	.....	7,500 00	.....	.....
Do	Pay of second blacksmith, iron, and steel	....do	8th article treaty Oct. 28, 1867	2,000 00	.....	.....	.....

Chickasaws	Permanent annuity in goods	Vol. 1, page 619; vol. 14, p. 774.	Act of Feb. 25, 1799, per annum	.....	.....	$3,000 00	.....
Chippewas—Boise Fort Band.	Twenty installments, for blacksmith and assistant, tools, iron, &c.	Vol. 14, page 766	Fourteen installments unappropriated, at $1,500 each.	.....	21,000 00	.....	.....
Do	Twenty installments, for schools, instructing Indians in farming, and purchase of seeds, tools, &c.	....do	Fourteen installments unappropriated, at $1,600 each.	.....	22,400 00	.....	.....
Do	Twenty installments of annuity, in money, goods, and other articles, in provisions, ammunition, and tobacco.	....do	Annuity, $3,500; goods, &c., $6,500; provisions, ammunition, and tobacco, $1,600; fourteen installments unappropriated.	.....	154,000 00	.....	.....
Chippewas of Lake Superior.	Twenty installments, in coin, goods, implements, &c., and for education.	Vol. 10, page 1111.	Three installments unappropriated, at $19,000.	.....	57,000 00	.....	.....
Do	Twenty installments, for six smiths and assistants, iron and steel.	....do	Three installments unappropriated, at $6,360.	.....	19,080 00	.....	.....
Do	Support of smith and shop, and pay of two farmers, during the pleasure of the President.	Vol. 11, p. 1112; vol. 14, p. 766.	Estimated at	1,700 00	.....	.....	.....
Chippewas of the Mississippi.	Twenty installments, for the seventh smith, &c.	Vol. 10, page 1111.	Five installments of $1,060 each, due	.....	5,300 00	.....	.....
	Money, goods, support of schools, provisions, and tobacco; 4th article treaty Oct. 4, 1842; 4th article treaty Sept. 30, 1854; and 2d article treaty May 7, 1864.	Vol. 7, page 302; vol. 10, page 111.	Ten installments, 2d series, at $9,000 01; five installments unappropriated.	.....	45,000 05	.....	.....
Do	Two farmers, two carpenters, two smiths and assistants, iron and steel; same article and treaty.	....do	Ten installments, 2d series, at $1,400; five installments unappropriated.	.....	7,000 00	.....	.....
Do	Twenty installments in money of $20,000 each	Vol. 10, page 1167.	Three installments unexpended	.....	60,000 00	.....	.....
Do	Twenty-six installments of $1,000 each, to be paid to the Chippewas of the Mississippi.	....do	One installment unappropriated	.....	1,000 00	.....	.....
Do	Ten installments, for support of schools, in promoting the progress of the people in agriculture, and assisting them to become self-sustaining; support of physician, and purchase of medicine.	.....	Six installments unappropriated at $11,500; laws not published.	.....	69,000 00	.....	.....
Chippewas of the Mississippi, and Pillager & Lake Winnebagoshish bands of Chippewas.	Ten installments of 1,500 each, to furnish said Indians with oxen, log-chains, &c.	Vol. 13, page 681.	Two installments unappropriated	.....	3,000 00	.....	.....
Do	Pay of two carpenters, two blacksmiths, four farm laborers, and one physician, ten years.	....do	Two installments of $7,700 each, yet due.	.....	15,400 00	.....	.....
Do	Pay for services and traveling expenses of a board of visitors, not more than five persons, to attend annuity payments, &c.	....do	7th article treaty May 7, 1864	480 00	.....	.....	.....
Do	To be applied for the support of a saw-mill as long as the President may deem necessary.	....do	6th article treaty May 7, 1864; annual appropriation.	1,000 00	.....	.....	.....
Do	Pay of female teachers employed on the reservation.	....do	13th article treaty May 7, 1864	1,000 00	.....	.....	.....
Chippewas—Pillager and Lake Winnebagoshish bands.	Money, $10,666 66; goods, $3,000; and purposes of utility, $4,000; 2d article treaty Feb. 22, 1855.	Vol. 10, page 1168.	Thirty installments; thirteen unappropriated, at $22,666 66.	.....	294,666 55	.....	.....

No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations, indefinite as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Chippewas—Pillager and Lake Winnebagoshish bands—Cont'd.	Purposes of education; 5d article treaty Feb. 22, 1855.	Vol. 10, p. 1168.	Twenty installments of $3,000 each; three yet due.	.....	$9,000 00	.....	.....
Chippewas of Red Lake and Pembina tribe of Chippewas.	$10,000 as annuity, to be paid per capita to the Red Lake band, and $5,000 to the Pembina band, during the pleasure of the President.	Vol. 13, pages 668, 669.	3d article treaty Oct. 2, 1863, and 2d article supplementary treaty April 12, 1864; annual appropriation required.	$15,000 00	.....	.....	.....
Do	Fifteen installments of $12,000 each, for the purpose of supplying them with gilling twine, cotton maitre, linsey, blankets, &c.	Vol. 13, pages 689, 690.	Estimated for Red Lake band, $8,000; Pembina band, $4,000; seven installments unappropriated.	.....	$84,000 00	.....	.....
Do	One blacksmith, physician, &c., miller, farmer, $2,900; iron and steel, and other articles, $1,500; carpentering, &c., $1,000.	Vol. 12, page 630.	Fifteen installments; seven at $6,100 yet due.	.....	43,100 00	.....	.....
Do	To defray the expenses of a board of visitors, not more than three persons, to attend the annuity payments.	Vol. 13, page 668.	Fifteen installments of $200 each; seven unappropriated.	.....	2,730 00	.....	.....
Choctaws	Permanent annuities	Vol. 7, pages 99, 614; vol. 11, pp. 213, 226.	2d article treaty Nov. 16, 1805, $3,000; 13th article treaty Oct. 18, 1820, $600; 2d article treaty Jan. 20, 1825, $6,000.	.....	.....	$9,600 00	.....
Do	Provisions for smiths, &c	Vol. 7, page 212.	6th article treaty Oct. 18, 1820, and 9th article treaty Jan. 20, 1825; say $920.	.....	.....	920 00	.....
Do	Interest on $390,257 92; articles 10 and 13 treaty Jan. 22, 1855.	Vol. 11, pages 613, 614.	Five per cent. for educational purposes.	.....	.....	19,512 89	$390,257 80
Confederated tribes and bands in middle Oregon.	For beneficial objects, at the discretion of the President; 2d article treaty June 25, 1855.	Vol. 12, page 964.	Five installments of $4,000 each; third series; three unappropriated.	.....	12,000 00	.....	.....
Do	Farmer, blacksmith, wagon and plow-maker, for fifteen years.	Vol. 12, page 965.	Three installments unappropriated, at $3,500 each.	.....	10,500 00	.....	.....
Do	Physician, sawyer, miller, superintendent of farming, and school teacher, for twenty years.	Vol. 12, page 965.	Eight installments unappropriated, at $5,600 each.	.....	44,800 00	.....	.....
Do	Salary of head chief for twenty years	....do	Eight installments unappropriated, at $500 each.	.....	4,000 00	.....	.....
Creeks	Permanent annuities	Vol. 7, pages 36, 287; vol. 11, page 700.	4th article treaty Aug. 7, 1790, $1,500; 2d article treaty June 16, 1802, $3,000; 4th article treaty Jan. 24, 1826, $20,000.	.....	.....	24,500 00	490,000 00
Do	Smiths, shops, &c	Vol. 7, page 287.	8th article treaty Jan. 24, 1826, say $1,110.	.....	.....	1,110 00	22,200 00
Do	Wheelwright, permanent	Vol. 7, page 287; vol. 11, page 700.	8th article treaty Jan. 24, 1826, and 5th article treaty Aug. 7, 1856, say $600.	.....	.....	600 00	12,000 00
Do	Allowance during the pleasure of the President.	Vol. 7, pages 287, 419.	5th article treaty Feb. 14, 1833, and 8th article treaty Jan. 24, 1826.	4,810 00	.....	.....	.....
Do	Interest on $200,000, held in trust: 6th article treaty Aug. 7, 1856.	Vol. 11, page 700.	Five per centum for education	.....	.....	10,000 00	200,000 00
Do	Interest on $675,168, held in trust; 3d article treaty June 14, 1866.	Vol. 14, page 786.	Five per centum to be expended under direction of the Secretary of the Interior.	.....	.....	33,758 40	675,168 00
Crows	For supplying male persons over fourteen years of age with a suit of good, substantial woolen clothing; females over twelve years of age a flannel skirt, or goods to make the same, a pair of woolen hose, calico and domestic; and boys and girls under the ages named such flannel and cotton goods, &c.	Vol. 15, page 651.	9th article treaty May 7, 1868, (estimated.)	22,723 00	.....	.....	.....
Do	Purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper.	Vol. 15, page 652.	9th article treaty May 7, 1868, (estimated.)	10,000 00	.....	.....	.....
Do	Physician, carpenter, miller, engineer, farmer, and blacksmith.	Vol. 15, page 652.	10th article treaty May 7, 1868, (estimated.)	6,600 00	.....	.....	.....
Do	Twenty installments, pay of teachers, and for books, stationery, &c.	Vol. 15, page 651.	7th article treaty May 7, 1868; eighteen installments, at $3,000 each, due.	.....	54,000 00	.....	.....
Do	Blacksmith, iron and steel, and for seeds and agricultural implements.	....do	8th article treaty May 7, 1868, (estimated.)	3,250 00	.....	.....	.....
Do	Purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper.	Vol. 15, page 652.	9th article treaty May 7, 1868, (estimated.)	20,000 00	.....	.....	.....
Do	Four installments, to furnish said Indians with flour and meat.	....do	11th article treaty May 7, 1868; two installments due, at $131,400.	.....	262,800 00	.....	.....
Do	Three installments, to be expended in presents.	....do	12th article treaty May 7, 1868; one installment at $500 due.	.....	500 00	.....	.....
Delawares	Life annuity to chiefs	.....	Private act to supplementary treaty Sept. 24, 1829, to treaty Oct. 3, 1818.	100 00	.....	.....	.....
Do	Interest on $46,080 at 5 per centum, being the value of thirty-six sections of land, set apart by treaty 1829, for education.	Vol. 5, page 1040.	Senate resolution Jan. 19, 1838.	.....	.....	2,304 00	46,080 00

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No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations indefinite as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Dwamish and other allied tribes in Washington Territory.	$150,000, under the direction of the President, in twenty installments.	Vol. 12, page 928.	6th article treaty, Jan. 22, 1855; eight installments unappropriated.	.....	$63,000 00	.....	.....
Do	Twenty installments, for an agricultural school and teacher.	Vol. 12, page 929.	14th article treaty Jan. 22, 1855; eight installments, at $3,000, unappropriated.	.....	24,000 00	.....	.....
Do	Twenty installments, for smith and carpenter-shop and tools.	.....do	14th article treaty Jan. 22, 1855; eight installments, at $500, unappropriated.	.....	4,000 00	.....	.....
Do	Twenty installments, for blacksmith, carpenter, farmer, and physician.	.....do	14th article treaty Jan. 22, 1855; eight installments, at $4,600, unappropriated.	.....	33,800 00	.....	.....
Flatheads and other confederated tribes.	Five installments, 3d series, for beneficial objects, under the direction of the President.	Vol. 12, page 976.	4th article treaty July 16, 1855; two installments unappropriated, at $4,000 each.	.....	8,000 00	.....	.....
Do	Twenty installments, for an agricultural and industrial school, providing necessary furniture, books, stationery, &c., and employment of suitable instructors.	Vol. 12 page 977.	5th article treaty July 16, 1855; agricultural and industrial school, &c., $600; pay of instructors, $1,800; eight installments unappropriated, at $2,100 each.	.....	16,800 00	.....	.....
Do	Twenty installments, for two farmers, two millers, blacksmith, gunsmith, tinsmith, carpenter and joiner, and wagon and plow-maker, $7,400; and keeping in repair blacksmith's, carpenter's, and wagon and plow-maker's shops, and furnishing tools, $500.	.....do	5th article treaty July 16, 1855; eight installments unappropriated, at $7,900 each.	.....	63,200 00	.....	.....
Do	Twenty installments, for keeping in repair flour and saw-mills, and supplying necessary fixtures.	.....do	5th article treaty July 16, 1855; eight installments unappropriated, at $500.	.....	4,000 00	.....	.....

Do	Twenty installments, for pay of physician, $1,400; keeping in repair hospital and for medicines, $300.	.....do	5th article treaty July 16, 1855; eight installments unappropriated, at $1,700.	.....	13,600 00	.....	.....
Do	Repairing buildings required for various employés, &c., twenty years.	.....do	5th article treaty July 16, 1855; eight installments unappropriated, at $300.	.....	2,400 00	.....	.....
Do	$500 per annum, for twenty years, for each of the head chiefs.	.....do	5th article treaty July 16, 1855; eight installments unappropriated, at $1,500.	.....	12,000 00	.....	.....
Gros Ventres	Amount to be expended in such goods, provisions, &c., as the President may from time to time determine, &c.	.....	8th article treaty July 13, 1868; laws not published.	$35,000 00	.....	.....	.....
Iowas.....	Interest on $77,500, being the balance of $157,500	Vol. 10, page 1071.	9th article treaty May 7, 1854.....	.....	.....	$2,325 00	$77,500 00
Kansas	Interest on $200,000, at 5 per centum	Vol. 9, page 842..	2d article treaty Jan. 1846	.....	.....	10,000 00	200,000 00
Kickapoos	Interest on $100,000, at 5 per centum	Vol. 10, page 1079.	2d article treaty May 18, 1854	.....	.....	5,000 00	100,000 00
Do.....	Gradual payment on $200,000.....	.....do	2d article treaty May 18, 1854; $190 heretofore appropriated, due.	.....	10,000 00	.....	.....
Klamaths and Modocs.	Five installments of $5,000, 2d series, to be applied under the direction of the President.	.....	2d article treaty Oct. 14, 1864; four installments unappropriated.	.....	20,000 00	.....	.....
Do.....	Repairing saw and flouring-mill, and buildings for blacksmiths, carpenter, wagon and plow-maker, manual-labor school and hospital, for twenty years.	.....	4th article treaty Oct. 14, 1864; fifteen installments unappropriated, at $1,000 each.	.....	15,000 00	.....	.....
Do.....	For tools and materials for saw and flour mill, carpenter's, blacksmith's, wagon and plow-maker's shops, books and stationery for manual-labor school, twenty years.	.....	4th article treaty Oct. 14, 1864; fourteen installments unappropriated, at $1,500 each.	.....	21,000 00	.....	.....
Do.....	Pay of superintendent farming, farmer, blacksmith, sawyer, carpenter, and wagon and plow-maker, fifteen years.	.....	5th article treaty Oct. 14, 1864; nine installments, of $6,000 each, unappropriated.	.....	54,000 00	.....	.....
Do.....	Pay of physician, miller, and two teachers, for twenty years.	.....	5th article treaty Oct. 14, 1864; fourteen installments of $3,600, yet due.	.....	50,400 00	.....	.....
Makahs.....	Ten installments, being 5th series, for beneficial objects, under the direction of the President.	Vol. 12, page 940.	5th article treaty Jan. 31, 1855; eight installments unappropriated, at $1,000 each.	.....	8,000 00	.....	.....
Do.....	Twenty installments, for agricultural and industrial school and teacher, for smith and carpenter-shops, and tools; and for blacksmith, carpenter, farmer, and physician.	Vol. 12, page 941.	11th article treaty Jan. 31, 1855; eight installments unappropriated, at $7,600 each.	.....	60,800 00	.....	.....
Menomonees.....	Fifteen installments, to pay $242,686 for cession of land.	Vol. 10, page 1065.	4th article treaty May 12, 1854, and Senate amendment thereto; nine installments, of $16,170 66 each, unappropriated.	.....	145,611 54	.....	.....
Miamies of Kansas.	Permanent provision for smiths' shops, &c., and miller.	Vol. 7, pages 191, 194; vol. 10, page 1095.	5th article treaty Oct. 6, 1818; 5th article treaty Oct. 23, 1834; and 4th article treaty June 5, 1854; say $940 for shop and $600 for miller.	.....	.....	1,540 00	30,800 00
Do.....	Twenty installments upon $200,000, 3d article treaty June 5, 1854.	Vol. 10, page 1094.	$150,000 of said sum payable in twenty installments of $7,500 each, eight unappropriated.	.....	60,000 00	.....	.....

No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws. Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations, if liable as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Miamies of Kansas—Cont'd.	Interest on $50,000, at 5 per centum	Vol. 10, page 1094.	3d article treaty June 5, 1854			$2,500 00	$50,000 00
Miamies of Indiana	Interest on $221,257 86, in trust	Vol. 10, page 1099.	Senate amendment to 4th article treaty June 5, 1854.			11,062 89	221,257 86
Miamies of Eel River.	Permanent annuities		4th article treaty 1795; 3d article treaty 1805; and 3d article treaty Sept., 1809; aggregate.			1,100 00	22,000 00
Molels	Pay of teacher to manual-labor school, and subsistence of pupils, &c.	Vol. 12, page 982.	2d article treaty Dec. 21, 1855; amount necessary during the pleasure of the President.	$3,000 00			
Mixed Shoshones, Bannacks, and Sheep Eaters.	To be expended in such goods, provisions, &c., as the President may from time to time determine, &c.		6th article treaty Sept. 24, 1868; not published.	35,000 00			
Navajoes	For such articles of clothing, or raw material in lieu thereof, and for seeds, farming implements, &c.	Vol. 15, page 669.	7th and 8th articles treaty June 1, 1868, for articles of clothing or raw material, $40,000; and for seeds, farming implements, &c., $35,000.	75,000 00			
Do	Purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper, &c.	do	8th article treaty June 1, 1868	14,000 00			
Do	Pay of two teachers	do	6th article treaty June 1, 1868	2,000 00			
Nez Perces	Five installments, 3d series, for beneficial objects, at the discretion of the President.	Vol. 12, page 958.	4th article treaty June 11, 1855; three installments unappropriated, at $6,000 each.		$18,000 00		
Do	Twenty installments, for two schools, &c.; pay of superintendent teaching and two teachers; superintendent farming, two farmers, two millers, two blacksmiths, tinner, gunsmith, carpenter, wagon and plow-maker, keeping in repair grist and saw-mill, for necessary tools; pay of physician, repairing hospital	Vol. 12, page 959.	5th article treaty June 11, 1855; eight installments, at $17,200 each, unappropriated.		137,600 00		

	and furnishing medicines, &c.; repairing buildings for employés, and the shops for blacksmith, tinsmith, gunsmith, carpenter, wagon and plow-maker, providing tools therefor; and pay of head chief.						
Do	Sixteen installments for boarding and clothing children who attend school, providing school, &c., with necessary furniture, purchase of wagons, teams, tools, &c.	Vol. 14, page 649.	4th article treaty June 9, 1863; ten installments, of $3,000 each, unappropriated.		30,000 00		
Do	Salary of two subordinate chiefs						
Do	Fifteen installments, for repair of houses, mills, shops, &c., and providing furniture, tools, &c.	Vol. 14, page 650. do	5th article treaty June 9, 1863	1,000 00			
			5th article treaty June 9, 1863; ten installments, of $2,500 each, unappropriated.		25,000 00		
Do	Salary of two matrons to take charge of the boarding-schools, two assistant teachers, farmer, carpenter, and two millers.	do	5th article treaty June 9, 1863	7,600 00			
Nisqually, Puyallup, and other tribes and bands of Indians.	Payment of $32,500 in graduated payments	Vol. 10, page 1133.	4th article treaty Dec. 26, 1854; still unappropriated.		2,000 00		
Do	Pay of instructor, smith, physician, carpenter, &c., twenty years.	Vol. 10, page 1134.	10th article treaty Dec. 26, 1854; three installments, of $6,700, still due.		20,100 00		
Do	Support of agricultural and industrial school, support of smith and carpenter-shop, and providing necessary tools therefor.	do	10th article treaty Dec. 26, 1854; three installments, of $1,500, still due.		4,500 00		
Northern Cheyennes and Arapahoes.	Purchase of clothing	Vol. 15, page 657.	6th article treaty May 10, 1868, (estimated.)	15,000 00			
Do	To be expended by the Secretary of the Interior, for Indians roaming, in the purchase of such articles as from time to time may be determined.	do	6th article treaty May 10, 1868, (estimated.)	18,300 00			
Do	Four installments, to furnish flour and meat	do					
Do	Pay of teacher, carpenter, miller, farmer, blacksmith, engineer, and physician.	Vol. 15, page 658.	6th article treaty May 10, 1868; one installment due.		66,576 00		
Omahas	Fifteen installments, 3d series, in money or otherwise.	Vol. 10, page 1044.	7th article treaty May 10, 1868, (estimated.)	7,700 00			
Do	Ten installments, for pay of engineer, miller, farmer, and blacksmith, keeping in repair grist and saw-mill, support of blacksmith-shop, and furnishing tools.	Vol. 10, page 1044; vol. 14, page 668.	4th article treaty March 16, 1854; eleven installments, of $20,000 each, unappropriated.		220,000 00		
			8th article treaty March 16, 1854, and 3d article treaty March 6, 1865; estimated, engineer, $1,200; miller, $800; farmer, $900; blacksmith, $900; keeping in repair grist and saw-mill, and support of smiths' shop, $600; four installments, of $4,500 each, unappropriated.		18,000 00		
Osages	Interest on $69,120, at 5 per centum, for educational purposes.	Vol. 7, page 242.	Senate resolution Jan. 19, 1838, and 6th article treaty Jan. 2, 1825.			3,456 00	69,120 00

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No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations indefinite as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amount which, invested at five per cent., would produce permanent annuities.
Osages—Cont'd	Interest on $300,000 at 5 per centum, to be paid semi-annually in money or such articles as the Secretary of the Interior may direct.	Vol. 14, page 687.	1st article treaty Sept. 29, 1865			$15,000 00	$300,000 00
Ottoes and Missourias.	Fifteen installments, 3d series, in money or otherwise.	Vol. 10, page 1039.	4th article treaty March 15, 1854; eleven installments, of $9,000, still due.		$99,000 00		
Pawnees	Annuity goods, and such articles as may be necessary.	Vol. 11, page 729.	2d article treaty Sept. 24, 1857			30,000 00	
Do	Support of two manual-labor schools and pay of two teachers.	Vol. 11, page 730.	3d article treaty Sept. 24, 1857	$11,200 00			
Do	For iron and steel and other necessaries for shops, and pay of two blacksmiths, one of whom to be tinsmith and gunsmith, and compensation of two strikers or apprentices.	do	4th article treaty Sept. 24, 1857; for iron, steel, &c., $500; two blacksmiths, $1,200; and two strikers, &c., $480.	2,180 00			
Do	Farming utensils and stock, pay of farmer, miller, and engineer, and compensation to apprentices to assist in working the mill, and keeping in repair grist and saw-mills.	do	4th article treaty Sept. 24, 1857, (estimated.)	4,400 00			
Poncas	Ten installments, 2d series, to be paid to them or expended for their benefit.	Vol. 12, page 997.	2d article treaty March 12, 1858; two installments, of $10,000 each, unappropriated.		20,000 00		
Do	Amount to be expended, during the pleasure of the President, for aid in agricultural and mechanical pursuits.	Vol. 12, page 998.	2d article treaty March 12, 1858	7,500 00			
Pottawatomies	Life annuity to chiefs	Vol. 7, page 279.	3d article treaty Oct. 20, 1832	500 00			
Do	Permanent annuity, in money	Vol. 7, pages 51, 114, 185, 317, 320, 855.	4th article treaty 1795, $413 31; 3d article treaty 1809, $209 18; 3d article treaty 1818, $1,945 87; treaty 1828, $836 69; 2d article treaty July, 1829; $6,693 58; 10th article treaty June, 1846, $125 50.			9,329 17	186,583 40

Do	Education, during the pleasure of Congress	Vol. 7, pages 296, 318, 401.	3d article treaty Oct. 16, 1826; 2d article treaty Sept. 29, 1828; and 4th article treaty Oct. 27, 1832.	5,000 00			
Do	Permanent provision for three smiths	Vol. 7, pages 296, 318, 321.	2d article treaty Sept. 20, 1828; and 3d article treaty Oct. 16, 1826.	1,179 74			
Do	Permanent provision for furnishing salt	Vol. 7, page 320.	2d article treaty July 29, 1829	183 03			
Do	Interest on $268,998 17 at 5 per centum	Vol. 9, page 854.	7th article treaty June 5 and 17, 1846.			13,449 90	268,998 17
Pottowatomies of Huron.	Permanent annuities	Vol. 7, page 106.	2d article treaty Nov. 17, 1807			400 00	8,000 00
Quapaws	For education, smith and farmer, and smith's shop, during the pleasure of the President.	Vol. 7, page 423.	3d article treaty May 13, 1833; $1,000 per year for education; and $1,660 for smith, farmer, &c.	2,660 00			
Qui-nai-elto and Quil-leh-utes.	$25,000, 5th series, to be expended for beneficial objects.	Vol. 12, page 972.	4th article treaty July 1, 1855; three installments, of $1,000, still due.		3,000 00		
Do	Twenty installments, for agricultural and industrial school; employment of suitable instructors; support of smith and carpenter-shop, and tools; pay of blacksmith, carpenter, farmer, and physician.	do	10th article treaty July 1, 1855; eight installments, of $7,500, still due.		60,000 00		
Rogue River	Five installments, in blankets, clothing, farming utensils, and stock.	Vol. 10, page 1019	4th article treaty July 1, 1855; three installments, of $3,000, still due.		9,000 00		
River Crows	Amount to be expended in such goods, provisions, &c., as the President may from time to time determine, &c.		7th article treaty July 15, 1868; laws not published.	35,000 00			
Sacs and Foxes of the Mississippi.	Permanent annuities	Vol. 7, page 85.	3d article treaty Nov. 3, 1804			1,000 00	20,000 00
Do	Interest on $200,000 at 5 per centum	Vol. 7, page 541.	2d article treaty Oct. 21, 1837			10,000 00	200,000 00
Do	Interest on $800,000 at 5 per centum	Vol. 7, page 596.	2d article treaty Oct. 11, 1842			40,000 00	800,000 00
Do	Five installments, for support of physician, &c., and furnishing tobacco and salt.	Vol. 15, page 497.	10th article treaty Feb. 18, 1867; for physician, &c., $1,500, and tobacco and salt $350; two installments, of $1,850, still due.		3,700 00		
Sacs and Foxes of Missouri.	Interest on $157,400 at 5 per centum	Vol. 7, page 543.	2d article treaty Oct. 21, 1837			7,870 00	157,400 00
Do	Interest on $11,615 25 at 5 per centum	Vol. 12, page 1170.	Treaty March 6, 1861			2,636 40	11,615 25
Seminoles	Interest on $500,000, 8th article treaty Aug. 7, 1856.	Vol. 11, page 702.	$25,000, annuities			25,000 00	500,000 00
Do	Interest on $70,000 at 5 per centum	Vol. 14, page 757.	3d article treaty March 21, 1866, for support of schools, &c.			3,500 00	70,000 00
Senecas	Permanent annuities	Vol. 7, pages 161, 179.	4th article treaty Sept. 9, 1817, $500; 4th article treaty Sept. 17, 1817, $500.			1,000 00	20,000 00
Do	Smith and smiths' shops, and miller	Vol. 7, page 349.	4th article treaty Feb. 28, 1831, any	1,660 00			
Senecas of New York.	Permanent annuities	Vol. 4, page 442.	Act Feb. 19, 1841			6,000 00	120,000 00
Do	Interest on $75,000 at 5 per centum	Vol. 9, page 35.	Act June 27, 1846			3,750 00	75,000 00

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No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations indefinite as to time, now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Senecas of New York—Cont'd.	Interest on $43,050, transferred from Ontario Bank to United States Treasury.	Vol. 9, page 35...	Act June 27, 1846			$2,152 50	$43,050 00
Senecas and Shawnees.	Permanent annuities	Vol. 7, page 119..	4th article treaty Sept. 17, 1818			1,000 00	20,000 00
Do	Support of smith and smiths' shops	Vol. 7, page 352..	4th article treaty July 20, 1831	$1,000 00			
Senecas, Shawnees, Quapaws, Peorias, Ottawas, Wyandottes, and others.	Five installments, for blacksmith and assistant, shoop and tools, iron and steel for shop, for Shawnees.	Vol. 15, page 515.	8th article treaty Feb. 23, 1867; two installments, of $500 each, unappropriated.		$1,000 00		
Do	Six installments, for blacksmith and necessary iron, steel, and tools, for Peorias, Kaskaskias, &c.	Vol. 15, page 520.	27th article treaty Feb. 23, 1867; three installments, of $1,123 29 each, unappropriated.		3,329 87		
Shawnees	Permanent annuities, for education	Vol. 7, pages 51, 100.	4th article treaty Aug. 3, 1795; 3d article treaty May 10, 1854; and 4th article treaty Sept. 29, 1817.			3,000 00	60,000 00
Do	Interest on $40,000 at 5 per centum		3d article treaty May 10, 1854			2,000 00	40,000 00
Shoshones—Western band.	Twenty installments, of $5,000 each, under direction of the President.	Vol. 10, page 1056	7th article treaty Oct. 1, 1863; twelve installments, unappropriated.		60,000 00		
Shoshones—Eastern band.	Twenty installments, of $10,000 each, under direction of the President.		5th article treaty July 2, 1863; twelve installments, unappropriated.		120,000 00		
Shoshones—Northwestern band.	Twenty installments, of $5,000 each, under direction of the President.	Vol. 13, page 663.	3d article treaty July 30, 1863; twelve installments, unappropriated.		60,000 00		
Shoshones—Gosship band.	Twenty installments, of $1,000 each, under direction of the President.	Vol. 13, page 682.	7th article treaty Oct. 7, 1863; twelve installments, unappropriated.		12,000 00		
Shoshones and Bannacks.	*For Shoshones:* Three installments, to purchase seeds and implements.	Vol. 15, page 675.	8th article treaty July 3, 1868; two installments, of $2,500, still due.		5,000 00		

Do	Purchase of clothing for men, women, and children.	Vol. 15, page 676.	9th article treaty July 3, 1868, (estimated.)	13,874 00			
Do	Purchase of such articles as may be considered proper by the Secretary of the Interior for persons roaming, &c.	do	9th article treaty July 3, 1868, (estimated.)	30,000 00			
Do	Pay of physician, teacher, carpenter, engineer, farmer, and blacksmith.	do	10th article treaty July 3, 1868, (estimated.)	6,800 00			
Do	Three installments, for presents	do	12th article treaty July 3, 1868, two installments, at $500, still due.		1,000 00		
Do	Blacksmith, and for iron and steel, &c	Vol. 15, page 675.	8th article treaty July 3, 1869, (estimated.)	2,000 00			
Do	*For Bannacks:* Purchase of clothing for men, women, and children.	do	9th article treaty July 3, 1868, (estimated.)	6,937 00			
Do	Purchase of such articles as may be considered proper by the Secretary of the Interior for persons roaming, &c.	do	9th article treaty July 3, 1868, (estimated.)	16,000 00			
Do	For seeds and agricultural implements	do	8th article treaty July 3, 1868, (estimated.)	2,500 00			
Do	Pay of physician, teacher, carpenter, miller, engineer, farmer, and blacksmith.	do	10th article treaty July 3, 1868, (estimated.)	6,800 00			
Do	Three installments, for presents	do	12th article treaty July 3, 1868, one installment, of $500, still due.		500 00		
Six Nations of New York.	Permanent annuities in clothing, &c	Vol. 7, page 46...	6th article treaty Nov. 11, 1794			4,500 00	90,000 00
Sisseton and Wahpeton of Lake Traverse and Devil's Lake.	Amount to be expended in such goods, provisions, and other articles as the President may from time to time determine, &c.	Vol. 15, page 509.	Senate amendment to treaty Feb. 19, 1867.	100,000 00			
Sioux of different tribes.	Purchase of seeds and agricultural implements	Vol. 15, page 638.	10th article treaty April 29, 1868, (estimated.)	15,000 00			
Do	Purchase of clothing for men, women, and children.	do	10th article treaty April 29, 1868, (estimated.)	150,460 00			
Do	Blacksmith, and for iron and steel, &c	do	8th article treaty April 29, 1868, (estimated.)	2,000 00			
Do	For such articles as may be considered proper by the Secretary of the Interior for persons roaming, &c.	do	10th article treaty April 29, 1869, (estimated.)	236,000 00			
Do	For 7,300,000 pounds of beef, and same quantity of flour.	do	10th article treaty April 29, 1868, (estimated.)	1,314,000 00			
Do	Physician, five teachers, carpenter, miller, engineer, farmer, and blacksmith.	do	13th article treaty April 29, 1868, (estimated.)	10,400 00			
Do	Three installments, for presents	do	14th article treaty April 29, 1868: one installment still due, at $500.		500 00		
S'Klallams	Five installments on $60,000, fifth series	Vol. 12, page 934.	5th article treaty June 26, 1855; three installments, of $2,400, due.		7,200 00		
Do	Twenty installments, for an agricultural and industrial school, pay of teachers, blacksmith, carpenter, farmer, and physician.	Vol. 12, pages 934, 935.	11th article treaty June 26, 1855; eight installments, of $7,100, due.		56,800 00		
Do	Smith and carpenter shop and tools	Vol. 12, page 935.	11th article treaty June 26, 1855	500 00			
Tabequache band of Utahs.	Ten installments of $20,000 each	Vol. 13, page 675.	8th art. treaty Oct. 7, 1863: goods, $10,000; provisions, $10,000; two installments unappropriated.		40,000 00		

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No. 120.—*Statement showing the present liabilities of the United States to Indian tribes, &c.*—Continued.

Names of tribes.	Description of annuities, stipulations, &c.	Reference to laws: Statutes at Large.	Number of installments yet unappropriated, explanations, remarks, &c.	Annual amount necessary to meet stipulations indefinite as to time now allowed, but liable to be discontinued.	Aggregate of future appropriations that will be required during a limited number of years, to which annuities are ineffectually necessary to effect the payment.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States on which five per cent. is annually paid, and amounts which, invested at five per cent., would produce permanent annuities.
Tabequache band of Utahs—Cont'd.	Purchase of iron, steel, and tools for blacksmith-shop, and pay of blacksmith and assistant.	Vol. 13, page 673	10th article treaty Oct. 7, 1863; iron and steel, $220; blacksmith and assistant, $1,100.	$1,320	.....	.....	.....
Tabequache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah band of Utes.	Two carpenters, two millers, two farmers, one blacksmith, and two teachers.	Vol. 15, page 622	15th article treaty March 2, 1868 ..	11,000 00	.....	.....	.....
Do.....	For iron and steel, and the necessary tools for blacksmith-shop.	Vol. 15, page 621	15th article treaty March 2, 1868 ..	220 00	.....	.....	.....
Do.....	Thirty installments of $30,000, to be expended under the direction of the Secretary of the Interior, for clothes, blankets, &c.	Vol. 15, page 622	11th article treaty March 2, 1868; twenty-seven installments unappropriated.	.....	$810,000 00	.....	.....
Do.....	Annual amount to be expended, under the direction of the Secretary of the Interior, in supplying said Indians with beef, mutton, wheat, flour, beans, &c.	.....do	15th article treaty March 2, 1868 ..	30,000 00	.....	.....	.....
Umpquas and Calapoolas of Umpqua Valley, Oregon.	Five installments, 4th series, of annuity for beneficial objects.	Vol. 10, page 1126	3d article treaty Nov. 29, 1855; three installments, of $1,000, still due.	.....	3,000 00	.....	.....
Do.....	Support of teachers, &c., twenty years	Vol. 10, page 1127	6th article treaty Nov. 29, 1855; three installments, of $1,450, still due.	.....	4,350 00	.....	.....
Umpquas, (Cow Creek band.)	Twenty installments of $550 each	Vol. 10, page 1027	3d article treaty Sept. 19, 1853; two installments unappropriated.	.....	1,100 00	.....	.....
Walla-Wallas, Cayuse and Umatilla tribes.	Five installments, 3d series, to be expended under the direction of the President.	Vol. 12, page 946	2d article treaty June 9, 1855; three installments, of $4,000, still due.	.....	12,000 00	.....	.....
Do.....	Twenty installments, pay of two millers, farmer, superintendent of farming operations, two school teachers, physician, blacksmith, wagon and plow maker, and carpenter and joiner.	.....do	4th article treaty June 9, 1855; eight installments of $11,200 still due.	.....	89,600 00	.....	.....
Do.....	Twenty installments for mill fixtures, tools, medicines, books, stationery, furniture, &c.	.....do	4th article treaty June 9, 1855; eight installments of $3,000 still due.	.....	24,000 00	.....	.....
Do.....	Twenty installments of $1,500 each for head chiefs of these bands, ($500 each.)	.....do	5th article treaty June 9, 1855; eight installments unappropriated.	.....	12,000 00	.....	.....
Winnebagoes	Interest on $895,493 15 at 5 per centum.....	Vol. 7, page 546, vol. 12, page 628	4th article treaty Nov. 1, 1837, and Senate amendment July 17, 1862.	.....	.....	$44,774 66	$895,493 15
Do.....	Thirty installments of interest on $76,116 92..	Vol. 9, page 879	4th article treaty Oct. 13, 1846; five installments of $3,805 84 still due.	.....	19,029 20	.....	.....
Do.....	Interest on $179,098 63 at 5 per centum, under the direction of the Secretary of the Interior.	.....	Act July 15, 1870	.....	.....	8,954 93	179,098 63
Wal-pah-pe tribe of Snake Indians.	Ten installments, 2d series, under the direction of the President.	Vol. 14, page 684	7th article treaty Aug. 12, 1865; still due at $1,200 each.	.....	12,000 00	.....	.....
Yankton tribe of Sioux.	Ten installments of $40,000 each, 2d series, to be paid to them or expended for their benefit.	Vol. 11, page 744	4th article treaty April 19, 1858; seven installments still due.	.....	280,000 00	.....	.....
Yakamas	Five installments, 3d series, for beneficial objects, at the discretion of the President.	Vol. 12, page 953	4th article treaty June 9, 1855; three installments of $6,000 unappropriated.	.....	18,000 00	.....	.....
Do.....	Twenty installments for two schools, one of which to be an agricultural and industrial school, keeping the same in repair, and providing books, stationery, and furniture.	.....do	5th article treaty June 9, 1855; eight installments of $500 unappropriated.	.....	4,000 00	.....	.....
Do.....	Twenty installments for superintendent of teaching, two teachers, superintendent of farming, two farmers, two millers, two blacksmiths, tinner, gunsmith, carpenter, wagon and plow maker.	.....do	5th article treaty June 9, 1855; eight installments of $14,600 unappropriated.	.....	116,800 00	.....	.....
Do.....	Twenty installments for keeping in repair hospital, and furnishing medicines, &c., pay of physician, repairing grist and saw mill, and furnishing necessary tools.	.....do	5th article treaty June 9, 1855; eight installments of $2,200 unappropriated.	.....	17,600 00	.....	.....
Do.....	Twenty installments for keeping in repair buildings for employés.	.....do	5th article treaty June 9, 1855; eight installments of $300 unappropriated.	.....	2,400 00	.....	.....
Do.....	Salary of head chief for twenty years.....	.....do	5th article treaty June 9, 1855; eight installments of $500 unappropriated.	.....	4,000 00	.....	.....
Do.....	Twenty installments for keeping in repair blacksmith's, tinsmith's, gunsmith's, carpenter's, and wagon and plow maker's shops, and furnishing tools.	.....do	5th article treaty June 9, 1855; eight installments of $500 unappropriated.	.....	4,000 00	.....	.....
	Total.....	.....	.....	2,552,236 77	5,869,573 21	378,156 83	6,651,622 26

OFFICE INDIAN AFFAIRS, *October 25, 1871.*

No. 121.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, November 1, 1871.

SIR: I have the honor to submit the following report of the business connected with the Indian trust-funds, since November 1, 1870, accompanied by classified exhibits of the entire fund now held in trust by the Department.

PURCHASE OF STOCKS.

All investments for the benefit of the Indians since the last annual report have been made in United States 5 per cent. bonds, "funded loan of 1881." Bonds to the amount of $288,500 have been purchased at a cost, exclusive of incidental expenses, of $326,175 02. The loan in which these investments were made, the rate of premium, commission, &c., the amount purchased for each tribe, the sources from which the funds were derived or drawn for investment, the date of purchase, and the time interest commenced to accrue on the same to the fund, are fully shown by the following schedules of purchase, Nos. 1, 2, and 3.

Schedule No. 1, showing the description, amount, cost, and date of purchase.

Kind of bonds purchased.	Date of purchase.	Am't purchased.	Per cent.	Rate of purchase.	Cost of bonds, including commission.	Commission.
United States loan of 1867	Mar. 8, 1871	$3,200 00	6	$111	$3,552 00	.....
United States funded loan of 1881	June 23, 1871	25,822 42	5	111¼	28,695 16	.....
Do do	June 23, 1871	29,483 36	5	111¼	32,800 23	.....
Do do	June 23, 1871	1,954 96	5	111¼	2,182 23	.....
Do do	June 23, 1871	28,672 00	5	110¼	31,754 24	$35 84
Do do	June 23, 1871	26,227 58	5	110¼	29,079 83	.....
Do do	June 23, 1871	28,689 68	5	110¼	31,754 24	35 60
Do do	June 29, 1871	7,900 00	5	112¼	8,867 75	.....
Do do	July 15, 1871	2,400 00	5	112¼	2,700 00	.....
Do do	Sept. 2, 1871	137,400 00	5	112.656	154,789 34	.....
Total		291,700 00	.....	.....	326,175 02	71 64

Schedule No. 2, showing the tribes for which the bonds exhibited in Schedule No. 1 were purchased.

Kind of bonds.	Amount.	Per cent.	Fund or tribe.	Amount to each.	Interest when commencing for the fund.
United States registered loan of 1867.	$3,200 00	6	Shawnees	$3,200 00	Jan. 1, 1871
United States funded loan of 1881.	52,050 00	5	Cherokee national	7,355 97	May 1, 1871
			Cherokee school	5,186 58	May 1, 1871
			Cherokee orphan	2,922 83	May 1, 1871
			Chickasaw national	672 54	May 1, 1871
			Creek orphan	2,699 66	May 1, 1871
			Iowas	301 80	May 1, 1871
			Kaskaskia, Peorias, Weas, and Piankeshaws.	99 17	May 1, 1871
			Ottawas of Blanchard's Fork and Roche De Bœuf.	524 48	May 1, 1871
Do	88,750 00	5	Shawnees	32,986 97	May 1, 1871
			Cherokee national	5,393 26	May 17, 1871
			Cherokee school	4,929 11	May 17, 1871
			Menomonees	69,438 89	May 17, 1871
			Senecas	4,494 37	May 17, 1871
			Senecas and Shawnees	4,494 37	May 17, 1871
Do	7,900 00	5	Cherokee school	2,424 28	June 27, 1871
Do	2,400 00	5	Chickasaw national	5,475 72	June 27, 1871
Do	137,400 00	5	Cherokee school	2,400 00	July 12, 1871
			Kickapoos	137,400 00	Sept. 2, 1871
Total	291,700 00	.....	.....	291,700 00	

Schedule No. 3, showing the sources from which the funds were derived for the investment exhibited in Schedules Nos. 1 and 2.

Kind of bonds.	Per cent.	Amount of purchase.	Tribe or fund.	Am't drawn for investment.	Sources from whence drawn.
United States registered loan, 1867.	6	$3,200 00	Shawnees	$3,000 00	Proceeds of land.
United States Funded loan, 1881.	5	7,355 97	Cherokee national	16,172 97	Do.
	5	5,186 58	Cherokee school	200 00	On hand last report. Proceeds of land.
Do	5	2,922 83	Cherokee orphans	50 38	Stock redeemed, due.
Do	5	2,699 66	Creek orphans	3,000 00	Proceeds of bonds.
Do	5	301 80	Iowas	335 37	Proceeds of land.
Do	5	99 17	Kaskaskias and Weas	42 22	Do.
			Peorias and Piankeshaws.	67 93	Proceeds of bonds.
Do	5	524 48	Ottawas of Blanchard's Fork and Roche de Bœuf.	582 83	Proceeds of land.
Do	5	672 54	Chickasaw national	747 36	Stocks redeemed, due.
Do	5	32,986 97	Shawnees	33,543 20	Proceeds of land.
Do	5	5,393 26	Cherokee national	6,000 00	Proceeds of Kentucky bonds redeemed.
Do	5	4,929 11	Cherokee school	5,500 00	Proceeds of Chesapeake and Ohio Canal bonds redeemed.
Do	5	69,438 89	Menomonees	77,000 00	Proceeds of Kentucky bonds redeemed.
Do	5	4,494 37	Senecas	5,000 00	Do.
Do	.....	4,494 37	Senecas and Shawnees	5,000 00	Do.
Do	.....	2,424 28	Cherokee school	2,750 00	Proceeds of Chesapeake and Ohio Canal bonds redeemed.
Do	.....	5,475 72	Chickasaw national	6,146 50	Proceeds of Maryland bonds redeemed.
Do	.....	2,400 00	Cherokee school	2,750 00	Proceeds of Chesapeake and Ohio Canal bonds redeemed.
Do	.....	137,400 00	Kickapoos	154,790 39	Proceeds of land.
Total	.....	291,700 00		326,287 30	

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Total amount drawn for investment since last report		$326,087 30
Amount in Secretary's safe, per last report, (page 362)		200 00
Total amount, as per above schedule		326,287 30
Bonds, as per Schedule No. 1, purchase of stocks		326,175 02
Uninvested balance on hand		112 28

The $266 47 deposited in the Treasury, per certificates of deposit, on hand by the last report, has been refunded to the different appropriations from which the same was drawn, viz:

Fulfilling treaty with Ottawas of Blanchard's Fork and Roche de Bœuf, proceeds of land	$56 00
Fulfilling treaty with Sacs and Foxes of the Missouri, proceeds land	87 74
Fulfilling treaty with Shawnees, proceeds land	27 71
Fulfilling treaty with Cherokees, proceeds land	95 02
	266 47

SALE OF BONDS.

Statement showing the sale and redemption of bonds since November 1, 1870.

Kind of bonds.	Per cent.	Fund or tribe.	Date of sale.	Amount sold.	Premium realized on amounts sold.	Amount redeemed.	Discount.	Total proceeds of bonds sold.
U. S. reg. loan of 1867.	6	Cherokee national	Mar. 8, 1871	$3,200 00	$352 00			$3,552 00
U. S. reg. loan of 1862.	6	Pottawatomie education.	April 13, 1871	2,100 00	252 60			2,352 60
Do	6	Pottawatomie mills.	April 13, 1871	14,500 00	1,740 00			16,240 00
Missouri Pacific Railroad.	6	Pottawatomie education.	April 13, 1871	1,000 00			$76 25	923 75
Kentucky	5	Cherokee national	April 26, 1871			$6,000 00		6,000 00
Do	5	Menomonees	April 26, 1871			77,000 00		77,000 00
Do	5	Senecas	April 26, 1871			5,000 00		5,000 00
Do	5	Senecas and Shawnees.	April 26, 1871			5,000 00		5,000 00
Virginia, Chesap'ke and Ohio Canal Company.	6	Cherokee school	May 9, 1871			5,500 00		5,500 00
Do	6	Creek orphans	May 9, 1871			2,750 00		2,750 00
Do	6	Cherokee school	May 24, 1871			2,750 00		2,750 00
Do	6	Creek orphans	May 24, 1871			4,875 00		4,875 00
Maryland	6	Chickasaw national.	June 30, 1871			6,149 57	3 07	6,146 50
Virginia, Chesap'ke and Ohio Canal Company.	6	Cherokee school	July 3, 1871			2,750 00		2,750 00
Do	6	Creek orphans	July 3, 1871			4,875 00		4,875 00
Total				20,800 00	2,344 60	120,649 57	79 32	150,449 57

Total amount of bonds sold and redeemed		$150,449 57
Less discount and tax		79 32
Total proceeds of bonds sold and redeemed		150,370 25

The sale of the bonds belonging to the Pottawatomie education and mill funds (shown in the statement of sale of bonds) was to enable the President to pay to the Pottawatomie Indians who had elected to become citizens in accordance with the provisions of the third article of the treaty of November 15, 1861, as modified by the treaty of March 29, 1866, their proportion of the bonds held in trust for them.

It will also be seen by referring to the foregoing statement of "sale and redemption of bonds" that the United States bonds loan of 1867, amounting to $3,200, were a portion of the funds held in trust for the Cherokee national fund." The funds arising from the sale of these bonds were expended in payment of the indebtedness of the Cherokee Indians, represented by Cherokee national warrants, an account of which is stated in connection with the sale of "Cherokee neutral lands," (see Trust Land report for the present year.)

On the 12th of June, 1871, the Hon. Secretary of the Interior called the attention of the Indian Office to the provisions of the treaty concluded February 23, 1867, with the Kaskaskia, Peoria, Wea, and Piankeshaw Indians, and directed that bonds to the amount of $44,700 be taken from the amount held in trust for them, and be set apart as a school fund for said Indians, with interest to accrue thereon to said fund, from January 1, 1871. In accordance with these instructions the necessary transfers have been made upon the trust-fund books."

The following statement will exhibit their present school fund:

Statement of transfer of bonds.

Fund or tribe.	Description of the bonds transferred.	Amount of principal.
Kaskaskias, Weas, Peorias, and Piankeshaw school fund	Florida 7 per cent. bonds	$20,700 00
	Kansas 7 per cent. bonds	24,000 00
	Total	44,700 00

Recapitulation of statements effecting aggregate of bonds held in trust, &c.

Whole amount of bonds reported on hand November 1, 1870		$4,608,366 40
Amount of bonds since purchased, (see purchase of bonds, Schedules Nos. 1, 2, and 3)	$291,700 00	
Deduct amount per statement of sale and redemption of bonds	150,449 57	
		141,250 42
Total funds held in trust November 1, 1871		4,749,616 82

INTEREST APPROPRIATED BY CONGRESS ON NON-PAYING STOCKS AND REIMBURSABLE.

These appropriations are annually made in order to relieve the Department from any embarrassment on account of interest falling due to various Indian tribes on bonds of certain States, the greater portion of which suspended payment at the commencement of the rebellion.

REF0064285

Statement of appropriations made by Congress for the year ending June 30, 1871, on non-paying stocks held by the Secretary of the Interior for various Indian tribes.

Bonds.	Per cent.	Amount of stock.	Amount of annual interest.
Florida	7	$132,000 00	$9,240 00
North Carolina	6	203,000 00	12,300 00
Indiana	5	69,000 00	3,450 00
Deficiency of one year's interest on same, due June 30, 1869			3,450 00
Arkansas	6	90,000 00	5,400 00
Tennessee	6	104,000 00	6,240 00
Do	5½	66,666 66⅔	3,500 00
Do	5	165,000 00	8,250 00
Louisiana	6	37,000 00	2,220 00
Virginia	6	584,201 00	34,008 00
Virginia, Chesapeake and Ohio Canal Company	6	43,500 00	2,610 00
Total		1,493,367 66⅔	91,268 00

Since the date of the last annual report, certain collections of interest have been made upon non-paying bonds belonging to the Indian trust-fund, an exhibit of which is made in the two following tables, which also show the principal and time upon which the interest accrued, and the disposition made of the same.

INTEREST ON NON-PAYING STOCKS.

TABLE No. 1.—*Collections made since November 1, 1870, due and unpaid July 1, 1870, and prior thereto.*

Date of collection.	Amount collected.	Period for which collected.	On what amount of bonds.	Kind of bonds.	Deposited in the United States Treasury to reimburse the United States.	Amount carried to the credit of Indian tribes.
1871.						
May 11	$457 50	July 1, 1869, to July 1, 1870.	$7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	$457 50
May 11	457 50	July 1, 1869, to July 1, 1870.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	457 50
June 1	457 50	July 1, 1869, to July 1, 1870.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	457 50
June 2	4,980 00	Jan. 1, 1863, to July 1, 1863.	100,000 00	Virginia 6 per cent. bonds, R. and D. Railroad, and 66 coupons due January 1, 1863.	.....	4,980 00
July 11	457 50	July 1, 1869, to July 1, 1870.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	457 50
July 11	5,010 00	July 1, 1863, to Jan. 1, 1864.	100,000 00	Virginia 6 per cent. bonds, R. and D. Railroad, and 67 coupons due July 1, 1864.	.....	5,010 00
July 22	15,555 00	Jan. 1, 1861, to July 1, 1869.	30,500 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	$15,555 00	.....
July 24	5,400 00	Oct. 1, 1860, to Oct. 1 1869.	10,000 00	Louisiana 6 per cent. bo ds.....	5,400 00	.....
July 25	14,580 00	Nov. 1, 1860, to Nov. 1, 1869.	27,000 00	Louisiana 6 per cent. bonds.....	14,580 00	.....
Aug. 24	150 00	April 1, 1870, to July 1, 1870.	10,000 00	Louisiana 6 per cent. bonds.....	150 00	.....
Aug. 24	270 00	May 1, 1870, to July 1, 1870.	27,000 00	Louisiana 6 per cent. bonds.....	270 00	.....
Total	47,775 00	.....	.....	.....	35,955 00	11,820 00

RECAPITULATION.

Whole amount collected	$47,775 00
Deduct amount carried to the credit of Indian tribes	11,820 00
Reimbursements on appropriations for fiscal year ending June 30, 1870, and prior thereto	35,955 00

TABLE No. 2.—*Collections of interest made since November 1, 1870, falling due since July 1, 1870.*

Date of collection.	Amount collected.	Period for which collected.	On what amount of bonds.	Kind of bonds.	Deposited in the United States Treasury to reimburse the United States for money appropriated.	Amount carried to the credit of Indian tribes.
1871.						
April 3	$105 00	July 1, 1870, to Jan. 1, 1871.	$3,500 00	Georgia 6 per cent. bonds	.....	$105 00
April 3	14,976 00	July 1, 1870, to Jan. 1 1871.	512,000 00	Tennessee 6 per cent. bonds, less 2½ per cent. off $384.	.....	14,976 00
April 4	3,750 00	July 1 1870, to Jan. 1, 1871.	125,000 00	*South Carolina 6 per cent. bonds. Premium on same, $374 58.	.....	3,750 00
April 10	3,000 00	July 1, 1870, to Jan. 1, 1871.	100,000 00	Virginia 6 per cent. bonds, R. and D. Railroad Company.	.....	3,000 00
May 11	114 33	July 1, 1870, to Sept. 30, 1870.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	114 33
May 11	343 12	July 1, 1870, to April 1, 1871.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	343 12
June 1	406 56	July 1, 1870, to May 20, 1871.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co.	.....	406 56
July 11	457 50	July 1, 1870, to July 1, 1871.	7,625 00	Virginia 6 per cent. bonds, Chesapeake and Ohio Canal Co., and $28 06 compound interest.	.....	457 50
July 11	3,000 00	Jan. 1, 1871, to July 1, 1871.	100,000 00	Virginia 6 per cent. bonds, R. and D. Railroad.	.....	3,000 00
July 19	14,976 00	Jan. 1, 1871, to July 1, 1871.	512,000 00	Tennessee N. and C. Railroad	.....	14,976 00
July 19	105 00	Jan. 1, 1871, to July 1, 1871.	3,500 00	Georgia 6 per cent. bonds	.....	105 00
July 19	3,750 00	Jan. 1, 1871, to July 1, 1871.	125,000 00	*South Carolina 6 per cent. bonds, and premium, $501 15.	.....	3,750 00
Aug. 24	450 00	July 1, 1870, to April 1, 1871.	10,000 00	Louisiana 6 per cent. bonds	$450 00	.....
Aug. 24	1,350 00	July 1, 1870, to May 1, 1871.	27,000 00	Louisiana 6 per cent. bonds	1,350 00	.....
Total	46,783 56	.....	.....	.....	1,800 00	44,933 56

* This interest was collected in coin, and the premium realized on the sale of the same amounted to $875 73.

RECAPITULATION.

The amount brought upon the books of this office, from appropriations made by Congress for interest on non-paying stock for the fiscal year ending July 1, 1871, as previously stated, was	$91,568 00
Deduct amount deposited in United States Treasury to reimburse the government, as per above table	1,800 00
Balance reimbursable for the fiscal year ending July 1, 1871	89,768 00

REF0064286

TABLE No. 3.—*Interest collected on United States bonds, payable in coin, and premium realized on coin sold.*

Fund or tribe for which collections were made.	Face of bonds.	Period for which interest was collected.	Coin interest.	Premium realized.
Cherokee national	$243,821 27	July 1, 1870, to Dec. 31, 1870	$7,311 64	$813 75
	115,456 93	Nov. 1, 1870, to April 1, 1871	3,463 70	389 67
	240,621 27	Jan. 1, 1871, to July 1, 1871	7,218 64	804 23
Cherokee school	31,652 50	May 1, 1870, to Nov. 1, 1870	1,039 57	120 73
	31,200 00	Mar. 1, 1870, to Sept. 1, 1870	780 00	124 80
	337,327 20	July 1, 1870, to Jan. 1, 1871	10,119 82	1,125 83
	34,652 50	Nov. 1, 1870, to May 1, 1871	1,039 58	116 05
	347,327 20	Jan. 1, 1871, to July 1, 1871	10,119 82	1,239 67
	31,200 00	Sept. 1, 1870, to Mar. 1, 1871	780 00	86 78
Cherokee orphans	10,222 50	May 1, 1870, to Nov. 1, 1870	306 68	35 62
	133,366 82	July 1, 1870, to Jan. 1, 1871	4,001 00	415 11
	10,222 50	Nov. 1, 1870, to May 1, 1871	306 68	38 50
	134,366 82	Jan. 1, 1871, to July 1, 1871	4,001 00	490 11
Chickasaw national	296,718 07	May 1, 1870, to Nov. 1, 1870	8,901 54	1,033 82
		Nov. 1, 1870, to May 1, 1871	8,901 54	1,001 41
Chippewa and Christian Indians	100 00	May 1, 1870, to Nov. 1, 1870	18 00	2 09
	26,562 38	July 1, 1870, to Jan. 1, 1871	796 87	88 65
	600 00	Nov. 1, 1870, to May 1, 1871	18 00	2 03
	26,562 38	Jan. 1, 1871, to July 1, 1871	796 87	97 61
Choctaw general	2,500 00	May 1, 1870, to Nov. 1, 1870	60 00	6 97
		Nov. 1, 1870, to May 1, 1871	60 00	6 75
Choctaw schools	32,000 00	May 1, 1870, to Nov. 1, 1870	960 00	111 43
	1,427 29	July 1, 1870, to Jan. 1, 1871	42 82	4 56
	32,000 00	Nov. 1, 1870, to May 1, 1871	960 00	103 60
	1,427 29	Jan. 1, 1871, to July 1, 1871	42 82	5 26
Delaware general	210,300 00	May 1, 1870, to Nov. 1, 1870	6,309 00	732 73
	26,400 00	July 1, 1870, to Jan. 1, 1871	792 00	83 11
	210,300 00	Nov. 1, 1870, to May 1, 1871	6,309 00	709 16
	26,400 00	Jan. 1, 1871, to July 1, 1871	792 00	97 62
Delaware school	11,000 00	May 1, 1870, to Nov. 1, 1870	330 00	38 32
		Nov. 1, 1870, to May 1, 1871	330 00	37 13
owas	12,500 00	May 1, 1870, to Nov. 1, 1870	375 00	43 55
	7,000 00	July 1, 1870, to Jan. 1, 1871	210 00	23 36
	12,500 00	Nov. 1, 1870, to May 1, 1871	375 00	42 19
	7,000 00	Jan. 1, 1871, to July 1, 1871	210 00	25 72
Kansas schools	8,100 00	May 1, 1870, to Nov. 1, 1870	244 00	28 22
	14,430 16	July 1, 1870, to Jan. 1, 1871	432 90	48 16
	8,100 00	Nov. 1, 1870, to May 1, 1871	244 00	27 31
	14,430 16	Jan. 1, 1871, to July 1, 1871	432 90	53 03
Osage schools	31,000 00	May 1, 1870, to Nov. 1, 1870	1,030 00	118 46
		Nov. 1, 1870, to May 1, 1871	1,030 00	114 75
Kaskaskias, Peorias, Weas, and Piankeshaws	3 85	July 1, 1870, to Jan. 1, 1871	12	01
		Jan. 1, 1870, to July 1, 1871	12	01
Menomonees	57,000 00	May 1, 1870, to Nov. 1, 1870	1,710 00	192 37
		Nov. 1, 1870, to May 1, 1871	1,710 00	85 80
Ottawas and Chippewas	8,300 00	May 1, 1870, to Nov. 1, 1870	249 00	28 00
		Nov. 1, 1870, to May 1, 1871	249 00	24 01
Pottawatomie education	25,600 00	May 1, 1870, to Nov. 1, 1870	768 00	89 20
	33,300 00	Nov. 1, 1870, to May 1, 1871	705 00	79 31
Pottawatomie mills	34,500 00	May 1, 1870, to Nov. 1, 1870	1,035 00	120 20
	20,000 00	Nov. 1, 1870, to May 1, 1871	600 00	67 50
Tonawanda band of Senecas	86,950 00	May 1, 1870, to Nov. 1, 1870	2,608 50	302 95
		Nov. 1, 1870, to May 1, 1871	2,608 50	293 46
Senecas and Shawnees	1,600 00	Mar. 1, 1870, to Sept. 1, 1870	35 00	4 00
	400 00	May 1, 1870, to Nov. 1, 1870	12 00	1 39
	1,600 00	Sept. 1, 1870, to Mar. 1, 1871	25 00	3 25
	6,761 12	July 1, 1870, to Jan. 1, 1871	202 83	23 56
	400 00	Nov. 1, 1870, to May 1, 1871	12 00	1 35
	6,761 12	Jan. 1, 1871, to July 1, 1871	202 83	24 84
Stockbridge and Munsees	6,000 00	May 1, 1870, to Nov. 1, 1870	180 00	20 90
		Nov. 1, 1870, to May 1, 1871	180 00	20 25
Shawnees	13,350 00	May 1, 1870, to Nov. 1, 1870	400 50	46 51
		Nov. 1, 1870, to May 1, 1871	400 50	45 06
	3,290 00	Jan. 1, 1871, to July 1, 1871	98 00	11 76
Total amount of coin interest on gold-bearing bonds			105,453 23	
Total premium realized on sale of the same				12,094 11

TABLE No. 4.—*Interest collected on United States bonds payable in currency.*

Fund or tribe.	Face of bonds.	Period for which interest was collected.	Amount collected.
Cherokee national	$156,633 56	July 1, 1870, to July 1, 1871	$9,398 30
Cherokee school	51,854 48	do	3,111 23
Cherokee orphans	22,223 56	do	1,333 40
Delaware general	42,283 10	do	2,537 04
Total			16,780 09

TABLE No. 5.—*Interest collected on certain State bonds, the interest on which is regularly paid.*

Fund or tribe for which interest was collected.	Face of bonds.	Period for which interest was collected.	Amount collected.
Kentucky 5 per cent. bonds.			
Cherokee national	$6,000 00	January 1, 1870, to January 1, 1871	$300 00
		January 1, 1871, to April 25, 1871	95 82
Menomonees	77,000 00	January 1, 1870, to January 1, 1871	3,850 00
		January 1, 1871, to April 25, 1871	1,229 69
Senecas	5,000 00	January 1, 1870, to January 1, 1871	250 00
		January 1, 1871, to April 25, 1871	79 85
Senecas and Shawnees	5,000 00	January 1, 1870, to January 1, 1871	250 00
		January 1, 1871, to April 25, 1871	79 85
			6,135 21
Kansas 7 per cent. bonds.			
Iowas	17,000 00	July 1, 1870, to July 1, 1871	1,232 00
Kaskaskias, Peorias, Weas, and Piankeshaws	24,000 00	July 1, 1870, to January 1, 1871	840 00
Kaskaskias, Peorias, Weas, and Piankeshaws school fund	24,000 00	January 1, 1871, to July 1, 1871	840 00
			2,912 00
Missouri State, Hannibal and St. Joseph Railroad 6 per cent. bonds.			
Cherokee national	2,000 00	July 1, 1870, to July 1, 1871	120 00
Delaware general	8,000 00	do	480 00
			600 00
Missouri State, Pacific Railroad 6 per cent. bonds.			
Senecas and Shawnees	3,000 00	July 1, 1870, to July 1, 1871	180 00
Cherokee school	5,000 00	do	300 00
Chippewa and Christian	5,000 00	do	300 00
Choctaw general	2,000 00	do	120 00
Choctaw school	19,000 00	do	1,140 00
Kansas school	2,000 00	do	120 00
Menomonees	9,000 00	do	540 00
Osage school	7,000 00	do	420 00
Ottawas and Chippewas	10,000 00	do	600 00
Pottawatomies education	2,000 00	July 1, 1870, to January 1, 1871	60 00
do	1,000 00	January 1, 1871, to July 1, 1871	30 00
			3,840 00
Maryland State 6 per cent. bonds.			
Chickasaw national	14,420 71	July 1, 1870, to April 1, 1871	652 50
do	6,149 57	April 1, 1871, to June 20, 1871	81 99
			734 49

In addition to the interest collected during the fiscal year ending July 1, 1871, as exhibited in the preceding tables, the accruing interest on all United States 5 per cent. bonds loan of 1881, from dates of purchase until August 1, 1871, has been collected and carried to the credit of the different tribes for which the bonds were purchased, as shown in the following table:

REF0064287

TABLE No. 6.—*Interest on United States bonds, loan of* 1881.

Fund or tribe for which collections were made.	Face of bonds.	Period for which interest was collected.	Coin interest.	Premium realized.
Cherokee national	$7,335 97	May 1, 1871, to August 1, 1871	$91 95	$11 03
	5,593 26	May 17, 1871, to August 1, 1871	55 59	6 67
Cherokee schools	5,186 58	May 1, 1871, to August 1, 1871	64 83	7 78
	4,929 11	May 17, 1871, to August 1, 1871	50 81	6 62
	2,424 28	June 27, 1871, to August 1, 1871	11 37	1 36
	2,400 00	July 12, 1871, to August 1, 1871	6 33	76
Cherokee orphans	2,222 83	May 1, 1871, to August 1, 1871	27 78	3 33
Chickasaw national	674 51	May 1, 1871, to August 1, 1871	8 41	1 01
	5,415 72	June 27, 1871, to August 1, 1871	25 69	3 08
Creek orphans	2,699 66	May 1, 1871, to August 1, 1871	33 75	4 05
Iowas	301 80	May 1, 1871, to August 1, 1871	3 77	45
Kaskaskias, Peorias, Weas, and Piankashaws.	99 17	May 1, 1871, to August 1, 1871	1 24	15
Ottawas of Blanchard's Fork, and Roche de Bœuf.	524 43	May 1, 1871, to August 1, 1871	6 56	79
Shawnees	32,986 97	May 1, 1871, to August 1, 1871	412 33	49 48
Menominees	64,448 89	May 17, 1871, to August 1, 1871	715 79	85 89
Senecas	4,494 37	May 17, 1871, to August 1, 1871	46 33	5 60
Senecas and Shawnees	4,494 37	May 17, 1871, to August 1, 1871	46 33	5 60
Total coin interest on United States loan of 1881			1,603 86	
Total premium on coin interest on above bonds				193 05

Recapitulation of interest collected, premium, &c., as per tables hereinbefore given.

	Table No. 1.	Table No. 2.	Table No. 3.	Table No. 4.	Table No. 5.	Table No. 6.	Total.
Total interest collected on non-paying bonds due prior to July 1, 1870.	$47,775 00						$47,775 00
Total collected due since July 1, 1870.		$46,783 56					46,783 56
Coin interest on United States bonds.			$105,453 29				105,453 29
Interest on United States bonds, (currency.)				$16,199 99			16,199 99
Interest on paying State stocks.					$14,191 70		14,191 70
Coin interest on United States bonds, loan of 1881.						$1,603 86	1,603 86

Total interest collected during time specified		$232,612 40
Add premium realized on coin interest on non-paying bonds, (see table No. 2)		875 73
Add premium realized on coin interest on United States bonds, (see table No. 3)		12,094 17
Add premium realized on coin interest on United States bonds, loan of 1881, (see table No. 6)		193 05
Total premium and interest		245,776 35
Deduct amount refunded to the United States		37,755 00
Total carried to the credit of "trust fund interest" due various Indian tribes		208,020 35

The report of the Commissioner of Indian Affairs for the year 1869, page 484, exhibits an account of a transfer from the "trust-fund books on the 13th of May, 1869, of certain bonds from the Delawares to the different Cherokee funds in accordance with a contract or agreement

made between said Indians, April 8, 1867. As a portion of the stocks transferred were non-paying State bonds, the interest upon which had been appropriated by Congress for the fiscal years ending July 1, 1869, and July 1, 1870, the interest appropriated for that period was brought upon the appropriation books, under the head of "Trust-fund interest due the Delaware General Fund."

In order to carry the amounts so appropriated to the proper funds, there was drawn from the head of appropriation "Trust-fund interest due Delaware General Fund," and paid to the Cherokees, $1,920, being twelve months' interest appropriated on the following State stocks transferred to them by the Delawares:

Twelve months' interest from July 1, 1869, to July 1, 1870, appropriated on $6,000 Florida 7's	$120 00
Twelve months' interest from July 1, 1869, to July 1, 1870, appropriated on $4,000 Louisiana 6's	240 00
Twelve months' interest from July 1, 1869, to July 1, 1870, appropriated on $21,000 North Carolina 6's	1,260 00
Total	1,920 00

The above transfer of stocks having occurred some time subsequent to the date of contract, it became necessary to establish the date from which interest should accrue to the Cherokees.

The United States bonds (issued to the Union Pacific Railway Company) were transferred at 100¾ with accrued interest, being market rates on the day of transfer, as above stated.

As it is understood that the question as to the accrued interest on the State stocks which were transferred at par will be decided by giving the Cherokees the interest on the same from the date of transfer, the following schedule will indicate the period and amount of interest originally carried to the credit of the Delawares, which belongs to the Cherokees, and as the last half of the present fiscal year will commence on the 1st proximo it is desirable that the necessary steps should be taken by the Department to make the transfer on that date.

		Kind of bonds.	Per cent.	Period for which appropriated or collected. From—	To—	Total.
Forty-nine days' interest appropriated on	$6,000 00	Florida	7	May 13, 1869	July 1, 1869	$36 35
Forty-nine days' interest appropriated on	4,000 00	Louisiana	6	May 13, 1869	July 1, 1869	32 22
Forty-nine days' interest appropriated on	21,000 00	North Carolina	6	May 13, 1869	July 1, 1869	169 15
Forty-nine days' interest appropriated on	1,000 00	South Carolina	6	May 13, 1869	July 1, 1869	8 05
Eighteen months' interest collected on	1,000 00	South Carolina	6	July 1, 1869	Jan. 1, 1871	90 00
Premium on same						12 00
Forty-nine days' interest collected on	2,000 00	Missouri	6	May 13, 1869	July 1, 1869	15 30
Less 5 per cent. State tax 81 cents						
Eighteen months' interest collected on	2,000 00	Missouri	6	July 1, 1869	Jan. 1, 1871	180 00
						563 70

In this connection, I desire also to call your attention to the provisions of an act of Congress, (so far as it relates to the Delawares,) approved July 15, 1870, (vol. 16, p. 343,) making an appropriation of

$22,714 25 to enable the Secretary of the Interior to carry into effect the provisions of the ninth article of the treaty of July 4, 1866, (vol. 14, p. 796,) by a division of money and stocks held by the United States in trust for the Delawares, between a portion of said Indians who elected to become citizens, and the residue of said nation, "of which $8,030 60 shall be deducted from the money credits of said nation, and $13,777 56 to be taken equitably from their several kinds of stocks, shall be transferred to the Secretary of the Treasury, and become the property of the United States."

The sum of $22,714 25, being the amount appropriated as above stated, was remitted to Superintendent Hoag, on the 15th of last August, to be paid to the Delawares who had elected to become citizens. The sum of $13,777 56 should, therefore, be taken equitably from the stocks held in trust for the Delawares and transmitted to the Treasury Department.

In preparing the trust-fund reports for the present year, it has been the aim to obviate some of the difficulties which have heretofore been encountered in settling the questions arising in reference to appropriations and reimbursements for interest on non-paying stocks. The collections which the Department has been enabled to make from time to time have frequently been only for fractional portions of a year, rendering it impracticable to arrive at any correct basis upon which to make estimates of the amount necessary to be appropriated by Congress to cover the deficiencies that might arise during any fiscal year from non-payment of interest by the States indebted.

Collections have frequently been made for portions of the same period for which appropriations were made, and in order to cancel a portion of the amount for which these States were in default, the Secretary of the Treasury has, in some instances, been requested to retain from said States a certain amount of their proportion of the proceeds of the sale of public lands, and in other instances a part of amounts found due said States on the adjustment of their war claims against the Government.

The frequent changes in the character of the securities held in trust, the purchase, exchange, sale or equitable distribution of the funds or the proceeds thereof to individual members of certain tribes, in accordance with certain treaties or acts of Congress, the appropriations made by Congress, and the collections of interest, have added to the complication of these accounts until it has become a matter of absolute necessity, in order to prevent unnecessary delay in the transaction of this branch of the business, that a careful and thorough re-examination should be made of all the trust-fund accounts since 1861.

A portion of this labor has been accomplished with the assistance of three efficient accountants, whose familiarity with said accounts best qualified them for that purpose. Statements A, B, C, D, E, and F herewith exhibit the result of the work.

Statements E and F show the amount of interest on non-paying State stocks, (except those held in trust for the benefit of the Chickasaw national fund,) appropriated by Congress since 1861, brought on the books of the Indian Office by appropriation warrants, together with the amount of interest collected on the same, how applied, the amount due from the States, and the disposition made or to be made thereof.

From these statements it appears that there was appropriated and brought on the books of this office for interest on the stocks named, and for the time stated, $966,948 70; that there was collected for the periods stated, $324,016 07, of which $240,417 20 was covered into the Treasury to reimburse the Government for appropriations made, and $83,598 87 was covered into the Treasury and carried to the credit of the tribes.

There is due from the States $650,638, of which $5,070 should be carried to the credit of the tribes, and $643,588 should be reimbursed to the Government.

There is also due from the tribes to the Government $23,371, being interest collected for periods for which appropriations had heretofore been made and carried to the credit of the tribes.

Very respectfully, your obedient servant,

LONSVILLE TWITCHELL,
Trust Fund Clerk, Indian Office.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs.

No. 121 *a*.

INDIAN TRUST FUND.

TABULAR STATEMENT A.—*List of names of Indian tribes for whom stock is held in trust by the Secretary of the Interior, showing the amount standing to the credit of each tribe, the annual interest, the date of the treaty or law under which the investment was made, and the amount of abstracted bonds for which Congress has made no appropriation, and the annual interest on the same.*

Tribe.	Treaty or act.	Statutes at Large. Vol.	Page.	Amount of stock.	Annual interest.	Amount of abstracted bonds.	Interest on abstracted bonds.
Cherokee national fund	Dec. 29, 1835	7	478	$913,905 99	$53,500 47	$68,000 00	$1,020 00
Cherokee orphan fund	Dec. 29, 1835	7	478	168,035 41	10,039 90		
Cherokee school fund	Feb. 27, 1819	7	195	492,913 93	29,547 01	15,000 00	900 00
	Dec. 29, 1835	7	478				
Chickasaw national fund	Oct. 20, 1832	7	381	1,183,883 16	70,471 50		
	May 24, 1834	7	450				
Chickasaw incompetents	May 24, 1834	7	450	2,000 00	100 00		
Chippewa and Christian	July 16, 1859	12	1105	33,162 38	1,929 74		
Choctaw general fund	Jan. 17, 1837	7	605	454,000 00	27,240 00		
Choctaw school fund	Sept. 27, 1830	7	333	52,427 20	3,145 63		
Creek orphan	Mar. 24, 1832	7	366	76,999 66	4,392 93		
Delaware general fund	May 6, 1854	10	1048	448,983 50	27,469 03		
Delaware school fund	Sept. 24, 1829	7	327	11,000 00	660 00		
Iowas	May 17, 1854	10	1069	92,401 80	5,937 09		
	Mar. 6, 1861	12	1171				
Kansas schools	June 3, 1825	7	244	24,530 16	1,471 81		
Osage schools	June 2, 1825	7	240	41,000 00	2,460 00		
Kaskaskias, Peorias, Weas, and Plankeshaws	May 30, 1854	10	1082	77,403 02	4,896 18		
	Feb. 23, 1867	15	515				
Kaskaskias, Peorias, Weas, and Plankeshaw school fund	Feb. 23, 1867	15	519	41,700 00	3,129 00		
Menomonees	Sept. 3, 1836	7	506	154,433 89	8,321 94		
Ottawas and Chippewas	Mar. 28, 1836	7	491	22,301 00	1,328 60		
Pottawatomies' education	Sept. 26, 1833	7	431	91,500 00	4,830 00	1,000 00	50 00
Pottawatomies' mills	Sept. 26, 1833	7	431	20,000 00	1,200 00		
Senecas	June 14, 1836	5	47	4,494 37	224 73		
	Jan. 9, 1837	5	135				
Senecas and Shawnees	June 14, 1836	5	47	15,655 49	834 40		
	Jan. 9, 1837	5	135				
Stockbridges and Munsees	Sept. 3, 1839	7	550	6,000 00	360 00		
Sacs and Foxes of Missouri	Mar. 6, 1861	12	1171	17,200 00	1,032 00		
Tonawanda Band of Senecas	Nov. 5, 1857	11	737	86,950 00	5,217 00		
Ottawas of Blanchard's Fork and Roche de Boeuf	June 24, 1862	12	1237	21,674 43	1,295 22		
Shawnees	Feb. 23, 1867	15	515	49,536 97	2,613 35		
Kickapoos	June 28, 1862	13	625	137,400 00	6,870 00		
Total				4,740,616 83	280,676 01	84,000 00	5,030 00

REF0064289

B.—*Statement of stock account, exhibiting in detail the securities in which the funds of each tribe are invested and now on hand, the annual interest on the same, and the amount of abstracted bonds not provided for by Congress.*

Stocks.	Per cent.	Original amount.	Amount abstracted and not provided for by Congress.	Amount on hand.	Annual interest.
CHEROKEE NATIONAL FUND.					
State of Florida	7	$13,000 00		$13,000 00	$910 00
Georgia	6	1,500 00		1,500 00	90 00
Louisiana	6	11,000 00		11,000 00	660 00
Missouri	6	52,000 00	$50,000 00	2,000 00	120 00
North Carolina	6	41,000 00	13,000 00	28,000 00	1,680 00
South Carolina	6	118,000 00		118,000 00	7,080 00
Tennessee	6	5,000 00	5,000 00		
Tennessee	5	125,000 00		125,000 00	6,250 00
Virginia registered certificates	6	90,000 00		90,000 00	5,400 00
United States, issue to Union Pacific Railroad, eastern division	6	156,638 56		156,638 56	9,398 31
registered, act June 30, 1864	6	111,381 93		111,381 93	6,682 92
March 3, 1865	6	84,346 27		84,346 27	5,060 78
March 3 1865, loan of 1867	6	160,350 00		160,350 00	9,621 00
funded loan of 1881	5	12,749 23		12,749 23	637 46
Total		921,965 99	68,000 00	913,965 99	53,590 47
CHEROKEE ORPHAN FUND.					
United States, issue to Union Pacific Railroad, eastern division	6			22,221 26	1,333 40
registered, act March 3, 1865	6			91,524 32	5,071 46
March 3, 1865, loan of 1867	6			49,065 60	2,943 90
funded, loan of 1881	5			2,222 83	111 14
Total				168,035 41	10,059 90
CHEROKEE SCHOOL FUND.					
State of Florida	7	7,000 00		7,000 00	490 00
Louisiana	6	2,000 00		2,000 00	120 00
Missouri	6	5,000 00		5,000 00	300 00
North Carolina	6	21,000 00	8,000 00	13,000 00	780 00
South Carolina	6	1,100 00		1,000 00	60 00
Tennessee	6	7,001 00	7,000 00		
Virginia, (Chesapeake and Ohio C'nal Co.)	6	1,000 00		1,000 00	60 00
United States, issue to Union Pacific Railroad, eastern division	6	51,854 28		51,854 28	3,111 26
loan of 10-40s	5	31,200 00		31,200 00	1,560 00
1862	6	10,800 00		10,800 00	648 00
registered, act June 30, 1864	6	20,000 00		20,000 00	1,200 00
March 3, 1865	6	217,029 41		217,029 41	13,021 77
March 3, 1865, loan of 1867	6	124,150 29		124,150 29	7,449 01
funded, loan of 1881	5	14,939 97		14,939 97	747 00
Total		513,973 95		498,973 95	29,547 04
CHICKASAW NATIONAL FUND.					
State of Arkansas	6			90,000 00	5,400 00
Maryland	6			8,350 17	501 01
Tennessee	6			616,000 00	36,960 00
Tennessee	5½			60,666 66½	3,500 00
Virginia, (Richmond and Danville Railroad Company)	6			100,000 00	6,000 00
United States registered, loan of 1862	6			61,000 00	3,660 00
act of June 30, 1864	6			131,618 07	7,897 03
March 3, 1865	6			104,100 03	6,246 02
funded, loan of 1881	5			6,148 26	307 41
Total				1,183,883 16½	70,471 50
CHICKASAW INCOMPETENTS.					
State of Indiana	5			2,000 00	100 00
CHIPPEWA AND CHRISTIAN INDIANS.					
State of Missouri	6			5,000 00	300 00
United States, loan of 1862	6			500 00	30 00
registered, act March 3, 1865, loan of 1867	6			26,562 38	1,593 74
Total				32,162 38	1,923 74

B.—*Statement of stock account, &c.*—Continued.

Stocks.	Per cent.	Original amount.	Amount abstracted and not provided for by Congress.	Amount on hand.	Annual interest.
CHOCTAW GENERAL FUND.					
State of Missouri	6			$2,000 00	$120 00
Virginia, (registered State)	6			450,000 00	27,000 00
United States, loan of 1862	6			2,000 00	120 00
Total				454,000 00	27,240 00
CHOCTAW SCHOOL FUND.					
State of Missouri	6			19,000 00	1,140 00
United States, loan of 1862	6			32,000 00	1,920 00
registered, act of March 3, 1865, loan of 1867	6			1,427 20	85 63
Total				52,427 20	3,145 63
CREEK ORPHANS.					
State of Tennessee	5			20,000 00	1,000 00
Virginia, (Richmond and Danville Railroad Company)	6			3,500 00	210 00
State of Virginia, (Chesapeake and Ohio Canal Co.)	6			9,000 00	540 00
Virginia, registered certificates	6			41,800 00	2,508 00
United States, funded loan of 1881	5			2,699 66	134 93
Total				76,999 66	4,392 93
DELAWARE GENERAL FUND.					
State of Florida	7			53,000 00	3,710 00
Georgia	6			2,000 00	120 00
Missouri	6			8,000 00	480 00
North Carolina	6			100,000 00	6,000 00
United States, issue to Union Pacific Railroad, eastern division	6			49,283 90	2,957 03
loan of 1862	6			210,300 00	12,618 00
registered, act March 3, 1865	6			26,400 00	1,584 00
Total				448,983 90	27,469 03
DELAWARE SCHOOL FUND.					
United States, loan of 1862	6			11,000 00	660 00
IOWAS.					
State of Florida	7			22,000 00	1,540 00
Kansas	7			17,000 00	1,190 00
Louisiana	6			9,000 00	540 00
North Carolina	6			21,000 00	1,260 00
South Carolina	6			3,000 00	180 00
United States, loan of 1862	6			12,500 00	750 00
registered, act March 3, 1865, loan of 1867	6			7,000 00	420 00
funded loan of 1881	5			301 80	15 09
Total				92,401 80	5,937 09
KANSAS SCHOOLS.					
State of Missouri	6			2,000 00	120 00
United States, loan of 1862	6			8,100 00	486 00
registered, act March 3, 1865, loan of 1867	6			14,430 16	865 81
Total				24,530 16	1,471 81
OSAGE SCHOOLS.					
State of Missouri	6			7,000 00	420 00
United States, loan of 1862	6			34,000 00	2,040 00
Total				41,000 00	2,460 00
KASKASKIAS, PEORIAS, WEAS, ETC.					
State of Florida	7			16,300 00	1,141 00
Louisiana	6			15,000 00	900 00
North Carolina	6			43,000 00	2,580 00
South Carolina	6			3,000 00	180 00
United States, registered, act March 3, 1865, loan of 1867	6			3 85	23

REF0064290

B.—*Statement of stock account, &c.*—Continued.

Stocks.	Per cent.	Original amount.	Amount abstracted and not provided for by Congress.	Amount on hand.	Annual interest.
KASKASKIAS, PEORIAS, WEAS, ETC.—Continued.					
United States, funded loan of 1881	5			$99 17	$4 95
Total				77,403 02	4,806 18
KASKASKIAS, PEORIAS, WEAS, AND PIANKESHAWS—SCHOOL FUND.					
State of Florida	7			20,700 00	1,449 00
Kansas	7			24,000 00	1,680 00
Total				44,700 00	3,129 00
MENOMONEES.					
State of Missouri	6			9,000 00	540 00
Tennessee	5			19,000 00	950 00
United States, loan of 1862	6			57,000 00	3,420 00
funded loan of 1881	5			69,438 89	3,471 94
Total				154,438 89	8,381 94
OTTAWAS AND CHIPPEWAS.					
State of Missouri	6			10,000 00	600 00
Tennessee	5			1,600 00	80 00
Virginia, (Chesapeake & Ohio Canal Co.)	6			3,000 00	180 00
United States, loan of 1863	6			6,300 00	378 00
registered, act June 30, 1864	6			2,000 00	120 00
Total				23,300 00	1,328 00
POTTAWATOMIES—EDUCATION.					
State of Indiana	5			67,000 00	3,350 00
Missouri	6			1,000 00	60 00
United States, loan of 1862	6			24,500 00	1,410 00
Total				91,500 00	4,820 00
POTTAWATOMIE—MILLS.					
United States, loan of 1863	6			20,000 00	1,200 00
SENECAS.					
United States, funded loan of 1881	5			4,494 37	224 73
SENECAS AND SHAWNEES.					
State of Missouri	6			3,000 00	180 00
United States, loan of 1862	6			400 00	24 00
10-40s	5			1,000 00	50 00
registered, act March 3, 1865, loan of 1867	6			6,161 12	405 67
funded, loan of 1881	5			4,494 37	224 73
Total				15,055 49	884 40
STOCKBRIDGES AND MUNSEES.					
United States, loan of 1862	6			6,000 00	360 00
SACS AND FOXES OF MISSOURI.					
United States, registered, act March 3, 1865, loan of 1867	6			7,000 00	420 00
act March 3, 1865	6			10,200 00	612 00
Total				17,200 00	1,032 00
TONAWANDA BANDS OF SENECAS.					
United States, loan of 1862	6			86,950 00	5,217 00
OTTAWAS OF BLANCHARD'S FORK AND ROCHE DE BŒUF.					
United States, registered, act March 3, 1865, loan of 1867	6			21,150 00	1,269 00
funded, loan of 1881	5			524 48	26 23
Total				21,674 48	1,295 22

B.—*Statement of stock accounts, &c.*—Continued.

Stocks.	Per cent.	Original amount.	Amount abstracted and not provided for by Congress.	Amount on hand.	Annual interest.
SHAWNEES.					
United States, registered, act March 3, 1865, loan of 1867	6			$3,200 00	$192 00
act June 30, 1864	6			13,350 00	801 00
funded, of 1881	5			32,946 97	1,649 35
Total				49,596 97	2,642 35
KICKAPOOS.					
United States, funded loan of 1881	5			137,400 00	6,870 00

REF0064291

C.—*Statement showing when certain States stopped paying interest on their stocks; the amount and for what time since paid; also the amount and for what time interest is still due, computed to January 1, 1872.*

State.	Per cent.	Stock.	Date when State stopped paying.	Time for which interest has been paid by the State, and amount.			Time for which interest will be due, and amount, computed to January 1, 1872.					
				From—	To—	Amount paid.	From—	To—	Years.	Months.	Amount due.	Total due from each State.
Arkansas	6	$90,000 00	Jan. 1, 1842				Jan. 1, 1842	Jan. 1, 1872	30	....	$162,000 00	
Florida	7	2,000 00	Jan. 1, 1861				Jan. 1, 1861	Jan. 1, 1872	11	....	1,540 00	$162,090 00
	7	1,000 00	July 1, 1861				July 1, 1861	Jan. 1, 1872	10	6	735 00	
	7	108,000 00	Jan. 1, 1862				Jan. 1, 1862	Jan. 1, 1872	10	....	75,600 00	
	7	21,000 00	July 1, 1862				July 1, 1862	Jan. 1, 1872	9	6	13,965 00	
Georgia	6	3,500 00	Jan. 1, 1861	July 1, 1868	July 1, 1871	$630 00	Jan. 1, 1861	July 1, 1868	7	6	1,575 00	91,840 00
							July 1, 1871	Jan. 1, 1872	....	6	105 00	
Indiana	5	69,000 00	July 1, 1868				July 1, 1868	Jan. 1, 1872	3	6	12,075 00	1,680 00
Louisiana	6	10,000 00	Oct. 1, 1860	Oct. 1, 1860	April 1, 1871	6,300 00	April 1, 1871	Jan. 1, 1872	....	9	450 00	12,075 00
	6	27,000 00	Nov. 1, 1860	Nov. 1, 1860	May 1, 1871	17,010 00	May 1, 1871	Jan. 1, 1872	....	8	1,080 00	
North Carolina	6	138,000 00	Oct. 1, 1860	April 1, 1868	Oct. 1, 1868	4,140 00	Oct. 1, 1860	April 1, 1868	7	6	62,100 00	1,530 00
							Oct. 1, 1868	Jan. 1, 1872	3	3	26,910 00	
	6	26,000 00	Jan. 1, 1861				Jan. 1, 1861	Jan. 1, 1872	11	....	17,160 00	
	6	41,000 00	April 1, 1861	April 1, 1868	Oct. 1, 1868	1,230 00	April 1, 1861	April 1, 1868	7	....	17,220 00	
							Oct. 1, 1868	Jan. 1, 1872	3	3	7,995 00	
South Carolina	6	125,000 00	July 1, 1861	July 1, 1867	July 1, 1871	30,000 00	July 1, 1860	July 1, 1867	7	....	52,500 00	131,385 00
							July 1, 1871	Jan. 1, 1872	....	6	3,750 00	
Tennessee	5	1,000 00	Jan. 1, 1861	Jan. 1, 1866	Jan. 1, 1868	100 00	Jan. 1, 1861	Jan. 1, 1866	5	....	250 00	56,250 00
							Jan. 1, 1868	Jan. 1, 1872	4	....	200 00	
	5	15,000 00	Jan. 1, 1861	Jan. 1, 1866	July 1, 1868	1,875 00	Jan. 1, 1861	Jan. 1, 1866	5	....	3,750 00	
							July 1, 1868	Jan. 1, 1872	3	6	2,625 00	
	5	149,000 00	Jan. 1, 1861	Jan. 1, 1866	Jan. 1, 1869	22,350 00	Jan. 1, 1861	Jan. 1, 1866	5	....	37,250 00	
							Jan. 1, 1869	Jan. 1, 1872	3	....	22,350 00	
	5½	66,666 66⅔	Jan. 1, 1861				Jan. 1, 1861	Jan. 1, 1872	11	....	36,500 00	
	6	512,000 00	Jan. 1, 1861	Jan. 1, 1866	July 1, 1871	161,280 00	Jan. 1, 1861	Jan. 1, 1866	5	....	153,600 00	
							July 1, 1871	Jan. 1, 1872	....	6	15,360 00	
	6	104,000 00	Jan. 1, 1861	Jan. 1, 1868	Jan. 1, 1869	6,240 00	Jan. 1, 1861	Jan. 1, 1868	7	....	43,680 00	
							Jan. 1, 1869	Jan. 1, 1872	3	....	18,720 00	
Virginia	6	361,800 00	Jan. 1, 1861	Jan. 1, 1867	Jan. 1, 1870	a69,816 00	Jan. 1, 1861	Jan. 1, 1867	6	....	209,448 00	336,285 00

	6	100,000 00	Jan. 1, 1861	Jan. 1, 1861	Jan. 1, 1864	c20,010 00	Jan. 1, 1867	Jan. 1, 1870	3	....	$34,908 00	
				Jan. 1, 1866	July 1, 1871	33,000 00	Jan. 1, 1870	Jan. 1, 1872	2	....	69,816 00	
	6	3,500 00	Jan. 1, 1861	Jan. 1, 1861	July 1, 1871	2,205 00	July 1, 1864	Jan. 1, 1866	1	6	d9,990 00	
	6	30,500 00	Jan. 1, 1861	Jan. 1, 1861	To date of redemption.		July 1, 1871	Jan. 1, 1872	....	6	3,000 00	
							July 1, 1871	Jan. 1, 1872	....	6	105 00	
	6	13,000 00	Jan. 1, 1861									
							Jan. 1, 1861	Jan. 1, 1872	11	....	8,580 00	
Total												335,847 00
												1,128,892 00

a 4 per cent. b 2 per cent. c 67 coupons of $30 each, due July 1, 1864, collected, included in this amount.
d 33 coupons of $30 each, due July 1, 1864, uncollected, added to this amount.

D.—*Statement of stocks held by the Secretary of the Interior in trust for various Indian tribes, showing the amount now on hand, also amount of abstracted bonds for which Congress has made no appropriation.*

Stocks.	Per cent.	Amount on hand.	Amount of abstracted bonds.
State of Arkansas	6	$20,000 00	
Florida	7	102,000 00	
Georgia	6	3,500 00	
Indiana	5	60,000 00	$1,000 00
Kansas	7	41,000 00	
Louisiana	6	37,000 00	
Maryland	6	8,350 17	
Missouri	6	73,000 00	70,000 00
North Carolina	6	395,000 00	21,000 00
South Carolina	6	125,000 00	
Tennessee	6	615,000 00	12,000 00
Tennessee	5	165,000 00	
Tennessee	5*	16,666 66	
Virginia	6	695,500 00	
United States loan of 1862	6	582,450 00	
10-40's	5	32,500 01	
registered, act June 30, 1864	6	258,350 00	
registered, act March 3, 1865, loan of 1864	6	431,100 00	
registered, act March 3, 1865, loan of 1865	6	537,450 01	
issue to Union Pacific Railroad, eastern division	6	250,000 00	
funded loan of 1881	5	200,000 00	
Total		4,519,416 84	$1,000 00

*Fifth loan.

No. 122.

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs, November 1, 1871.

SIR: I have the honor to invite your attention to the following statement of financial transactions in relation to the sales of Indian lands which have occurred during the year ending October 31, 1871, and to such other transactions, occurring prior thereto, as have reference to the accounts of sales during that period.

The sales referred to show the receipts arising from the sale of Indian trust lands; amounts received as deferred payments, or interest thereon, as provided by contract or treaty stipulations, and also amounts reported by the General Land-Office, as received for Indian lands sold under the direction of that office.

CHEROKEE NEUTRAL LANDS.

That portion of these lands which the appraising commissioners reported as unoccupied land, and which was sold to James F. Joy at $1 per acre, (the avails of which, including interest on deferred payments, amount to $686,520 95,) was paid for in full prior to November 1, 1870, as will be seen by reference to Indian Office report of that date.

The corrected plats of the General Land-Office give the area and valuation of the Cherokee neutral land occupied by pre-emption and improvement claimants, as shown by the following account of sales:

Treaty.—Sold in accordance with the seventeenth article of the treaty of July 19, 1866, (14 United States Statutes at Large, page 799.)

Mode of sale.—By approval of settlers' claims at an appraised valuation; forfeited claims sold upon sealed proposals invited by advertisement.

Total area offered for sale ..... 154,395.12 acres.
Appraised valuation $296,887 01¼

CHARTS E and F can be found on Fiche 8 of 8.

Period during which payments were made.

From—	To—	Area.	Appraised valuation.
November 1, 1868	November 1, 1869	61,442 90	$156,697 00
November 1, 1869	November 1, 1870	64,201 78	130,831 10
November 1, 1870	May 1, 1871	1,519 23	2,858 67
Number of acres sold at an appraised valuation		151,163 91	
Amount of avails at appraised valuation			289,806 87
Balance of land		3,231 21	
Appraised valuation			7,080 14

The balance of the land, (3,231.21 acres,) having an appraised valuation of $7,080 14, was advertised for sale by late Commissioner Parker, on the 13th of June, 1871, and sealed bids for the same opened on the 11th of August following. All of the lands advertised were awarded to the highest bidders, the avails of which, amounting to $8,966 63, have been received through this office and deposited in the Treasury of the United States, to be carried to the proper head of appropriation.

RECAPITULATION.

Amount received as avails of unoccupied lands	$638,893 68
Amount received as interest on unoccupied lands	47,027 27
Amount received from settlers under seventeenth article	289,806 87
Amount received from awards to highest bidders	8,966 63
Total receipts on account of Cherokee neutral lands	985,294 45

Disposition of funds.

Amount reimbursed the United States for expenses of survey		$19,656 41
Amount reimbursed the United States for expenses of *negotiating treaty*		39,181 00
Amount paid to Messrs. Cox and Phillips, commissioners for appraising said land, and for other expenses		20,652 62
Amount paid for expenses of Cherokee delegation in Washington		7,114 00
Amount carried to the credit of the tribe, under the heads of trust-fund interest due the Cherokee national school and orphan funds		47,027 27
Amount disbursed in payment of Cherokee national warrants		32,911 21
Amount expended in the purchase of $731,593 87 United States bonds, to be held in trust for the benefit of said Indians		803,162 74
Amount paid for incidental expenses in the purchase of said bonds, and to be refunded from appropriation "*contingencies of trust funds*"		101 42
Amount disbursed in part payment for advertising sale of June 13, 1871		282 00
Balance on hand:		
Amount in United States Treasury, under head of "Fulfilling treaty with Cherokees—*proceeds of land*"	$253 02	
Amount of avails of land advertised for sale June 13, 1871, deposited in United States Treasury, to be carried to the head of "*Fulfilling treaty with Cherokees—proceeds of land*"	8,966 63	
Amount in agency branch United States Treasury, subject to *draft of the Secretary of the Interior*, as trustee	929 67	
Amount of coin in safe, currency value, at cost	23 43	
		10,172 75
		985,294 45

REF0064293

Payment of Cherokee national warrants.

Treaty.—Paid in accordance with the twenty-third article of the treaty of July 19, 1866.			Source from which funds were drawn for payment.		Total amount paid.
Periods during which payments were made.			Proceeds of Cherokee neutral land	Proceeds of sale of bonds held in trust.	
From—	To—	By whom paid.			
March 7, 1867	March 4, 1869	Hon. O. H. Browning	$3,971 64	$90,914 02	
April 1, 1869	November 1, 1869	Hon. J. D. Cox	8,955 96	16,581 25	
November 1, 1869	November 1, 1870	Hon. J. D. Cox	11,417 90		
November 1, 1870	November 1, 1871	Hon. C. Delano	8,593 74	3,552 00	
Amount paid from proceeds of Cherokee neutral lands			32,944 24		$32,944 24
Amount paid from proceeds of sale of bonds				111,047 27	111,047 27
Total amount of Cherokee funds expended in payment of Cherokee warrants prior to the date of this report					143,991 51

Sale of Pottawatomie lands to the Atchison, Topeka, and Santa Fé Railroad Company.

Treaty.—Sold in accordance with the amendment to the second article of the treaty of February 27, 1867, (15 U. S. Statutes at Large, page 532)	Number of acres.	Price per acre.	Total avails.
Mode of sale.—By contract of sale dated September 3, 1868, payment to be made in five years, with 6 per cent. interest on deferred payments of principal.	340,180.23	$1 00	$340,180 23
Periods for which payments of interest have been made.			
From—	To—	Interest.	
September 3, 1868	September 3, 1869	$20,410 82	
September 3, 1869	September 3, 1870	20,410 82	
September 3, 1870	September 3, 1871	20,410 82	
Total receipts of interest on this account		61,232 46	
The contract of sale will terminate September 3, 1873. From September 3, 1871, to termination of contract, an additional amount of interest would accrue under the original contract of		40,821 64	102,054 10
Total amount of principal and interest under original contract at date of termination, would be			442,234 33

The above statement of sales of Pottawatomie lands will be somewhat modified on final settlement with said company. In compliance with their request, the Department issued about 2,500 certificates of purchase by subdivisions, and it was subsequently found that a few certificates were issued for tracts that had been allotted and patented to members of the tribe, in accordance with the provisions and reservations of the treaty. A proposition has been made on the part of the honorable Secretary of the Interior to issue new certificates of purchase to said company for 707.06 acres of unallotted land in lieu of 956.82 acres inadvertently certified to the company. This proposition has already been carried out in part, and when completed will diminish the amount of land for which the company will be held to pay under their contract by 249.76 acres, and also the amount of principal sum to be realized from such sale to $339,030 53.

DISPOSITION OF FUNDS.

The amount received on the above account as the accrued interest from the date of the contract to September 3, 1870, ($40,821 64,) has been covered into the United States Treasury under the head of appropriation "Trust-fund interest due Pottawatomie general fund."

The interest for the year ending September 3, 1871, has been covered into the Treasury under the head of "Fulfilling treaty with Pottawatomies—proceeds of land."

Fifteen hundred and eighteen of the Pottawatomies who became citizens have received $28,425 33, their *pro-rata* share of the amount covered into the Treasury, under the first appropriation above named, leaving a balance under that head of $12,396 31.

Should such of the Pottawatomies who are entitled remove upon the reservation selected for them, upon the land recently occupied by the Seminoles, it will be seen by the second article of said treaty that so much of the interest arising upon the deferred payments above referred to as may be necessary should be retained and credited to said tribe on account of funds advanced by the Government, provided the United States shall have advanced said money for the purchase of a new reservation as therein proposed.

OSAGE INDIAN LANDS.

Treaty.—Sold in accordance with the first article of the treaty of September 29, 1865, (14 Statutes at Large, page 687.)

Mode of sale.—Sold under the direction of the General Land Office.

Periods during which sales have been made.

From—	To—	Number of acres sold.	Price per acre.	Total avails.
May 25, 1868	November 1, 1868	21,022 38	$1 25	$27,027 98
November 1, 1868	November 1, 1869	21,167 02	1 25	26,458 78
November 1, 1869	November 1, 1870	35,154 66	1 25	43,943 32
November 1, 1870	November 1, 1871	179,127 48	1 25	224,909 61
Total number of acres sold by the General Land Office under the first article of said treaty		256,471 54		
Total avails of the same, as reported to this office				321,339 69

DISPOSITION OF FUNDS.

The treaty provides that, after reimbursing the United States for the cost of survey and sale, and for the $300,000 placed to the credit of said Indians, the balance shall be placed in the Treasury of the United States to the credit of the civilization fund, to be used under the direction of the Secretary of the Interior for the education and civilization of Indian tribes residing within the limits of the United States.

OSAGE INDIAN TRUST LANDS.

Treaty and act.—Sold in accordance with the second article of the treaty of September 29, 1865, (14 Statutes at Large, page 688;) and section twelve of an act of Congress approved July 15, 1870, (16 Statutes at Large, page 362.)

Mode of sale.—Sold under the direction of the General Land Office.

Periods during which sales have been made.

From—	To—	Number of acres sold.	Price per acre.	Total avails.
May 23, 1868	November 1, 1868	22,840.52	$1 25	$28,550 37
November 1, 1868	November 1, 1869	4,663.06	1 25	6,078 84
November 1, 1869	November 1, 1870	58,471.85	1 25	73,089 80
November 1, 1870	October 1, 1871	514,496.92	1 25	643,121 60
October 1, 1871	November 1, 1871	46,311.14	1 25	57,888 99
Total number of acres sold by the General Land Office under the second article of said treaty		646,982.79		
Total avails of the same, as reported by that office				808,729 10

REF0064294

DISPOSITION OF FUNDS.

By the provisions of the second article of the treaty, the proceeds of the sales, as they accrue, after deducting all expenses incident to the proper execution of the trust, are to be deposited in the Treasury of the United States to the credit of said tribe, and the interest thereon, at the rate of 5 per cent. per annum, is to be expended for their benefit as indicated; provided that 25 per cent. of the net proceeds, until the same amounts to $80,000, shall be placed to their credit as a school fund. Section 12 of the act of Congress approved July 15, 1870, provides for the sale of their diminished reserve, and that the Secretary of the Interior shall keep an accurate account of the proceeds of sales of their trust lands, and that after such deductions on account of surveys and sales, as provided by said act and treaty, interest shall be paid to said Indians at the rate of 5 per cent. per annum on the aggregate amount realized on account of such sales prior to November 1 of each year.

All of the avails of the above sales, as reported by the General Land Office, have not yet been brought upon the books of the Indian Office.

The amount brought on the appropriation books of this office, under the head of "Fulfilling treaty with Osages—proceeds of trust lands," is $348,701 05.

From this sum there have been drawn the following amounts for payment of expenses of surveys, &c.:

March 14, 1870	$12,953 67	
April 15, 1870	3,600 49	
		16,563 16
Balance remaining at this date under the above head of appropriation		$332,137 89

As the amount received on the above account during the past year is apparently so much in excess of all deductions, appropriations, and refundments, provided by treaty or act, I would respectfully suggest that the necessary steps be taken to ascertain from the General Land Office a statement of all expenses arising from said sales prior to November 1 of each year, to enable the honorable Secretary of the Interior to determine the amounts upon which 5 per cent. interest shall accrue to said Indians.

WINNEBAGO TRUST LANDS.

A complete statement of the Winnebago trust-land account was prepared and published with the report of the Commissioner of Indian Affairs for the year 1869, page 500. The number of acres remaining unsold at that date was 4,146.43, and certificates of indebtedness outstanding amounting to $1,884 50.

The annual report for 1870 exhibits no change in this account; nor have any sales of said lands since occurred, and the same amount of certificates of indebtedness remains outstanding.

Winnebago reservation in Minnesota.

Treaty or act.—Sold in accordance with an act of Congress approved February 21, 1863, (12 United States Statutes at Large, page 658.)

Mode of sale.—Sections two and three of said act provide for the sale, under the direction of the General Land Office, of the lands allotted to the Indians as provided by the treaty of April 15, 1859, (United States Statutes at Large, vol. 12, p. 1101.)

Periods during which sales have occurred as reported by the General Land Office.

Period.	Number of acres sold.	Total avails.
For quarter ending December 31, 1864	19,062.87	$43,342 50
For quarter ending December 31, 1864, on account of improvements		4,742 50
For quarter ending March 31, 1865	2,865.58	7,023 03
For quarter ending March 31, 1865, on account of improvements		90 00
For fractional quarter ending May 29, 1865	3,635.87	8,427 76
For quarter ending May 29, 1865, on account of improvements		50 00
For quarter ending June 30, 1865	2,523.14	7,837 06
For quarter ending September 30, 1865	7,682.46	18,460 70
For quarter ending December 31, 1865	8,682.83	20,297 96
For quarter ending December 31, 1865, on account of improvements		50 00
For quarter ending March 31, 1866	1 842.25	4,715 67
For quarter ending June 30, 1866	721.68	1,775 04
For quarter ending September 30, 1866	901.10	1,922 48
For quarter ending December 31, 1866	840.00	2,050 00
For quarter ending March 31, 1867	559.07	1,257 91
For fractional quarter ending April 21, 1867	60.00	120 00
For quarter ending June 30, 1867	200.00	320 00
For quarter ending September 30, 1867	60.00	160 00
For quarter ending December 31, 1867	400.10	1,110 00
For year ending December 31, 1868	1,306.40	3,451 90
For year ending December 31, 1868, on account of improvements		90 00
For quarter ending March 31, 1869	610.00	1,470 00
For fractional quarter ending May 11, 1869	561.15	1,232 50
For fractional quarter ending June 30, 1869	160.00	350 00
For quarter ending December 31, 1869	280.10	720 00
For quarter ending March 31, 1870	80.00	170 00
For quarter ending September 30, 1870	160.00	390 00
For quarter ending December 31, 1870	201.56	574 68
For quarter ending June 30, 1871	80.00	140 00
Total number of acres sold	52,715.96	
Total avails of the same, including improvements thereon		133,618 20

It having been shown to the satisfaction of the Department that certain adult members of the Winnebago tribe of Indians, residing in the State of Minnesota, had availed themselves of the provisions of section ten of an act of Congress approved July 15, 1870, (16 United States Statutes at Large, p. 301,) and become citizens in accordance with the stipulations of said act; and that certain lands had been allotted to them under the provisions of the treaty of April 15, 1859, (12 United States Statutes at Large, p. 1101,) as modified by the act of Congress, approved February 21, 1863; and also that said allotments had not been disposed of by the United States, the honorable Secretary of the Interior, on the 10th of February, 1871, approved the following schedule, and directed the issue of patents in fee-simple to the allottees as therein named:

No. of allotment.	Name.	Sex.	Subdivision.	Section.	Town.	Range.	Acres.
31	Moses St. Cyr	Male	N. E. ¼ S. E. ¼	7	107	25	40
4	John M. St. Cyr	Male	S. E. ¼ S. E. ¼	7	107	25	40
1	Mitchell St. Cyr	Male	S. ½ S. W. ¼	8	107	25	80
180	Frederic Lassallieur	Male	E. ½ S. E. ¼	33	107	24	80
66	Jane Wagner	Female	W. ½ S. E. ¼	33	107	24	80
67	Sarah T. Wagner	Male	N. E. ¼ S. E. ¼	33	107	24	40
68	Charles G. Des Rivieres	Male	S. E. ¼ S. E. ¼	33	107	24	40
69	Louis Lamoreash	Male	W. ½ S. E. ¼	33	107	24	80
32	Harriet Gagnon, (now La Quere)	Female	W. ½ S. W. ¼	6	107	25	81.36
43	Sabastine Mayaite	Female	E. ½ N. W. ¼	31	108	23	80
42	Mary M. Alexander	Female	W. ¼ N. W. ¼	31	108	23	79.68
61	Jack La Quere	Male	W. fr. ¼ S. W. ¼	31	108	23	77.81

REF0064295

Sioux Reservations in Minnesota and Dakota.

Treaty or act.—Sold in accordance with an act of Congress approved March 3, 1863, (12 Statutes at Large, p. 819.)

Mode of sale.—Sold under the direction of the General Land Office.

Periods for which accounts of sales have been rendered as reported.

Period.	No. of acres.	Amount.
For quarter ending June 30, 1865	654.45	$1,582 75
For quarter ending September 30, 1865	464.78	698 29
For quarter ending December 31, 1865	2,728.20	5,051 96
For quarter ending March 31, 1866	1,650.10	4,180 50
For quarter ending June 30, 1866	1,214.56	3,006 36
For quarter ending September 30, 1867	1,089.89	1,003 01
For quarter ending December 31, 1867	32,486.56	48,519 11
For quarter ending December 31, 1868	4,620.30	6,875 62
For quarter ending December 31, 1868	55,930.44	74,010 13
For quarter ending December 31, 1868	94,342.33	121,218 89
For quarter ending December 31, 1868	22,363.40	31,280 44
For fractional quarter ending June 30, 1869	6,745.30	8,726 70
For fractional quarter ending June 30, 1869	8,495.09	11,806 09
For quarter ending September 30, 1869	16,879.07	23,111 05
For quarter ending December 31, 1869	2,317.65	3,305 50
For quarter ending March 31, 1870	2,214.67	3,823 56
For quarter ending June 30, 1870	2,187.85	3,450 00
For quarter ending September 30, 1870	1,818.23	2,739 02
For quarter ending December 31, 1870	1,518.24	2,037 80
For quarter ending March 31, 1871	3,561.43	4,526 40
For quarter ending June 30, 1871	1,589.10	2,002 87
For quarter ending June 30, 1871, on account of improvements		201 00
For quarter ending September 30, 1871	1,475.96	2,106 88
Total number of acres	267,114.10	
Total avails		374,510 34

The avails of these lands are to be used under the direction of this Department for the benefit of the Sioux Indians upon their new reservations, as provided by the act of Congress above referred to, and as modified by the act of July 15, 1870, making the proceeds of the sales of the reservations applicable alike to all the reservations upon which the Sisseton and Wahpeton, and Medawakanton and Wapakoota tribes have been or may hereafter be located.

Sale of Kickapoo lands to the Atchison, Topeka and Pike's Peak Railroad Company.

	Number of acres.	Price per acre.	Total avails.
Treaty.—Sold in accordance with the fifth article of the treaty of June 28, 1862, (13 United States Statutes at Large, p. 625.) *Mode of sale.*—By contract dated August 16, 1865, payments to be completed in six years, with 6 per cent. interest on deferred payment of $154,190 39.	123,842.31	$1 25	$154,190 39

Periods for which payments of interest have been made.

From—	To—	Interest.	
August 16, 1865	August 16, 1866	$9,237 43	
August 16, 1866	August 16, 1867	9,237 43	
August 16, 1867	August 16, 1868	9,237 43	
August 16, 1868	August 16, 1869	9,237 43	
August 16, 1869	August 16, 1870	9,237 43	
August 16, 1870	August 15, 1871	9,261 93	
			55,699 08
The principal and interest arising from said sale			210,489 47
Amount received as interest to August 16, 1870		46,437 25	
Amount received as final payment, including interest due August 15, 1871		164,300 00	
			210,737 25
Overpayment by said company on account of purchase of Kickapoo lands			247 78

DISPOSITION OF FUNDS.

The treaty provides that the interest on the deferred payments, and the interest due on the purchase-money after it is paid to the United States, shall be held in trust, and paid to said Indians on the 1st day of April of each and every year; and in ten years from the ratification of the treaty there shall be paid by the United States to said tribe of Indians $10,000 each and every year thereafter until all is paid.

The fifth article of the treaty also provides that the said railroad company shall pay the whole amount of the purchase-money for said lands to the Secretary of the Interior, in trust for said Indians.

Total amount of funds brought upon the books of the Indian Office on account of the sale as above stated	$210,737 25
Amount of interest for the five years ending August 16, 1870, remitted to the superintendent	$46,437 25
Amount drawn by the honorable Secretary of the Interior, *as trustee*, for investment in bonds, (see account of investments, per schedules Nos. 1, 2, and 3, purchase of stocks, trust fund report of this date)	154,790 39
Balance on hand, under head of "Fulfilling treaty with Kickapoos; proceeds of land."	9,509 61
Total	210,737 25

Chippewa and Christian Indians.

Treaty.—Sold in accordance with the treaty of July 16, 1859, (12 Statutes at Large, p. 1105.)

Mode of sale.—The second article of the treaty provides for an appraisement at a reasonable value, and a sale at public auction to the highest bidder in excess of said appraisement.

Date of sales.	Number of acres offered for sale.	Number of acres sold.	Average price per acre.	Total avails.
March 21, 1866		1,113.37	$2 01	$2,241 84
October 14, 1871		2,697.94	4 81	12,935 65
Total number of acres offered for sale	3,801.31			
Total number of acres sold		3,801.31		
Average price per acre on 3,801.31 acres sold			3 99	
Total amount received on account of said sales				15,177 49
DISPOSITION OF FUNDS.				
By purchase of $1,892 38 United States 6 per cent. bonds, August 1, 1862, at a premium of 20¼ per cent., and commission of ½ of 1 per cent				2,241 84
By amount received from Superintendent Hoag, by certificate of deposit of the United States depositary at Lawrence, Kansas, dated October 27, 1871, and transmitted with a report of the last sale as conducted under his supervision				12,935 65
Total				15,177 49

The certificate for $12,935 65 received from Superintendent Hoag has been deposited in the Treasury to enable that Department to carry the amount represented by the same to the head of appropriation, "Fulfilling treaty with Chippewa and Christian Indians; proceeds of land."

The third article of the treaty provides that, after deducting the expenses incident to the negotiation of said treaty, the survey and assignment of the lands, and all other necessary expenses, (which would embrace the expense of advertising and conducting the sale of the lands as indicated by the second article of said treaty,) the balance of said funds shall be invested in safe and profitable stocks, for the benefit of said Indians.

REF0064296

Sacs and Foxes of the Missouri and Iowas.

	Number of acres sold.	Total area offered for sale, 27,301.05 acres.	Minimum valuation as per second article of treaty, $34,126.31.
Treaty.—Sold in accordance with the treaty of March 6, 1861, (12 United States Statutes at Large, page 1171.) *Mode of sale.*—The second article of the treaty provides that the sale shall be made upon sealed proposals, to be invited by advertisement. No sale to be less than $1 25 per acre.			
Total number of acres offered for sale in excess of allotments and reservations as stipulated in said treaty		27,301.05	
DATE OF SALES.			
March 10, 1864	4,154.24		
August 15, 1864	320.24		
September 7, 1864	9,598.33		
November 27, 1864	1,440.40		
February 3, 1865	4,561.72		
May 24, 1865	957.82		
		20,940.81	
Total number of acres remaining unsold November 1, 1870		6,360.24	
Total amount of money received on account of the above sales is shown by amounts deposited in United States Treasury, to be carried to the proper head of appropriation, viz:			
August 25, 1864, by certificate No. 312			$5,000 00
December 10, 1864, by certificate No. 126			14,000 00
May 11, 1865, by certificate No. 629			11,250 04
May 12, 1865, by certificate No. 833			592 00
July 12, 1865, by certificate No. 910			1,483 59
August 12, 1865, by certificate No. 919			598 97
March 31, 1868, by certificate No. 1761			117 13
October 16, 1868, by certificate No. 2343			411 51
April 19, 1869, by certificate No. 2316			555 20
Total avails prior to November 1, 1870, including $308 50 for improvements			34,141 34

The balance of the land remaining unsold November 1, 1870, (6,360.24 acres,) was advertised for sale, by direction of the honorable Secretary of the Interior, on the 26th of July, 1871, and bids for the same were opened on the 2d of October last.

Awards were made to the highest bidders for all the land advertised, and approved by the Secretary, on the 14th of the same month.

Parties purchasing have been allowed forty days in which to complete their payments, which time has not expired at the date of this report.

Should payments be made in full, in accordance with said awards, (of which there can be no reasonable doubt,) the avails of the same would amount to	$22,989 61	
Adding to this amount the avails of former sales	34,141 34	
Would make the total proceeds, including the amount yet due on last sale		57,130 95
There has been received, prior to November 1, 1870, from the Burlington and Southwestern Railroad Company, for timber cut from, and right of way through, the Sac and Fox reservation, Nebraska		1,414 23
Amount received from the sale of refuse wood on the reservation since November 1, 1870		87 00
Total		58,632 18

There have been received and covered into the Treasury, under head of "Fulfilling treaty with Iowas—proceeds of land," the following amounts:

For right of way on lands belonging to the Iowas, 13.55 acres, at $7 50	$101 62
From the Atchison and Nebraska Railroad Company for right of way	645 00
From Omaha Coal-Mining Company for royalty on 6,560 bushels of coal taken from the Iowa lands	65 60
Total	812 22

DISPOSITION OF FUNDS.

The second article of the treaty provides that "the proceeds of the sales, after deducting therefrom the expenses of surveying the lands, and all other expenses incident to the negotiation of these articles of convention, and the proper execution thereof, the balance shall be applied as follows, viz: one-half shall be held in trust by the United States for the benefit of the Sacs and Foxes of the Missouri, and interest thereon, at the rate of five per centum per annum, shall be paid annually, with the other funds to be paid said tribe, in the same manner as stipulated in the treaty of May 18, 1854."

The third article provides that "the United States shall hold in trust, for the use and benefit of the Iowas, the one-half of the net proceeds of the sales of the lands described in the second article of this agreement, and interest thereon, at the rate of five per centum per annum, shall be paid to the Iowa tribe in the same manner as their annuities are paid under the treaty of May 17, 1854."

Amount disbursed for surveys and advertising	$1,085 25
Amount expended in the erection of a bridge for the Sacs and Foxes, per tenth article of treaty	3,400 00
Amount expended in the erection of a teacher's dwelling, per fifth article of treaty	500 00
Amount expended in the purchase of oxen, &c., in lieu of bridge for the Iowas, per act of Congress of July 27, 1868	3,482 10
Amount expended in the purchase of agricultural implements for Sacs and Foxes from proceeds of sale of wood, timber, and right of way	1,390 81
Amount expended in the purchase of $14,000 United States 7-30 bonds, which were afterwards converted into United States 6 per cent. stocks, of which $7,000 are held in trust for the Sacs and Foxes and $7,000 for the Iowas	13,953 10
Amount expended in the purchase of $10,200 United States 6 per cent. stocks, which are held in trust for the Sacs and Foxes	11,615 25
Balance on hand under the head of fulfilling treaty with Sacs and Foxes of the Missouri—proceeds of land	216 06
Adding the amount of awards of last sale will account for the total avails as above stated	22,989 61
Total	58,632 18

DISPOSITION OF FUNDS—IOWAS.

Amount invested for the benefit of the tribe	$101 62
Amount remitted to Superintendent Janney for the benefit of the tribe	692 60
Balance on hand under head "Fulfilling treaty with Iowas—proceeds of land"	18 00
Total	812 22

SACS AND FOXES OF THE MISSISSIPPI.

In accordance with the third article of the treaty ratified July 25, 1868, (15 United States Statutes at Large, page 495,) Congress, by an act approved April 10, 1869, made an appropriation to pay said Indians, parties to said treaty, for all the balance of land which had been held in trust for their benefit, excepting such tracts as had been set apart

REF0064297

for individuals. This act virtually closed their trust-land account, with the exception of the redemption of their outstanding certificates of indebtedness issued under authority of previous treaties. Provision was, however, made for the payment of these certificates from the proceeds of the land ceded to the United States by said treaty.

The act of April 10, 1869, appropriated the sum of $147,393 32 in payment for said lands; of which amount there was placed in the agency branch of the United States Treasury, for the redemption of certificates of indebtedness, the sum of $40,000.

Amount of principal paid in 1869	$23,437 09
Amount of interest paid in 1869	10,486 94
Amount of principal paid in 1870	670 07
Amount of interest paid in 1870	291 24
Amount of principal paid in 1871	2,100 00
Amount of interest paid in 1871	1,048 32
Whole amount disbursed from said funds in payment of certificates and interest	38,034 49
Balance in agency branch United States Treasury to pay outstanding certificates	1,965 51
Total	40,000 00

KANSAS INDIAN TRUST LAND.

Treaty.—Sold in accordance with the fourth article of the treaty of October 5, 1859, (12 United States Statutes at Large, page 1112.)

Mode of sale.—By awards made upon sealed proposals invited by advertisement.

The whole number of acres of this class of land originally offered for sale appears to have been 175,444.89.

Periods during which payments have been made.

From—	To—	Number of acres sold.	Amount of proceeds.
July 7, 1863	November 1, 1864	13,463 23	$18,565 77
November 1, 1864	November 1, 1865	17,023 01	22,426 50
November 1, 1865	November 1, 1866	80 00	131 00
November 1, 1866	November 1, 1869	2,215 41	2,624 16
Total		31,786 76	53,824 23

DISPOSITION OF FUNDS.

Amount disbursed in the redemption of Kansas Indian certificates of indebtedness and interest thereon	$53,813 88
Amount covered into the Treasury under head of "Fulfilling treaty with Kansas Indians; proceeds of land," and since disbursed in payment for advertising	10 35
Total	53,824 23

On the 4th of July, 1869, a contract was made and concluded between R. S. Stevens, representing the Union Pacific Railroad Company, southern branch, now the Missouri, Kansas and Texas Railway, and Enoch Hoag, superintendent of Indian affairs, on the part of the United States, by the terms of which the said railroad company agreed to pay to said Superintendent Hoag, for about 240 acres of the Kansas reserve, the sum of $10 per acre, being for right of way," and three forty-acre lots for depot purposes; it was also agreed that the company should have the right to cut timber for ties from said reserve for one year, paying therefor twenty cents for each tie cut; and for all timber taken and sawed, $6 per thousand feet.

There has been received on account of the above agreement, and covered into the Treasury under the head of "Fulfilling treaty with Kansas Indians; proceeds of land," the sum of $14,000, which amount has been remitted to the superintendent for the benefit of said Indians.

There have been no Kansas Indian certificates of indebtedness redeemed since the date of the last annual report. The amount of the same outstanding will exceed $100,000, exclusive of interest.

The balance of the Kansas Indian trust lands, amounting to 137,658.13 acres, also all that portion of their diminished reserve lying outside of the exterior boundary line of the lands assigned in severalty to members of the tribe under the provisions of the treaty was advertised for sale by the direction of the honorable Secretary of the Interior May 18, 1871, the right being expressly reserved on the part of the Department to reject any or all bids for said lands. A large number of bids were received at this office, accompanied by 10 per cent. deposits on account of the same, amounting in the aggregate to over $100,000. One of these bids was for the whole amount of land offered for sale, and by full payment would aggregate $440,532 30, but was qualified by the condition that the whole of said lands should be awarded in accordance with the terms of said bid. The aggregate amount of all other bids was $274,665 28. These did not cover all of the tracts offered for sale, and it was supposed that the remaining tracts were worth much less per acre than those bid for. After having submitted to the Attorney General the question whether the bid for the entire tract could be considered under the provisions of said treaty, and the same having been decided in the negative, all the bids received were rejected by the honorable Secretary of the Interior, and all persons interested have been notified, and the amounts deposited by them respectively as ten per cent. on their bids have been returned.

Before closing this report I desire to state that, while reviewing the different Indian land accounts for the past year, it has been the object to make as complete and full report as practicable, and in cases where such accounts have recently been closed, to state in detail, not only the avails of such sales as have occurred, but also the disposition or disbursement of the proceeds thereof and the authority therefor; and when published in connection with your annual report, it is believed that the information which will thus be furnished will save much correspondence hereafter on the subject.

The report on trust-funds will exhibit the investments made during the past year from the "proceeds of lands."

Very respectfully, your obedient servant,

LONSVILLE TWITCHELL,
Trust-Fund Clerk, Indian Office.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs.

REF0064298

REF0064299

No. 123.—*Schedule showing the names of Indian reservations in the United States, tribes occupying the same, area in acres and square miles of each reservation, population of each tribe, and reference to treaty, law, or other authority by which reservations were established.*

Name of reservation.	Name of tribe occupying reservation.	Population.	Square miles.	Area in acres.	Date of treaty or law establishing reserve.
WASHINGTON TERRITORY.					
Tulalip	Dwamish, Suquamish, and other allied tribes	3,363	308	197,120	Treaty January 22, 1855, Stats. at Large, vol. 12, p. 927.
Skokomish	S'Klallams	225	6	4,000	Treaty January 26, 1855, Stats. at Large, vol. 12, p. 933.
Makah, (Neah Bay agency)	Makah	550	20	12,800	Treaty January 31, 1855, Stats. at Large, vol. 12, p. 939.
Puyallup	Nisqually, Puyallup, Steilacoom, Squawskin, and others.	750	7	4,480	Treaty December 26, 1854, Stats. at Large, vol. 10, p. 1132.
Quinaielt	Quinaielt and Quil-leh-ute	530	6	3,840	Treaty July 1, 1855, Stats. at Large, vol. 12, p. 971.
Yakama	Yakama	2,700	2,000	1,280,000	Treaty June 9, 1855, Stats. at Large, vol. 12, p. 951.
Chehalis	Chehalis	900	225	132,240	Order of the Secretary of the Interior, July 8, 1864.
Fort Colville	Colville, Spokanes, Okinakanes, San Poelio, &c	3,249	.....	.....	Living on lands not actually set aside as a reservation.
OREGON.					
Umatilla	Walla-Walla, Cayuses, and Umatilla	850	800	512,000	Treaty June 9, 1855, Stats. at Large, vol. 12, p. 945.
Warm Springs	Confederated tribes of Middle Oregon	616	1,600	1,024,000	Treaty June 25, 1855, Stats. at Large, vol. 12, p. 963.
Grande Ronde	Calapooias, Molallas, Tum-waters, and Clackamas.	1,100	108	69,120	Treaty January 22, 1855, Stats. at Large, vol. 10, p. 1143.
Alsea and Siletz	Coos, Umpqua, Sinselaws, Alsea, and others	2,800	1,720	1,100,800	Treaty August 11, 1855; not ratified, but reservation occupied.
Klamath	Klamath, Meadoc, and Yahooskin bands of Snakes.	4,000	1,200	768,000	Treaty October 14, 1864, Stats. at Large, vol. 16, p. 707.
CALIFORNIA.					
Round Valley	Ukie, Con-Con, Pitt River, Wylackie, and Redwood.	793	50	31,683	Act of Congress April 8, 1864, Stats. at Large, vol. 13, p. 39, and Executive Order March 30, 1870.
Hoopa Valley	Hoonsolton, Miscott, Cernalton, Tish-tang-a-tang, and others.	800	60	38,400	Act of Congress April 8, 1864, Stats. at Large, vol. 13, p. 39.
Tule	Tule and Manache	374	2	1,280	Temporarily leased.
San Pasqual and Pala	Mission, (San Luis Rey, Diegenes, and Coahuillas tribes.)	5,056	216	138,240	Executive Order January 31, 1870; order revoked; Indians scattered in Southern California.
ARIZONA.					
Colorado River	Mohave	725	117	75,000	Act of Congress March 3, 1865, Stats. at Large, vol. 13, p. 559.
Gila River	Pima, Maricopa, Papago, Cocopah, Mohave, and Apache.	4,651	100	64,000	Act of Congress February 28, 1859, Stats. at Large, vol. 11, p. 401.
NEVADA.					
Truckee River or Pyramid Lake	Pah-Utes	1,050	500	322,000	Established by authority of the Department.
Walker River	Pah-Utes		500	322,000	Established by authority of the Department.

UTAH.					
Uintah Valley	Uintah Utes	1,800	3,186	2,039,040	Executive Order October 3, 1861.
NEW MEXICO.					
Navajo	Navajo	8,234	5,200	3,328,000	Treaty June 1, 1868, Stats. at Large, vol. 15, p. 667.
Pueblo	Pueblo	7,661	687	439,664	Confirmed by United States patents in 1864 under old Spanish grants.
Southern Apache	Cimmaron, Gila, Jicarilla, Mohnache, Mescalero, and Membres bands of Apaches.	3,479	227	145,280	Established by Department order December, 1863.
COLORADO.					
Southern Ute, (Los Pinos and White River agencies.)	Taleequache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Utes.	3,870	23,100	14,784,000	Treaty March 2, 1868, Stats. at Large, vol. 15, p. 619.
DAKOTA.					
Devil's Lake, (Sisseton agency)	Sisseton, Warpeton, and Cuthead bands of Sioux	730	540	345,600	Treaty February 19, 1867, Stats. at Large, vol. 15, p. 505.
Fort Berthold	Arickaree, Gros Ventres, and Mandan	2,700	13,500	8,640,000	Executive Order April 12, 1870.
General Sioux Reserve, (Cannon Ball, Standing Rock, Cheyenne, Crow Creek, Lower Brule, Ogallallah, Minneconjou, Yanctonai, Oncpapa, Blackfeet, Cuthead, Two Kettle, Sans Arc, and Santee bands of Sioux.		28,219	40,570	25,964,800	Treaty April 29, 1868, Stats. at Large, vol. 15, p. 635.
Ponca	Ponca	736	900	576,000	Treaty March 12, 1858, Stats. at Large, vol. 12, p. 997.
Lake Traverse, (Sisseton agency)	Sisseton and Warpeton bands of Sioux	1,426	1,940	1,241,600	Treaty February 19, 1867, Stats. at Large, vol. 15, p. 505.
IDAHO.					
Nez Percé, (Lapwai)	Nez Percés	2,807	2,100	1,344,000	Treaty June 9, 1863, Stats. at Large, vol. 14, p. 647.
Coeur d'Alene	Spokanes, Coeur d'Alene, and others of North Idaho.	396	400	256,000	Executive Order June 14, 1867.
Fort Hall	Shoshone and Bannock, (Boise and Bruneau bands.)	1,057	2,450	1,568,000	Treaty July 3, 1868, Stats. at Large, vol. 15, p. 673.
Shoshone, Bannock, &c	Mixed bands of Shoshones, Bannocks, and Sheepeaters.	600	60	38,500	
MONTANA.					
General reservation, (Milk River and Blackfeet agencies.)	Gros Ventre, Piegan, Blood, Blackfeet, and Crow tribes; also Assiniboines, Northern Cheyennes, and Arapahoes, and Santee and Yankton Sioux.	23,690	27,200	17,408,000	Treaty concluded July 13 and 15, and September 1, 1868; not yet ratified.
Jocko, (Flathead agency)	Pend d'Oreille, Flathead, and Kootenay	1,900	2,240	1,433,600	Treaty July 16, 1855, Stats. at Large, vol. 12, p. 975.
Mountain Crow	Mountain Crow	2,700	9,880	6,272,000	Treaty May 7, 1868, Stats. at Large, vol. 15, p. 649.
WYOMING.					
Wind River	Eastern bands of Shoshones and Bannocks	2,000	4,200	2,688,000	Treaty July 3, 1868, Stats. at Large, vol. 15, p. 673.
NEBRASKA.					
Winnebago	Winnebago	1,400	200	128,000	Treaty with Omahas, March 6, 1865, Stats. at Large, vol. 14, p. 667.

No. 123.—*Schedule showing the names of Indian reservations in the United States, &c.*—Continued.

Name of reservation.	Name of tribe occupying reservation.	Population.	Square miles.	Area in acres.	Date of treaty or law establishing reserve.
NEBRASKA—Continued.					
Omaha	Omaha	984	540	345,600	Treaty March 6, 1865, Stats. at Large, vol. 14, p. 667.
Otoe	Otoe and Missouria	450	250	160,000	Treaty December 9, 1854, Stats. at Large, vol. 11, p. 705.
Great Nemaha	Iowa and Sac and Fox of the Missouri	295	50	32,000	Treaty March 6, 1861, Stats. at Large, vol. 12, p. 1171.
Santee Sioux	Santee Sioux	987	130	83,200	Executive Order March 1, 1866.
Pawnee	Pawnee	2,364	450	288,000	Treaty September 24, 1857, Stats. at Large, vol. 11, p. 729.
KANSAS.					
Pottawatomie, (diminished reservation)	Prairie band of Pottawatomies	300	121	77,357	Treaty June, 1846, Stats. at Large, vol. 9, p. 853.
Chippewa and Munsee	Chippewa and Munsee or Christian	250	9	5,760	Treaty July 16, 1859, Stats. at Large, vol. 12, p. 1105.
Miami	Miami	100	16	10,240	Treaty June 5, 1854, Stats. at Large, vol. 10, p. 1093.
Kansas or Kaw, (diminished reservation)	Kansas or Kaw	627	126	80,640	Treaty October 5, 1859, Stats. at Large, vol. 12, p. 1111.
Kickapoo, (diminished reservation)	Kickapoo	286	30	19,200	Treaty June 28, 1862, Stats. at Large, vol. 13, p. 623.
New York	New York Indians	32	16	10,240	Treaty January 15, 1838, Stats. at Large, vol. 7, p. 550.
INDIAN TERRITORY.					
Cherokee	Cherokee	14,662	20,335	13,014,135	Treaty February 14, 1833, Stats. at Large, vol. 7, p. 414.
Creek	Creek	13,000	5,018	3,230,720	Treaties February 14, 1833, and June 14, 1856, Stats. at Large, vol. 7, p. 417, and vol. 14, p. 785.
Quapaw, (Quapaw special agency)	Quapaw	225	163	104,000	Treaties May 13, 1837 and February 23, 1867, Stats. at Large, vol. 7, p. 424, vol. 15, p. 513.
Peoria, &c., (Quapaw special agency)	Peoria, Kaskaskia, Plankeshaw, and Wea	151	113	72,000	Treaty February 23, , Stats. at Large, vol. 15, p. 513.
Ottawa, (Quapaw special agency)	Ottawas of Blanchard's Fork and Roche de Bœuf	149	39	24,960	Treaty February 23, Stats. at Large, vol. 15, p. 513.
Shawnee, (Quapaw special agency)	Eastern Shawnees	78	39	24,960	Treaty February 23, 1867, Stats. at Large, vol. 15, p. 513.
Wyandott, (Quapaw special agency)	Wyandott	109	31	20,000	Treaty February 23, 1867, Stats. at Large, vol. 15, p. 513.
Seneca, (Quapaw special agency)	Seneca	155	69	44,000	Treaty February 23, 1867, Stats. at Large, vol. 15, p. 513.
Arapaho and Cheyenne	Arapaho and Cheyenne	3,390	6,424	4,011,500	Executive Order August 10, 1869; in lieu of reservation set apart by treaty of October 28, 1867.
Sac and Fox	Sac and Fox of the Mississippi	468	736	483,840	Treaty February 18, 1867, Stats. at Large, vol. 15, p. 495.
Pottawatomie	Pottawatomie	1,336	900	576,000	Treaty February 27, 1867, Stats. at Large, vol. 15, p. 531.
Seminole	Seminole	2,300	313	200,000	Treaty March 21, 1866, Stats. at Large, vol. 14, p. 755.
Kiowa, Comanche, and Apache	Kiowa, Comanche, and Apache	5,372	5,546	3,549,440	Treaty October 21, 1867, Stats. at Large, vol. 15, p. 581.
Chickasaw	Chickasaw	5,000	6,840	4,377,600	Treaty June 22, 1855, Stats. at Large, vol. 11, p. 611.
Choctaw	Choctaw	15,000	10,450	6,688,000	Treaty June 22, 1855, Stats. at Large, vol. 11, p. 611.
Osage, (Neosho agency)	Osage	3,375	875	560,000	Article 16, Cherokee treaty July 19, 1866, and order Secretary of Interior, March 27, 1871.
Wichita	Wichita, Caddo, Waco, Keechie, Tawacanie, and Ionie tribes.	1,216			
MINNESOTA.					
Red Lake, (Chippewa agency)	Red Lake and Pembina bands of Chippewas	1,396	5,000	3,200,000	Treaty October 2, 1863, Stats. at Large, vol. 13, p. 667.

White Earth, (Chippewa agency)	Chippewas of the Mississippi	4,140	2,300	1,472,000	Treaty March 19, 1867, Stats. at Large, vol. 16, p. 719.
Leech Lake, (Chippewa agency)					Treaty March 19, 1867, Stats. at Large, vol. 16, p. 719.
Bois Forte, (Lake Superior agency)	Bois Forte band of Chippewas	1,063	156	100,054	Treaty April 7, 1866, Stats. at Large, vol. 14, p. 765.
Pigeon River, (Lake Superior agency)	Grand Portage band of Chippewas of Lake Superior.	419	81	51,840	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
Fond du Lac, (Lake Superior agency)	Fond du Lac band of Chippewas of Lake Superior.	469	156	100,122	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
WISCONSIN.					
Red Cliff, (La Pointe or Lake Superior agency.)	Ontonagon and part of La Pointe bands of Lake Superior Chippewas.	926	3	2,000	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
Bad River, (La Pointe or Lake Superior agency.)	La Pointe band of Chippewas of Lake Superior.	646	197	126,000	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
Lac Courte d'Oreille, (La Pointe or Lake Superior agency.)	Small bands of Chippewas of Lake Superior	867	120	76,900	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
Lac de Flambeau, (La Pointe or Lake Superior agency.)	Small bands of Chippewas of Lake Superior	660	144	92,160	Treaty September 30, 1854, Stats. at Large, vol. 10, p. 1109.
Menomonee, (Green Bay agency)	Menomonee	1,348	360	230,400	Treaty May 12, 1854, Stats. at Large, vol. 10, p. 1064.
Stockbridge and Munsee, (Green Bay agency.)	Stockbridge and Munsee	226	72	46,080	Treaty February 5, 1856, Stats. at Large, vol. 11, p. 663.
Oneida, (Green Bay agency)	Oneida	1,293	95	60,800	Treaty February 3, 1838, Stats. at Large, vol. 7, p. 566.
MICHIGAN.					
Fourteen small reservations, (Mackinac agency.)	Chippewas of Saginaw, Swan Creek, and Black River, and Ottawas and Chippewas, including some Chippewas of Lake Superior and Pottawatomies of Huron.	8,547	1,146	733,600	Treaties September 30, 1854, and July 31, 1855, Stats. at Large, vol. 10, p. 1109, and vol. 11, p. 621.
NEW YORK.					
Cattaraugus, (New York agency)	Senecas, Cayugas, and Onondagas	1,607	35	22,400	Treaty June 30, 1802, Stats. at Large, vol. 7, p. 70.
Allegany, (New York agency)	Seneca	940	42	26,880	By arrangement with State of New York.
Tonawanda, (New York agency)	Seneca	655	11	7,000	Treaty November 5, 1857, Stats. at Large, vol. 12, p. 991.
Onondaga, (New York agency)	Onondaga and Oneida	332	9½	6,100	By arrangement with State of New York.
Oneida, (New York agency)	Oneida	197	3·7	288	By arrangement with State of New York.
St. Regis, (New York agency)	St. Regis	694			
Tuscarora, (New York agency)	Tuscarora	461	9½	6,000	By arrangement with State of New York.

No. 124.

CHIPPEWA AGENCY, MINNESOTA,
October 20, 1871.

SIR: The board of visitors to the Red Lake and Pembina Indians beg leave to submit the following report:

Pursuant to your letter of instructions, we have attended the annuity payments of money, goods, and provisions to the Red Lake and Pembina Indians, and believe that these payments have been made in strict accordance with the terms of the treaty, and in a manner satisfactory to the Indians, with a single exception. The calico provided, although ample in quantity, was not satisfactory in quality. If the purchasers will, in future, add one-half per cent. per yard to the price paid for calico, and will thus supply a smaller quantity of a superior quality of goods, having marked colors, they will meet the expressed wish of the Indians.

We have also, in the performance of our trust, inspected the fields of the Indians, noted the improvements made, and have inquired as to the moral deportment and qualifications of persons residing upon the reservations under authority of law.

Permit us to call your attention to the Red Lake reservation. With the permanent employés of Government on this reservation we take pleasure in expressing our satisfaction. We have every reason for believing them to be faithful and efficient persons, who are laboring heartily to promote the interests of the Indians. We ought, however, to add that, at the salaries now paid, great difficulty is experienced in securing desirable persons to fill positions here. Only persons who regard the work at this distant station as pre-eminently a missionary work, and are willing to serve the Government and labor for the Indian at a great personal sacrifice, can be prevailed upon to engage in it.

During the past year the following improvements have been erected in a neat and workmanlike manner at the agency, viz: a warehouse, the upper part of which has been finished for a school-room; a blacksmith-shop; house, and carpenter's house. The saw and grist mill has also been placed in thorough repair, and is now capable of turning out 5,000 feet of lumber, and of grinding 100 bushels of corn per day.

The condition of the Red Lake Indians is, in general, very encouraging. In force of character and in purity of life they are superior to other bands visited by the board. They manifest in an unusual degree a disposition to till the soil and to establish themselves in permanent homes. A large portion of their reservation is unfit for agricultural purposes in consequence of the poverty of the soil. A narrow belt surrounding the lake is, on the contrary, very fertile. Much of this fertile belt is heavily timbered; a portion of it was cleared and cultivated by missionaries years ago. Since the abandonment of the mission, the Indians have enlarged this clearing somewhat, and have cultivated it themselves. During the past season they have raised more corn than they will need for their own consumption. Were all of this belt made available for agricultural purposes, nearly all of the Red Lake Indians would find good farms and permanent homes upon it. In addition to the cultivation of the soil, these Indians have built for themselves, during the past season, forty substantial log-houses. This work has been done at great disadvantage, in consequence of the scarcity of carpenter's tools. Nearly half of these Indians are now out of the wigwam; there are but few, however, who have as yet assumed the civilized dress. Their attitude toward the Government is eminently friendly. The chiefs

in council expressed to the board of visitors their satisfaction with the present policy of the Government, their hope that it may not be changed, and their desire that the present agent may be continued in office. They further expressed the wish that a supply of agricultural implements and carpenters' tools might be provided them, and that a school might be sustained among them. Regarding it of the utmost importance that every desire and effort toward self-support and civilization, on the part of this people, should receive the encouragement of Government, the board of visitors recommend that an appropriation be made for the clearing of lands, for the purchase of agricultural and mechanical implements, and for the support of a school at the agency of the reservation. In journeying over the reservation, our attention has been repeatedly called to the fact that a large amount of valuable pine timber is being destroyed every year by the fires. Much of the timber stands upon lands unfit for agricultural purposes, and yet accessible by the streams of the country. We desire, therefore, to suggest the query, whether it would not be well for the Government, acting with the consent of the Indians, to authorize the sale of this timber, under proper restrictions, and to appropriate the avails to agricultural and educational purposes upon the reservation, subject to the general direction of the Secretary of the Interior. The board would further recommend the early location, by actual survey, of at least that portion of the boundary-line of the Red Lake reservation which lies between the mouth of Thieving River and Turtle Lake. We offer this recommendation because we are credibly informed that parties are now engaged in cutting timber very near if not actually within the southwestern limits of the reservation. As the boundary-line of the reservation has never been located by actual survey, it is at present impossible to prove a case of actual trespass, and to recover damages therefor. The presence of the Northern Pacific Railroad will soon render other changes in this field highly important. The most important immediate change needed is the opening of a road from Red Lake to White Earth. At present, all communication with Red Lake must be made by the way of Leach Lake, and over roads which are ordinarily almost impassable; transportation of supplies is made only at great expense to the Government. A road to White Earth will save about sixty miles of wagon transportation. A large portion of it will lie over a rolling prairie, and along the old Pembina trail. The cost of construction will therefore be moderate. We recommend that the agent be instructed to make an estimate of the expense of building the proposed road, and that an appropriation be secured for its construction.

The condition of the Pembina Indians, we regret to report, is deplorable, and almost hopeless. They are extremely poor, and, owing to the scarcity of game, their means of subsistance are scanty and precarious. Although by the joint treaty with the Red Lake Indians they have a claim upon the Red Lake reservation, the feeling which exists between the two tribes is such that they can gain no advantage from it; they cling with tenacity also to their old homes. The Turtle Mountains of Dakota have long been their hunting-grounds, and have never been ceded to the United States. They regard these mountains, therefore, as their own, and express a strong desire to have a reservation definitely located for them in that region, before white settlers shall further encroach upon them. While the board of visitors recognize the justice of their request, we do not feel that their interests will be permanently secured if it is granted. Such a settlement will remove them still further beyond the reach and influence of the agent; it will deprive them of even the pos-

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sibility of schools, and of encouragement in agricultural pursuits, and will doom them and their children to continued barbarism. If any satisfactory arrangement could be made which would result in their removal to the White Earth reservation, their real interests would be greatly enhanced. Next to the want of a reservation, the relations of the Pembinas with the half-breeds render their condition deplorable. A multitude of half-breeds, having no claim whatever to Government annuities, residents many of them of Manitoba, in past years have been enrolled by the chiefs in their bands, and recognized by the Indians as members of their families; in consequence, the Indians have been robbed yearly of their dues. At the present payment the agent succeeded in reducing the roll, by excluding half-breeds unlawfully enrolled, from 982 of the previous year to 547; many half-breeds succeeded nevertheless in getting annuities to which they have no claim. That the agent may be relieved of embarrassment in his personal dealings with the Indians in this matter, the board of visitors recommend that an order be issued, prohibiting in future the payment to Pembina half-breeds who have no treaty claims thereto. A further source of corruption and degradation to these and other Indians as well, is the intoxicating liquors which, notwithstanding the stringent prohibitions of Government, are furnished at extortionate prices by frontiersmen and traders. We take satisfaction in reporting that Captain Wheaton, United States Army, commandant of post at Pembina, in accordance with article 7 of the treaty, destroyed about 100 gallons of whisky, belonging to traders, on the morning after the payments were made. In the absence of military authority upon the reservation, great difficulty is found in securing evidence sufficient to procure conviction for the sale of liquors to Indians under the present law. We would therefore recommend that the law be changed so that one-half of the fine for the sale of liquor to Indians shall go to the informer.

One further recommendation of a general nature your board of visitors desire to make, and we regard it of especial importance. We recommend that, by purchasing land from the Mississippi Indians, the Government provide for the settlement upon the White Earth reservation of all Indians of other bands who may be willing to remove thither. We are moved to make this recommendation by the evident importance of concentrating, so far and as rapidly as possible, all the Chippewas of Minnesota upon a single reserve, because of the size of the White Earth reservation, it being amply sufficient to furnish farms for all who can be persuaded to locate upon them—its unequaled fertility, its favorable location and facilities for communication, and its educational advantages, and the fact that it is to be in future the residence of the Government agent.

In conclusion, the board of visitors desire to express their satisfaction with the present policy of the Government toward the Indians, and their earnest wish to have it unchanged until its results shall become fully apparent to the world. And we desire further to congratulate the Government in securing the services of the present agent, E. P. Smith, esq., a man eminently fitted in character, education, previous experience, and personal sympathy, both with the Indians and with the policy of the Government toward them, for the post assigned him.

Respectfully submitted.

HENRY M. TENNEY.
A. J. PIKE.
EDWARD F. WILLIAMS.

H. R. CLUM, Esq.,
Acting Commissioner Indian Affairs.

No. 125.

NEW YORK, *November* 22, 1871.

SIR: In August last I received an appointment from the Department of the Interior, as one of a board of visitors, (for 1871,) provided for under the treaty of October 2, 1863, with the Red Lake and Pembina Indians. Subsequently, I was requested by the chiefs of the Chippewas of the Mississippi to act as one of the board of visitors in their behalf, provided for in the seventh article of the treaty with them, May 7, 1864. There were associated with me in this service Rev. H. M. Tenney, of Winona, Minnesota, Rev. E. F. Williams, of Chicago, Rev. Samuel K. Stewart, of St. Cloud, Minnesota, and Rev. A. J. Pike, of Sauk Centre, Minnesota. I am requested by these gentlemen to report in their behalf.

We are gratified at being able, without qualification, to indorse the action of Agent Smith in regard to the annuity payments to these Indians as strictly just, and, in our belief, in accordance with the terms of the treaty and the acts of Congress. We were also highly gratified with the evidence of progress we witnessed, a progress specially remarkable in view of the lateness of the season and the difficulties that lay in the agent's way at the commencement. The satisfaction expressed by the Indians, and their growing confidence in the Government and its employés, give much promise of greater good in the not distant future.

Your special attention is invited to the favorable condition of affairs at the White Earth reservation, where we understand thirty-six townships of land are set apart for the Chippewas of the Mississippi, and where permanent improvements are commenced, and a Christian mission started by the Episcopal Church. The accompanying paper, indorsed A, furnishes a schedule of the improvements and farm products at this place. This reservation has unsurpassed facilities for the experiment of civilizing these Indians; its scenery is beautiful, its soil fertile and well adapted to agricultural purposes, well wooded and watered, and by the construction of the North Pacific Railroad it is made easy of access. The reservation is large enough to furnish good farms for all the Indians of Minnesota that can be induced to locate there, and it seems, therefore, to be the place above all others for the solution of the problem of the civilization of the Chippewas. The true policy is, we believe, to concentrate them at this point as fast as possible; encourage them to agricultural pursuits by the ordinary stimulus to labor, and provide for the education of the children and youth under agencies which shall be held to strict accountability to Government for their treatment of the people. The importance of this reservation creates a demand for the immediate establishment and liberal support of permanent institutions worthy of Government. A praise-worthy commencement has been made in the school-building referred to in the schedule, and we earnestly recommend that another similar one be built the coming season, for the accommodation of the girls, and an ample appropriation be made for its support.

The difficulties at the Mille Lac reservation, from the encroachments of the whites, still continue, and the board of visitors respectfully suggest that suitable inducements should be offered to the Indians, and a liberal appropriation for their removal to White Earth be made, in accordance with treaty stipulations. It is believed that, as members of the Chippewas of Mississippi, they have a right to a part of that reservation. We suggest also whether some arrangement cannot be made, by purchase or otherwise, by which Indians of other tribes may, if they choose, settle at that point and enjoy its benefits. We know of no other

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place offering so many facilities for the settlement of these Indians, their encouragement in agricultural pursuits, the education of their children, and their early induction into citizenship. Nearly all the elements of success are there, and a wise liberality on the part of the Government will make it sure.

Leach Lake.—Here, as elsewhere, the payments were properly and satisfactorily made to the Indians. Some one or more of our company witnessed the whole. There is at Leach Lake a flourishing school, started under Mr. Strong, but it does not, and cannot under the present provision, meet the educational wants of the people. The school should double its numbers, and, under sufficient provision, might possibly be made to number 200 pupils; but, to accomplish this, a much larger appropriation for school purposes will be needed. The Indians of this region are not favorably located; but small portions of the soil are suitable for farming purposes, and the cultivated portions are so far apart as to make the agricultural experiment a costly one, and little likely to win the Indians away from their wandering habits. The board of visitors are unanimous in the belief that the best policy, both for the Government and these Indians, would be their removal to White Earth, or some other good farming country. If the removal of these Indians should not be deemed wise, the visitors think that, in addition to an increased school-fund, an appropriation should be made this winter for a new tug-boat, the rebuilding of the saw-mill, and the repair of roads and bridges.

The visitors to these bands beg leave to congratulate the Department in having obtained for this agency the services of a gentleman of so high a character for great integrity of purpose, rare executive ability, and untiring devotion to the work in which he is engaged, and that he has been able to call to his aid men every way well adapted to their several duties. They beg leave also to suggest, first, that some provision should be speedily made to facilitate the detection and prompt punishment of those engaged in selling whisky to the Indians; the process is at present slow and expensive. It may be worthy of consideration whether the giving of half the fine to the informant might not facilitate the destruction of this lawless traffic. Second, the division of the field by the appointing of a sub-agent under Mr. Smith, for the Red Lake and Pembina Indians. The field is too large, with too many important points, to allow of the best results under the sole agency of any one man. Third, the salaries of the agent and all the employés, teachers, physicians, farmers, blacksmiths, &c., should be largely increased; they are confessedly inadequate to the situation. If report be true, unscrupulous men in time past could increase their income and even enrich themselves at the expense of Government and the Indians. Is it not the duty of Government to take away the temptation to do this, by providing salaries that will enable honest men to hold these positions without dependence upon the contributions of the benevolent? Nowhere else has the Government men holding so responsible positions so inadequately paid, and nowhere is there more demanded those high business and moral qualifications, to secure which wise and prudent business men are willing to make liberal remuneration.

In behalf of the board of visitors of the Red Lake and Pembina Indians, and of the Chippewas of the Mississippi.

GEO. WHIPPLE.

The COMMISSIONER OF INDIAN AFFAIRS.

A.

Improvements at White Earth, 1871.

1 school-house, 30 by 48 feet, main front 2 stories high, with two wings 20 by 32 feet; 1 agent's house, 25 by 36 feet, with wings 14 by 21 feet, and two stories high; 1 doctor's house, 25 by 36 feet, one and a half stories high; 1 miller's house, 24 by 32 feet, one and a half stories high; 1 office, 24 by 32 feet; 1 warehouse; 25 Indian houses, 18 by 25 feet, of hewn logs, boards, and shingle roof; 3 wells dug; 2 root-houses; 1 brick-yard made, and kiln of brick burned; 1 lime-kiln; 3 coal-kilns; 250 to 300 tons hay cut and stacked; 40 acres oats cultivated, yielding 1,000 bushels; 30 acres wheat, 500 bushels; potatoes, 1,000 bushels; turnips, 1,000 bushels; beans, 60 bushels; corn, 150 bushels, besides a good supply of squashes, melons, onions, carrots, and other vegetables. It is estimated that one-half of the oats and one-third of the wheat were destroyed by grasshoppers, and the buckwheat an entire failure; corn nearly so from the same cause. There have been 150 acres, in lots of from 3 to 5 acres each, of new land broken up for farms, and 5 miles of road cut through the timber. One substantial bridge, 30 feet long by 20 feet high, and several other smaller ones built, and one mile of fence made; 350,000 feet pine lumber sawed; 150,000 to 175,000 feet pine logs cut and in boom, and 50,000 feet hard-wood lumber sawed.

No. 126.

OFFICE OF THE SUPERINTENDENT OF INDIAN AFFAIRS,
San Francisco, October 1, 1871.

SIR: I have the honor to submit a special report upon the condition of the Mission Indians of San Diego, Los Angeles, and San Bernardino Counties, with a brief history of the recent difficulties among them.

According to last census, there were five thousand and fifty-six of the Coahuillas and Mission Indians in San Diego and San Bernardino Counties alone.

The Coahuillas are scattered through the San Bernardino and San Jacinto Mountains and eastward in the Cabezon Valley.

The Mission Indians proper comprise those living in San Pasqual and Pala Valleys, San Louis Rey, Temecula, and other localities in their vicinage. Many of them are employed by whites as laborers and herdsmen. They all speak the Spanish language, and many of them understand the English. They are usually designated as the christianized Indians, because they and their ancestors were baptized by the Catholic priests, and lived about the Missions.

The Coahuillas are far less civilized and affiliate more with the wild Indians of the plains and the Colorado River.

Although not recognized by the Government in their tribal relation, it has been the custom ever since the establishment of the California superintendency, for the Indian Department, through the superintendent, to appoint one of the Mission Indians as general or chief, whose duty it is to appoint sub chiefs or captains, and to exercise a general supervisory control over them and the Indians. This position has been filled for many years by Manuelito Cota, a man now in the prime of life, and who, through his superior intelligence and energy, early acquired, and, until recently, retained the undivided confidence of his people. Very few of the Indians in California possessed any legal title to the lands they occupied.

San Pasqual and Pala were established as Indian pueblos under the secularization law of 1834. These lands had long been occupied by the Christian Indians, and in 1835 were divided among them by the priests and prefect in accordance with said laws, and were occupied by them until dispossessed by squatters within the last few years.

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Prior and for some time subsequent to the acquisition of California by the United States, every ranchero or land proprietor favored the presence of friendly Indians upon his ranch, and their villages sprang up all over the southern counties, and from them the owners obtained their laborers.

These large tracts have passed from the hands of their ancient proprietors, and been subdivided into smaller farms, where owners now claim the ground formerly cultivated by the Indians outside of Pala and San Pasqual, and settlers have taken up most of the land in these valleys.

The possessory claim of the Indians to land has never been deemed a serious impediment to white settlers; the latter always take by force that which they fail to obtain by persuasion.

Conceiving that this state of things would ultimately leave the Mission Indians homeless, I recommended in my annual report for 1869 "that certain lands at Pala and San Pasqual Valleys, in San Diego County, which had been given to the Indians by the Mexican government, be removed from public sale, surveyed, and set apart as a reservation." I stated "that the Indian claims to these lands had never been presented to the board of land commissioners appointed under the act of 1851 to settle private land claims in California, and were consequently disregarded by the settlers, the lands being presumptively a part of the public domain."

On the 31st day of January, 1870, pursuant to this recommendation and a similar suggestion made by J. B. McIntosh, then acting as superintendent of Indian affairs for California, the President of the United States made an order setting apart those lands for an Indian reservation, and a proclamation was issued to that effect.

The settlers, coveting the valleys, formed an organization against this movement. They employed counsel at home and in Washington to draw up and present to our Representatives in Congress and the President of the United States papers falsifying facts, for the purpose of obtaining a revocation of the order.

I am informed by Indians, and by white men of great respectability, that a notorious monte-dealer by the name of McCan, residing at New San Diego, prepared a remonstrance against the reservation, and, with the assistance of two others, attached to it several hundred names, (Indian and Mexican,) and transmitted it to Washington. Some of these names were collected from old church records, and were the names of Indians and Mexicans who had been dead for years; and none of them, if I am correctly informed, were written or authorized by the parties to whom they belonged. McCan subsequently boasted of his success, and the facility with which so many signatures and marks could be made by three scribes only. For this valuable service McCan received $40 from Olegario, $20 from Manuel Largo, and smaller sums from various other mountain Indians, who had become, through false representations of the settlers, opposed to a reservation. This, with other documents of a kindred nature, was taken to Washington by Ben. C. Truman, and on the 17th day of February, 1871, the order of the President was revoked, and the special agent for the Mission Indians soon after dismissed.

No one understood this whole matter better than Manuelito Cota, chief of the Mission Indians. He had listened to the objections urged against it, and was fully aware of the true objects sought by those who had deceived some of his people. He was aware that he himself had no valid title to the land upon which he had lived during his whole life, and,

in common with them, was liable to be dispossessed of his home; and, believing that he and they possessed a good, equitable title to the lands at Pala and San Pasqual, and that they should be secured to them for a home, had seconded the efforts of the Indian Department in that behalf. This course brought upon him the enmity of those who were opposed to the reservation, and every effort was put forth to destroy his influence among the Indians. The latter were told, and, in many instances made to believe, that it was a scheme to deprive them of their present homes, herd them in the valleys of Pala and San Pasqual, where, surrounded by bayonets, they would be compelled to work for Government officers; that Manuelito was their enemy and privy to a scheme for their enslavement; and, finally, the county judge of San Diego County formally appointed and commissioned a turbulent Indian by the name of Olegario as general-in-chief in place of Manuelito, whom, the judge certifies, had been deposed by the Indians, and also that Olegario had been elected by his people; all of which was untrue, as no election had been authorized by the Indian Department, nor had any general council of the Indians been convened for this or any purpose. For this certificate and appointment the county judge received $250. He also subjected himself to a fine of $500, under a statute of the State of California, for his interference with Indian affairs.

Clothed with this iniquitous and illegal document, Olegario assumed to act as chief. His pretensions being disregarded by Manuelito he went to San Diego, and, as he says, was then authorized by the county judge to "raise the banner," and was furnished by him with the halliards for the purpose, with a promise to be present on the occasion. This formal declaration of authority was made at the residence of Olegario in the early part of August last, in the presence of his adherents, collected for the purpose, and upon whom he imposed a tax of three dollars each. An order was then issued by him that Manuelito should be scourged with two hundred lashes on his bare back, and salt applied to the flesh-wounds, and if he resisted he should be shot. This sentence was communicated to Manuelito by two Indian alcaldes sent by Olegario for the purpose, with instructions to return his answer whether he would submit. His answer was "No."

On the 4th day of August, 1871, Olegario seized an Indian woman, the wife of one Gregario Trujio, and a relative of Manuelito, and had her suspended by the wrists from the limb of a tree, her toes barely touching the ground. She was kept in that agonizing position until an Indian had run more than a mile and notified her brother, who came and cut her down. For this the brother was savagely beat with clubs so that his life was despaired of for many days.

On the 6th day of August Olegario, with a strong party, assaulted and beat Manuelito, who managed, however, to make his escape. A few days afterward Olegario collected his adherents and informed them that Manuelito had refused to submit to his authority, and notified them to be at his place on the following Friday, (August 11,) for the purpose of going after Manuelito to kill him. A friendly Indian made his way to Manuelito in the night-time with this information, and on the morning of the 10th he and his family went to the ranch of Colonel Cane J. Couts for protection. At that place he and Colonel Couts telegraphed to the superintendent of Indian affairs, giving a history of the difficulties briefly, and stating, also, that Manuel Largo, chief of the Coahuillas, had been interviewed by Olegario, and was then on his way across the mountains with his warriors to join him. Copies of the correspondence are hereto annexed, and marked Exhibits A and B, as also other corre-

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spondence with the military officer subsequently there, and hereby referred to.

On the 19th of August I applied to Major General J. M. Schofield, commanding the Military Division of the Pacific, for an officer and fifteen soldiers to protect Manuelito and his family until I could go to Pala and investigate the matter. A small force was at once dispatched from Drum Barracks to Pala. Other dispatches, urging my immediate presence, hurried my departure from San Francisco, and on the 31st of August I left, reaching Pala on 6th of September.

Prior to reaching Pala, and while at Los Angeles, I was met by Olegario. He was accompanied by his special friend, Matthew Keller, and his counsel, John J. Warner and C. N. Wilson. He said he was anxious for a settlement of difficulties, and did not want to go to war with the whites, but that his people wanted him as their chief. Being informed that his appointment by the county judge was a nullity, he expressed a wish to be appointed by me, or elected by the Indians.

I promised Olegario to call a council of the Indians at Pala, on the 9th of September, for the purpose of inquiring into the causes of quarrel and the discontent toward Manuelito, and remarked that the latter had been unanimously elected by the Mission Indians in full council at San Pasqual, and appointed by me at their request, but that if I became satisfied that the charges he made against Manuelito were true, I would either order a new election or appoint a new general myself.

On the 9th of September, in pursuance of my request, a large number of Mission Indians, including Manuelito and his family, who were under the protection of the soldiers, assembled at Pala, as also Olegario's party, composed of dissaffected Missouri Indians, and a strong force of Coahuillas and Chimowavas, under Manuel Largo. Some of the leading ranch owners, and other persons residing in that part of the country, were present, taking a lively interest in the proceedings. All expressed serious apprehensions of trouble should Olegario be permitted to succeed Manuelito, and spoke in the highest terms of the latter. Manuel Largo acknowledged that he had promised to join Olegario as against Manuelito, for the reason that the former had exhibited to him the commission issued by the county judge, and had told him that the Government had withdrawn the Indian agent from San Pasqual; that, believing Olegario had been duly authorized by the county judge to war against Manuelito, as he represented, and that it was his duty as a sub-chief to obey his superior, he had in good faith brought his men across the mountains for that purpose. He expressed regrets that he had been led by false representations to act as he had. Satisfied that Manuel Largo had been deceived, I accepted his explanation, and expressed my approbation of his administration of the office of chief of the Coahuillas; that I had come from San Francisco to settle these difficulties as I deemed right and just; that I would try and satisfy the greatest number, and that the remainder must abide the result; that Olegario had been guilty of such cruelty and savage conduct that under no circumstances could he be placed in charge of the Mission Indians, nor could I permit an election in the then state of excitement.

I then proposed, with the approval of the Indians present, to reappoint Manuel Largo chief of the Coahuillas, and to appoint a new general for the Mission Indians, which was approved by nearly all. One Indian, unduly excited, said he had come a long distance over the mountains to make Olegario chief or fight; that he was ready to die; that the Government had sent ten soldiers to fight them, but the Indians could not be whipped; that the Government had been fighting the Apaches for

years, and had not whipped them yet. With this exception the Indians were satisfied of my desire to bring about an amicable settlement, and they expressed the wish to have me do so.

Upon being interrogated by me, each of the chiefs, captains, alcades, and other Indians, commencing with Manuel Largo and Olegario, agreed to abide by my determination.

I then requested Manuelito to resign for the sake of harmony, explaining to him that it was not because he had failed in his duties, but that his life had been threatened by the party opposed to a reservation. He replied that he would cheerfully do so; that he had spent a great deal of time, money, and other means of his own in endeavoring to carry out the instructions of the Indian Department; that he had killed his cattle and sheep to feed starving Indians, and he desired I would state to the Indians present whether he had discharged his duties as general in a faithful manner toward them and the Government. I did so, in all sincerity, as I had made diligent inquiry into the newspaper and other charges against him, and found nothing to censure in his course.

I then formally appointed Joe Antonio Sal as general over the Mission Indians, and Manuel Largo over the Coahuillas, their respective jurisdictions separated by the San Jacinto Mountains.

Some few expressions of disappointment at not being allowed to go into an election were uttered by the Olegario party. They were informed that it would be unjust toward the Christianized Indians for the mountain Indians to impose a chief upon them, and hereafter they would be under their own chiefs respectively. This elicited their approval. I then distributed some blankets among them, and the council broke up in harmony, all the Indians expressing their satisfaction at the successful result.

Since then certain designing white men have labored sedulously to incite another difficulty among the Indians. A series of newspaper articles, sparing of the truth, have been published by John J. Warner, who appeared at Pala as counsel for Olegario, the object of which is evidently to bring about the election or appointment of Olegario as general. As a fee of $500 is contingent upon such result, the disinterested nature of Warner's efforts is apparent.

While the Mission Indians were collected at Pala, and under the protection of the military, to wit, from the 20th of August to the 14th of September, it was necessary to provide forage for animals used by expressmen, also subsistence for Indians. Vouchers therefor, as well as for salary of interpreter, traveling expenses, transportation, &c., have been paid and will be found incorporated in my regular quarterly account.

Respectfully submitted.

B. C. WHITING,
Superintendent Indian Affairs, California.

The Hon. COMMISSIONER INDIAN AFFAIRS,
Washington, D. C.

EXHIBIT A.

SAN LUIS REY, *August* 10, 1871.

Hon B. C. WHITING, *Superintendent of Indian Affairs:*

I came here to-day to get Mr. Couts to write the following:

On Saturday, July 29, Olegario had a gathering of the Indians at Rincon to raise the banner, thereby demonstrating to all that he was the captain general. I did not go.

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The Indians of all classes went, and all got drunk. Manuel Largo, from Rancheria Bantesta, general of Coahuillas, was present. He told them that Manuelito had heretofore been their general, and joined the Americans during the revolution, and now wanted to put them in "Pueblo." By Pueblo means locating them on Pala and San Pasqual; that all must recognize Olegario as the general, and then put the question if they would. On saying yes the banner was raised.

Olegario then gave his orders. All the Indians in favor of Manuelito should not have land or build houses; all who wanted to join him should pay $1.

The Indians favoring me are now much molested; not allowed to work or change their ways, as heretofore, from their planting-grounds in summer to winter-quarters.

Sunday, the 6th instant, they had a difficulty at Apechi Rancheria. All got drunk, and the two parties got to fighting, the party of Olegario getting badly hurt, (*lasti mado.*) The cause was tying up Margarita, a relative of Manuelito, and owner of the Potrero Ranche, where they were.

The same day another dispute arose in Pala by the *partido* of Olegario threatening what they would do with the *partido* of Manuelito, and fought. Three of the Olegario party were badly hurt, (*lasti mado.*) Olegario came with me to Pala, and I told him he was acting badly with the Indians, letting them get drunk, fighting, &c., and the first thing he know they would be in a general row, (*forucea*;) that I was always ready to punish my Indians (*gente*) when they acted badly. Tuesday last I met Olegario in Pala. He wanted me to send my *gente* to his house. I declined, telling him I did not recognize his authority, and that I was general of the Indians under authority of the Government. He answered that he was general under act of the Indians, and did not recognize me, and came on me for a fight. I am disabled to a certain extent, and he threw me. The Indians around immediately separated us. I was armed, but I could not use them for fear of hurting some one else. After separation, (neither of us hurt,) he left, and is now gathering up his *gente*; do not know for what purpose, whether to take me, or get his *gente* and mine to fighting. All my *gente* are much alarmed and excited—is why I came to Mr. Couts to write this letter to the superintendent, and would ask the very earliest action in the matter, to prevent the killing of Indians on both sides. If this is not done quick there will be much killing; it has already begun.

Before the raising of the banner I went to San Diego to see Judge Bust, showing him my appointment by you, and to get his advice, fearing some trouble might turn up. Judge Bust told me he had nothing to do with it.

Your obedient servant,

his
MANUEL + COTA, *General.*
mark.

Witness: CANE J. COUTS.

EXHIBIT B.

[Dispatch.]

SAN LUIS REY, VIATAS FLORES,
August 10, 1871.

Hon. B. C. WHITING, *Superintendent of Indian Affairs:*

Manuelito has just arrived, requesting me to write you a letter for him, which I do. He and Olegario have fought, also some of their Indians. Olegario is now gathering his party together; no telling for what object; Indians in a high state of excitement.

CANE J. COUTS.

[Dispatch.]

LAS FLORES, CALIFORNIA,
August 19, 1871.

Hon. B. C. WHITING, *Superintendent of Indian Affairs:*

Olegario and party are after me to kill me. I advised my party to keep quiet, to prevent hostility, although they want to fight; advise me what to do.

MANUEL COTA.

[Dispatch.]

LAS FLORES, *August* 24, 1871.

B. C. WHITING, *Superintendent of Indian Affairs, San Francisco:*

I desire to communicate important information. Come to the office immediately.

W. H. BROWN,
Captain, United States Army.

[Dispatch.]

LAS FLORES, CALIFORNIA, *August* 25, 1871.

B. C. WHITING, *Superintendent of Indian Affairs:*

There is no agent here. I find Manuelito Cota will be opposed by Manuel Largo, chief of Coahuilla Indians; that he had no less than one hundred and fifty men to join Olegario this week. Your presence is much needed. Hostility toward Manuelito Cota is not diminishing. I am under the impression you could settle the matter without much trouble; though may be mistaken. But to arrest Olegario at present will require many more soldiers than I have to prevent bad treatment afterward to Manuelito Cota's people. I have only five men with me. Olegario promised to behave himself until you reached here, thinking you would be here soon. However, I have no confidence in anything he says, though am strongly under the impression your presence would be of great importance at this time.

W. H. BROWN,
Captain, United States Army.

[Dispatch.]

LAS FLORES, CALIFORNIA, *August* 28, 1871.

B. C. WHITING, *Superintendent of Indian Affairs, San Francisco:*

News to-day says the Coahuillas have joined Olegario, and to-night will attack the soldiers; then clean out valley below. Much excitement, and settlers all organizing. Assistance should be rendered immediately to Captain Brown. Your presence greatly needed. Captain Brown requests me to send this message.

CANE J. COUTS.

[Dispatch.]

SAN LUIS REY, *via* LAS FLORES,
August 30, 1871.

B. C. WHITING, *Superintendent of Indian Affairs, San Francisco:*

No necessity for an escort. More troops would help Captain Brown. Indians supposed to be with the Coahuillas organizing.

CANE J. COUTS.

No. 127.

RED CLOUD AGENCY, WYOMING TERRITORY,
October 26, 1871.

SIR: In making this my annual report for 1871, I have the honor to state that, in compliance with instructions, dated Office of Indian Affairs, Washington, D. C., March 11, 1871, I proceeded without delay to Fort Laramie, Wyoming Territory, where I found assembled Red Cloud, chief of the Ogallallas; Red Dog, chief of the Minneconjous; Red Leaf, chief of the Brulés; Little Wound, Long Wolf, and White Tail, also Brulé chiefs; Dull Knife and Turkey Legs, chiefs of the Cheyennes; and Little Shield, Medicine Man, Sharp Nose, and Friday, chiefs of the Arapahoes.

My first object was to ascertain as nearly as possible the number of

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these several bands respectively; and, secondly, what proportion they were of the entirety who would claim the rights and benefits of the Red Cloud agency. This plan was more easily conceived than executed, as the whole number depended principally upon the terms on which the Government, through its agent, could settle with the Indians the question of location of an agency; and, notwithstanding their recent return to peace, and the uncivilized nature of many bands of the northern Indians, I hoped to soon be able to accomplish this grand leading object, and to report to the Department that its fondest hopes had been realized, and its earnest pursuits had been at last accomplished in the possession of an agency in the interior of the Indian country, far from the contaminating influence of irresponsible white men. Full of these gratifying anticipations, I asked the Indian chiefs and head-men to meet me at Fort Laramie, Wyoming Territory, on the 10th day of May, 1871; and, in pursuance of this call, the chiefs and head-men and many braves assembled there in council, numbering two hundred or more. There were also present Colonel Blunt, commanding the post, W. G. Bullock, post-trader, with many officers of the Army and citizens of the adjacent country. I told them there of the wishes of the Government in regard to the location of their agency, and that the Great Father wished to feed them and clothe them, but he would have them on the north side of the river, and that, as long as they were peaceable, the Great Father would take good care of them. To this proposition they seemed perfectly willing to accede, so far as to accept food and clothing, but they wanted them on the south side of the river. They were so persistent in these objections, and their reasons were so vague and unsatisfactory, that I determined that there was some other and more weighty reason for all this opposition than anything they had yet stated, and set myself to work at once to ascertain the true cause, and found that there were conflicting interests among the citizens of the Platte and Laramie Valleys, (known here as "men of the country.")

When it became known to these that the policy of the Government was to exclude them from the reservation, and to prevent the indiscriminate traffic which had long been going on between them and the Indians, they objected to having an agency north of the river, and offered every inducement to the Indians to remain where they were, telling them that the object of the agent and the whites generally was to get into the Black Hills, where there was much gold, and that their country would be overrun with adventurous white men in search of the precious metal.

After having satisfied myself of the existence of this spirit of opposition, and being still further satisfied that I could not dissipate or overcome it while there, I determined, if possible, to get away from its evil influences by establishing a temporary agency somewhere on the north side of the Platte, at a point the farthest possible from Fort Laramie.

However, before taking any steps in this direction, I made another attempt to get their (the Indians') consent to establish a permanent agency on Raw Hide Creek, some forty miles north of Fort Laramie. But this request was flatly refused, on the ground that it was in the direction of the Black Hills.

The time was drawing near when the arrangement made with the Subsistence Department for supplying the Indians with rations would expire by limitation, and the order had been issued by the Interior Department to issue no more rations to them on the south side of the river; nor on the north side, unless they established an agency, after the 30th day of June, 1871. This fact was presented to them, but from their confidence in the generosity and forbearance of the Government, or, what is most likely, from the many deceptions which had been practiced by former agents and emissaries of the Government, they did not seem to believe it, and stoutly refused to locate anywhere north of the Platte River, until the time, for which arrangements had been made to supply them, had expired, and the rations were withheld from them, and the keen demands of appetite began to press them to action.

The chiefs and head-men then met in council on the 29th day of June, and selected the site we now occupy, thirty-two miles below Fort Laramie, on the north side of the Platte River, and asked that I occupy it as soon as possible, and resume the issue of rations.

This action of the Indians was made known to the Department by telegram dated Fort Laramie, Wyoming Territory, June 29, 1871, and in the mean time the Indians were requested to be as patient as possible, and await the action of the Great Father in the case. To this proposition they waited rather reluctantly, (for patience is not one of their leading virtues.) On the 9th day of July, I received the following telegram:

WASHINGTON, D. C., *July* 8, 1871.

To J. W. WHAM,
United States Indian Agent, Fort Laramie, Wyoming Territory:

Resume issue of rations and locate temporary agency, as Indians wish. Steps will be taken to have goods and supplies forwarded from Cheyenne. Receive cattle from Hughes.

H. R. CLUM,
Acting Commissioner.

This order found me entirely without supplies, except flour and beef. I telegraphed immediately to Cheyenne for a supply of coffee, sugar, bacon, soap, salt, and tobacco. But as it would necessarily be two weeks before the supplies could reach me, I at once telegraphed the Department to issue double rations of beef until the other rations arrived, and in reply received the following telegram:

WASHINGTON, D. C., *July* 15, 1871.

To J. W. WHAM,
United States Indian Agent, Fort Laramie, Wyoming Territory:

Issue double rations of beef till other rations arrive.

E. S. PARKER,
Commissioner.

A compliance with the order rendered general satisfaction on this point, and as other goods had been ordered forward, I telegraphed the Department that I had no store-rooms for protection of supplies when received, and in reply received the following answer:

WASHINGTON, D. C., *July* 17, 1871.

J. W. WHAM,
Indian Agent, Fort Laramie, Wyoming Territory:

Make best temporary arrangements possible for subsistence stores.

E. S. PARKER,
Commissioner.

On receipt of this instruction, I at once set about making the arrangements contemplated in the above order. I accordingly purchased some tents and tarpaulins from the depot quartermaster at Camp Carlin, for use of office and quarters for self and employés, and protection of stores.

As many of the Indians had already arrived here, I forwarded sup-

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plies about the 1st of August, and on the 3d moved my office to the site now occupied.

I was now, after five months' hard labor, actually across the river, and was able to report to the Department from the Red Cloud agency, north side of the Platte.

I soon discovered that the cost of any temporary arrangements, which would be a real protection for supplies, would be at least 80 per cent. of the cost of permanent protection; hence, taking it as a necessity which would not admit of the delay necessary to ask for and receive instructions from the Department, I at once arranged with responsible parties to have two log buildings erected, 30 by 65 feet, for use as store-houses for those articles of supplies most easily injured by storms, and I am now fully persuaded that this was best, as we shall most likely remain here during the winter, in which case no temporary affair would stand the storms of snow and hail which sweep over the plains during the winter season.

The various articles of supplies furnished by the Government now began to arrive, and the Indians were receiving them again at intervals of five days, and as train after train was unloaded and stored, they began to realize that the Government was in earnest; that for once, at least, it would fulfill the promises it had made. All was peace and quiet; confidence was being established, and a general good feeling existed. This, however, was destined to be of short duration.

About this time there arrived a train laden with supplies for the Whetstone agency at Fort Laramie. Agent Washburn, and Spotted Tail, were both at Laramie, and were asked to furnish escort for the train across the country to Whetstone agency, as it was considered unsafe for white men to attempt to cross through the Indian country against the provisions of the treaty without an escort. This they failed to do, Spotted Tail refusing positively to have anything to do with the matter, and asserting that he considered it unsafe for the train to start unprotected, as there was existing a very strong feeling among all Indians against it, for they had been promised by the Great Father that no white man should ever invade their country under any pretense whatever, so long as they were at peace and friendly to the whites. While the matter was yet in this condition, Agent Washburn, and Spotted Tail, with the small Indian escort which had accompanied them on their visit to Fort Laramie, started on their return for Whetstone agency, without having made any arrangement for having supply-trains escorted across the country to their agency, which, at the same time, they protested was necessary in order to insure their safe transit, Spotted Tail positively refusing to have anything to do with the matter.

However, Quick Bear remained another day at the fort, and said he would like to have the train of goods for Whetstone remain at Laramie until he could go to his agency and return, either with permission for the train to cross or with a positive refusal.

Arrangements were accordingly made with John F. Coad, the agent of the contractor, (D. J. McCann,) to wait eight days for an answer from the Whetstone agency. Thus matters stood, until the time had expired in the which Quick Bear should return, when the contractor's agent made request for escort for train of supplies for Whetstone. An order was issued for post commander at Fort Laramie to furnish military escort for said train. This being made known to Richard Smith, the then acting agent for Red Cloud agency, who immediately addressed to Colonel Crittenden, commanding Fort Laramie, a note, setting forth the

probable results of carrying the above-mentioned order into effect as follows:

RED CLOUD AGENCY, WYOMING TERRITORY,
August 10, 1871.

SIR: I am informed that you have received instructions from department headquarters to escort train of supplies from Fort Laramie to Whetstone agency. Hence, for your information, I have the honor to make the following statement of facts in regard to the matter, as I have learned them from Spotted Tail and his chiefs and head-men.

1st. That they are unanimously opposed to having trains of supplies cross their reservation from the vicinity of Fort Laramie.

2d. That he will not furnish an escort from his band for trains from this point, and states that it would be unsafe for any trains to cross from this point, even though he should furnish an escort, as the opposition is so great that he, Spotted Tail, would not be able, with all his force, to withstand it, and the chiefs of the bands now here who profess the strongest friendship for the Government, and who are well satisfied with all the Government is now doing for them, inform me that an attempt to send a train across the country from Fort Laramie to Whetsone with a military escort will necessarily result in a war between the Indians and the Government, as they have been promised on all occasions that no soldiers should enter their reservation so long as they were peaceable and friendly toward the whites, and I am fully satisfied that an attempt to cross a train from the vicinity of Fort Laramie to Whetstone with military escort would result in a war between the Sioux nation and the Government. They will not submit to this incursion, which they consider an invasion, quietly. I would respectfully suggest, for the sake of peace, that some change be made in regard to supplying Whetstone agency will be more agreeable to the Indians.

RICHARD SMITH,
In Charge of Agency.

MAJOR E. W CRITTENDEN,
Fifth United States Cavalry, Commanding Post,
Fort Laramie, Wyoming Territory.

And on same day, August 10, Acting Agent Smith forwarded to the Commissioner the following telegram:

RED CLOUD AGENCY, *August* 10, 1871.

H. R. CLUM,
Acting Commissioner Indian Affairs, Washington, D. C.:

Spotted Tail wishes his goods delivered to him on the North Platte River. He will not escort them to the interior of the reservation. Major Crittenden, commanding Fort Laramie, has orders to send military escort with trains across the reservation. This will result, evidently, in a general Indian war. They will not submit quietly to having trains cross the reservation. The post commander thinks he cannot send military escort across the reservation without bringing on an Indian war. For the sake of peace, can they not be permitted to receive their supplies on the North Platte River.

R. L. SMITH,
In Charge of agency.

FORT LARAMIE, WYOMING TERRITORY,
August 10, 1871.

To H. R. CLUM,
Acting Commissioner Indian Affairs, Washington, D. C.:

Spotted Tail refuses positively to furnish escort to train. In my opinion, if train is started with military escort, all that has been accomplished toward establishing Red Cloud agency will be undone, and an Indian war will result.

E. W. CRITTENDEN,
Major Fifth Cavalry, Commanding.

In reply to the foregoing telegrams and communications, Major Crittenden received the following telegram:

WASHINGTON, D. C., *August* 11, 1871.

Major E. W. CRITTENDEN,
Commanding:

Have requested suspension of orders relative to escort. Await further instructions. Send copy to Red Cloud agency.

H. R. CLUM,
Acting Commissioner.

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A copy of this telegram was forwarded to Acting Agent Smith, and upon learning this action of the Commissioner, the Indians were more quiet, in hope the proposed expedition across their country would be abandoned altogether; and when a few days after they were informed that their country should not be invaded, and that Spotted Tail should receive his supplies at this agency, they seemed perfectly satisfied, and expressed themselves as believing that the "Great Father" really intended to keep his promises made to them.

Spotted Tail had arrived in the mean time with the majority of his tribe, numbering about 465 lodges, and encamped near this agency to await the arrival of his goods, preparatory to proceeding on his proposed buffalo hunt to the Republican River, in Nebraska. Here arose another question, which must be acted upon at once, the nature of which would not admit of delay—the question of supplying him with provisions—he having no provisions here but coffee and flour. He was accordingly supplied sugar and bacon from the Red Cloud stores.

About the 10th of September the annuity goods began to arrive for the Brulé Sioux of the Whetstone agency, and having arrived, were delivered to the chiefs and headmen on the 17th and 18th, and were immediately distributed by them to the families composing the different bands. This distribution amounted in the aggregate to 2 cases of blue cloth, 3 cases of scarlet cloth, 9 cases of prints, 2 cases of melton cloth, 8 cases of hose, 10 cases of shirts, 8 cases of blue drilling, 21 cases of camp-kettles, 4 cases of thread, 250 cases of coats, 250 cases of pants, 1,500 hats, 48 dozen axes, 48 dozen ax-handles, 98 dozen butcher-knives, 2,450 pairs blankets, 17 bales canvas, (duck,) 20 bales Stark A. Brown domestic, and comprised the entire amount of annuity goods received here for Whetstone agency. After having completed his distribution of goods, and having received his allowance of ammunition for two months, and signified his readiness to start on his hunt for buffalo, and after all the necessary arrangements had been made on my part for his departure, that there might be no unnecessary delay, and after he and his band had been gone two days, he (Spotted Tail) returned to the agency, and came to me to say that he had received his authority to hunt on the Republican River, in Nebraska, directly from the President, and that he did not want any white man to accompany him on his hunt, neither as followers nor as an agent; that it was no part of the stipulations granting him the privilege of hunting there that he should be guarded and controlled the while, and that he would not permit the agent (whom I had appointed) to accompany him. But as all his people and many others were satisfied with the agent, and as they had by this time gone so far on their way that I deemed it unadvisable to interfere with the arrangements then existing, I permitted them to proceed on their hunt, as they seemed thoroughly satisfied with the sub-agent, and with all that had been done for them to enable them to have a successful hunt.

Spotted Tail told me, on the aforementioned visit, that he would not accompany his people on the hunt, but would go back to his agency and await their return. This notion, however, he seems to have abandoned, as I am credibly informed that he is now with the hunting party, dissuading his people from recognizing "Yates" as their agent, and begging them to follow him and a disreputable white man named Todd Randall to some other part of the field to hunt, and has succeeded in getting some fifty lodges to accept this invitation; and I fear that if there are not some steps taken to dissipate this idea that every band

should hunt on its own account there will be trouble between them and the white settlers in that region.

Those Indians with Yates, which comprise three-fourths of the whole party, are having eminent success, having no trouble with the citizens, and killing abundance of buffalo.

Under the head of educational and agricultural statistics I have no report to make but that the people are not yet quite prepared for the change. There are a few, however, who seem anxious to have a school, but this cannot be had with any show of success at a temporary agency. There must be a comfortable house for that purpose, and that should by all means be at least within the limits of the reservation.

As to farming, they are very much opposed to that, on the general principle that it is *labor*, and labor with an Indian is not to be thought of while there is any game in their reach; and I would suggest that it is an injury to the cause to "talk" agriculture to these Indians at present. But confine them to the limits of their reservation till they have killed or driven off all the game and are made dependent upon you for their subsistence; then you may with some hope of success tell them "what they should know about farming."

As I have never been permitted to cross over the reservation, I have but a poor idea of its natural adaptation to farming purposes, but am informed that it is a good grazing district and well adapted to the raising of horses, cattle, and sheep, and small grain. It is well watered and tolerably well timbered along the streams, with numerous springs, which afford ample water for winter use; and I fully believe that, properly cultivated, it is capable of sustaining all the Indians who claim to belong to it for all coming time.

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

J. W. WHAM,
United States Special Indian Agent.

No. 128.

FORT DEFIANCE, NEW MEXICO,
November 15, 1871.

SIR: I have the honor to submit this my first annual report relative to the condition of the Moqui Pueblo Indians of Arizona Territory, for the year ending September 30, 1871, over whom I have charge, as United States special agent:

On the 1st day of January last, I arrived at Fort Wingate, New Mexico, at which place I found the agency established for the Moqui Pueblo Indians. On the 2d day of January I relieved my predecessor, Captain N. D. Palmer, of United States Army, who kindly gave me much valuable information relative to the tribe over whom I was taking charge.

Soon after entering upon the duties of my office I visited my tribe, finding them living in villages on high bluffs of rock, almost inaccessible for man or beast, being some five hundred feet above the plains. Their buildings are of stone, and are very comfortable. The villages in which they live are named as follows: Taywah, Se-cho-ma-we, and Jual-pi, situated one hundred miles northwest of this place, and built

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on one mesa; four miles west of this are the Me-shung-a-na-we and She-powl-a-we villages, situated on one mesa or bluff; two miles west of this is Shung-o-pa-we village, and from this in a westerly direction, ten miles, are the Oreybes, living in one village.

My reception by these people was of a cordial character, apart from the Oreybes, who manifested much hostility to me, saying they did not wish to have anything to do with the Government, and, I regret to say, a portion of them continue to be hostile. I also found the relation between the six villages and the Oreybes was not of a friendly character. I soon called the chiefs of the six villages together, and held a council on the subject. I tried to impress on their minds the importance of their living in harmony together, saying to them that the Government was not disposed to help a people who could not live in harmony among themselves. The chiefs said they had no unkind feeling toward the Oreybes, but the chief of the Oreybes was angry with them because they were friends to the white man and the Government. Our council closed by our agreeing to visit the Oreybes together, but our visit was not a very satisfactory one to the chiefs. The hospitality shown us was not in keeping with the customs of the Moquis. I have frequently visited the Oreybes subsequent to this, in company with the chiefs, but our reception was never of a cordial character. I also found an unfriendly relation existing between the Moquis and the Navajo Indians, growing out of the Navajo war, but, by the assistance of J. H. Miller, agent for Navajo matters, have been amicably settled, and I take pleasure in saying the two tribes are living on terms of perfect friendship. I regret to say it is impossible for me to give the population in full of the Moqui Pueblos. Early in August I visited the Moquis with a view of taking the census preparatory to my report, and was successful, apart from the Oreybes, the chief utterly refusing me the privilege. The other six villages, their population as follows, taken August 3, 1871:

Tay-wah, 121 adults, 42 children—total, 163; Se-cho-ma-we, 70 adults, 33 children—total, 103; Jual-pi, 218 adults, 115 children—total, 333; Me-shung-a-na-we, 151 adults, 87 children—total, 238; She-powl-a-we, 78 adults, 31 children—total, 109; Shung-o-pa-we, 127 adults, 49 children—total, 176; Oreybes, taken September, 1869, 308 adults, 174 children—total, 482; grand total, 1,604.

Early in the month of February I received an order from the Department dated January 23, 1871, on the quartermaster at Fort Wingate for certain goods in his care belonging to the Moqui Pueblo Indians. After taking charge of the goods I sent for the Moquis to bring their donkeys and transport the goods to the Moqui villages, regarding it the most economical mode of transportation. Late in the month of February the Moquis arrived, bringing sixty donkeys. The goods were at once packed on the donkeys, and on the 8th and 9th of March issued a portion of the goods in the presence of Lieutenant Stevenson, of the United States Army, to all of the Moquis, apart from the Oreybes, who, at that time, refused to accept anything from the Government. I however retained the portion of the Oreybes, hoping, by kind treatment, their feelings might be overcome.

Again, June 10, 1871, in presence of Lieutenant Brinkerhoff, of United States Army, I issued amount of goods on hand, at which time a large portion of the Oreybes gladly accepted their portion, but the chief refused to accept anything. This issue was after the planting season. I found it a great stimulus for them to plant largely, making it a condition so soon as they planted largely I would issue them the goods.

I spent much time in the early part of the farming season among them, having obtained many seeds for their benefit. Their crops were very flattering up to the 1st of August, but the drought which has affected this entire land has caused an entire failure of the Moqui crops, yet it is to be hoped that they have sufficient amount of old corn of last year to bread them the coming year. It is impossible for me to give an estimate of amount of lands cultivated by the Moquis, as they farm in small patches, extending from east to west some fifteen miles, being in some places a very narrow strip.

Their lands are not susceptible of irrigation, and failures are very common; and when they are successful they do not sell the surplus but store it away, fearing a famine in future. Should next year be as this, starvation will be inevitable without assistance from the Government. They are very poor, and depend entirely on agriculture for subsistence. The entire tribe have about 1,000 sheep, and 100 donkeys, and their resources to accumulate are very limited; and while these people are much attached to their locality, being the home of their fathers, I would respectfully suggest the importance of removing them to some other locality. I will give the following reasons for making this suggestion:

1st. The Moquis are an agricultural people, depending entirely on the products of the soil. The lands which they cultivate are not adapted to farming, there being no facilities for irrigation. Should they give their attention to stock, they have comparatively no grazing. Their farming lands are nothing but a sandy plain. Their crops are often much injured by drifting of the sand. Great scarcity of water; not sufficient for any quantity of stock. With their limited resources, their progression must necessarily be slow.

My second reason is this—their isolated locality. While they are very anxious for missionaries and teachers to locate among them, I find much difficulty in obtaining either. There are so many fields vacant that are more accessible that but little attention is given to the Moquis.

It is true the man who makes his home among those people is nothing more than an exile, being one hundred miles from post-office, one hundred and fifty from any point to obtain the necessaries to sustain life.

My third reason for removing these people, which I regard as a very important one, is their association with the Apache Indians. It is a well-known fact that the Oreybes have been for many years very intimate with the Apaches, and I know they are constantly visiting back and forth; the result is, a portion of the Oreybes are much demoralized. I have faith to believe if these people could be favorably located, there is a bright future for the Moquis.

As regards a locality for these people, I would respectfully suggest Old Fort Wingate, as having all the resources that are desirable in this country, grazing unlimited, good agricultural lands, water in abundance for stock and irrigation, wood for all practicable purposes. Again, I would respectfully suggest, if it is the pleasure of the Department to continue their favors to the Moquis, that in place of goods they be furnished with sheep, apart from a few articles to be used as rewards of merit among the school children to stimulate them to prompt attendance, and to application in their studies.

As regards the moral condition of the Moquis, while they are very ignorant and superstitious, I have no hesitancy in saying they are unsurpassed in point of honesty, child-like in all their actions, living lives of virtue, and not suffering from the results of living lives of licentious-

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ness, as are many tribes of Indians. Good health among the Moquis has been universal during the last year.

Hoping that the few suggestions I have made relative to the interest of the Moquis will meet the approbation of the Department,

I am, respectfully, your obedient servant,

W. D. CROTHERS,
United States Special Agent for Moqui Pueblo Indians,
Arizona Territory.

Hon. H. R. CLUM,
Acting Commissioner of Indian Affairs,
Washington, D. C.

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E.—Statement showing the interest on non-paying State stocks, (except those held in trust for the benefit of the Chickasaw national fund,) appropriated by Congress since 1801, brought on the books of the Indian Office by appropriation warrants; together with the amount of interest collected on the same, and how applied; and the amount due from the States, and the disposition to be made of the same.

STATE STOCKS.	Per cent.	Amount of stock.	APPROPRIATIONS MADE BY CONGRESS FOR INTEREST ON NON-PAYING STATE STOCKS.											COLLECTIONS OF INTEREST FROM THE STATE, AND HOW APPLIED.							INTEREST DUE FROM THE STATE, AND HOW TO BE APPLIED.						
			Act of March 30, 1802, p. 13.	Act of July 24, 1813, p. 81.	Act of March 3, 1815, p. 224.	Act of July 15, 1832, p. 591.	Act of July 14, 1836, p. 36.	Act of July 14, 1838, p. 261.	Act of March 3, 1847, p. 201.	Amount.	From—	To—	Years.	Months.	Amount fall due.	From—	To—	Years.	Months.	To principal account, United States.	Carried to Act of [illegible] 1851.	Amount due.	From—	To—	Years.	Months.	To principal account, United States.	To be carried to account of tribe.
FLORIDA.																											
Cherokee national fund	7	$1,000 00	$113 00	$70 00	$70 00	$70 00	$70 00	$70 00	$70 00	$733 00	Jan. 1, 1841	July 1, 1851	10	6								$735 00	Jan. 1, 1841	July 1, 1851	10	6	$735 00	
Do	7	1,000 00	226 00	70 00	70 00	70 00	70 00	70 00	70 00	746 00	Jan. 1, 1842	July 1, 1851	9	6								748 00	Jan. 1, 1842	July 1, 1851	9	6	746 00	
Cherokee school fund	7	3,040 00	1,225 00	350 00	350 00	350 00	350 00	350 00	350 00	3,225 00	Jan. 1, 1842	July 1, 1851	9	6								3,225 00	Jan. 1, 1842	July 1, 1851	9	6	3,225 00	
Do	7	1,000 00	315 00	70 00	70 00	70 00	70 00	70 00	70 00	745 00	Jan. 1, 1842	July 1, 1851	9	6								745 00	Jan. 1, 1842	July 1, 1851	9	6	745 00	
Do	7	6,040 00	1,472 00	420 00	420 00	420 00	420 00	420 00	420 00	3,994 00	Jan. 1, 1842	July 1, 1851	9	6								3,990 00	Jan. 1, 1842	July 1, 1851	9	6	3,990 00	
Delaware general fund	7	15,000 00	3,400 00	2,100 00	2,100 00	2,100 00	2,100 00	2,100 00	2,100 00	15,900 00	Jan. 1, 1842	July 1, 1851	9	6								15,915 00	Jan. 1, 1842	July 1, 1851	9	6	15,915 00	
Iowas	7	12,000 00	2,940 00	1,680 00	1,680 00	1,680 00	1,680 00	1,680 00	1,680 00	12,840 00	Jan. 1, 1842	July 1, 1851	9	6								12,810 00	Jan. 1, 1842	July 1, 1851	9	6	12,810 00	
Kaskaskias, Peorias, &c	7	16,000 00	3,920 00	2,240 00	2,240 00	2,240 00	2,240 00	2,240 00	2,240 00	17,120 00	Jan. 1, 1842	July 1, 1851	9	6								17,080 00	Jan. 1, 1842	July 1, 1851	9	6	17,080 00	
Delaware general fund	7	3,000 00	735 00	420 00	420 00	420 00	420 00	420 00	420 00	3,255 00	Jan. 1, 1842	July 1, 1851	9	6								3,255 00	Jan. 1, 1842	July 1, 1851	9	6	3,255 00	
Cherokee national fund	7	1,000 00	245 00	140 00	140 00	140 00	140 00	140 00	140 00	1,085 00	Jan. 1, 1842	July 1, 1851	9	6								1,085 00	Jan. 1, 1842	July 1, 1851	9	6	1,085 00	
Total		116,080 00	31,740 00	9,940 00	9,940 00	9,940 00	9,940 00	9,940 00	9,940 00	87,520 00												87,520 00					87,520 00	
GEORGIA.																											
Cherokee national fund	6	1,500 00	945 00	90 00	90 00	90 00	45 00			675 00	Jan. 1, 1841	July 1, 1844	3	6	840 00	July 1, 1844	July 1, 1871	3		945 00	825 00	675 00	Jan. 1, 1841	July 1, 1844	3	6	675 00	
Delaware general fund	6	2,000 00	540 00	120 00	120 00	120 00	60 00			960 00	Jan. 1, 1841	July 1, 1844	3	6	300 00	July 1, 1844	July 1, 1871	3		60 00	300 00	960 00	Jan. 1, 1841	July 1, 1844	3	6	960 00	
Total		3,500 00	945 00	210 00	210 00	210 00	105 00			1,635 00					690 00					105 00	525 00	1,635 00					1,635 00	
MISSOURI.																											
Cherokee school fund	5	10,000 00	2,473 00	550 00	550 00					3,573 00	Jan. 1, 1841	July 1, 1847	6	6	173 01	July 1, 1861	Oct. 23, 1867	115 0		173 01								
Creek orphans	5	20,000 00	6,930 00	1,540 00	1,540 00					10,010 00	Jan. 1, 1841	July 1, 1847	6	6	443 00	July 1, 1867	Oct. 23, 1867	115 0		443 00								
Kansas schools	5	10,000 00	4,653 00	990 00	990 00					6,633 00	Jan. 1, 1841	July 1, 1847	6	6	211 01	July 1, 1867	Oct. 23, 1867	115 0		211 01								
Seneca and Shawnees	5	7,000 00	1,732 50	385 00	385 00					2,502 50	Jan. 1, 1841	July 1, 1847	6	6	121 35	July 1, 1867	Oct. 23, 1867	115 0		121 35								
Total		62,000 00	15,202 50	3,465 00	3,465 00					24,552 50					1,091 71					1,091 71								
MICHIGAN.																											
Cherokee school fund	6	4,000 00	1,350 00	300 00	300 00					1,950 00	Jan. 1, 1841	July 1, 1847	6	6	1,950 00	July 1, 1847	July 1, 1871	1		1,950 00								
Chippewa and Christian	6	3,000 00	1,350 00	300 00	300 00					1,950 00	Jan. 1, 1841	July 1, 1847	6	6	1,950 00	July 1, 1847	July 1, 1871	1		1,950 00								
Choctaw school fund	6	10,000 00	4,130 00	1,140 00	1,140 00					7,410 00	Jan. 1, 1841	July 1, 1847	6	6	4,500 00	July 1, 1847	July 1, 1871	1		4,500 00								
Choctaw general fund	6	2,000 00	540 00	180 00	180 00					900 00	Jan. 1, 1841	July 1, 1847	6	6	540 00	July 1, 1847	July 1, 1871	1		540 00								
Creek orphans	5	20,000 00	7,700 00	1,760 00	1,760 00					11,220 00	Jan. 1, 1841	July 1, 1847	6	6	4,950 00	July 1, 1847	July 1, 1871	1		4,950 00								
Kansas schools	5	10,000 00	3,850 00	880 00	880 00					5,610 00	Jan. 1, 1841	July 1, 1847	6	6	2,475 00	July 1, 1847	July 1, 1871	1		2,475 00								
Munsomeet	5	2,000 00	770 00	176 00	176 00					1,122 00	Jan. 1, 1841	July 1, 1847	6	6	495 00	July 1, 1847	July 1, 1871	1		495 00								
Osages school	5	7,000 00	2,695 00	616 00	616 00					3,927 00	Jan. 1, 1841	July 1, 1847	6	6	1,732 50	July 1, 1847	July 1, 1871	1		1,732 50								
Quapaws	5	7,000 00	2,695 00	616 00	616 00					3,927 00	Jan. 1, 1841	July 1, 1847	6	6	1,732 50	July 1, 1847	July 1, 1871	1		1,732 50								
Shawnees	5	10,000 00	3,850 00	880 00	880 00					5,610 00	Jan. 1, 1841	July 1, 1847	6	6	2,475 00	July 1, 1847	July 1, 1871	1		2,475 00								
Ottawas and Chippewas	5	16,000 00	6,160 00	1,408 00	1,408 00					8,976 00	Jan. 1, 1841	July 1, 1847	6	6	3,960 00	July 1, 1847	July 1, 1871	1		3,960 00								
Senecas and Shawnees	5	2,000 00	770 00	176 00	176 00					1,122 00	Jan. 1, 1841	July 1, 1847	6	6	495 00	July 1, 1847	July 1, 1871	1		495 00								
			770 00	80 00	80 00					930 00	Jan. 1, 1841	July 1, 1847	6	6	240 00	July 1, 1847	July 1, 1859	3		240 00								
			770 00	80 00	80 00					930 00	Jan. 1, 1841	July 1, 1847	6	6	240 00	July 1, 1847	July 1, 1859	3		240 00								
Pottawatomies, education	6	8,000 00	940 00	160 00	160 00					1,260 00	Jan. 1, 1841	July 1, 1847	6	6	240 00	July 1, 1847	July 1, 1859	3		240 00								

F.—*Statement showing the interest on non-paying State stocks, (except those held in trust for the benefit of the Chickasaw national fund,) appropriated by Congress since 1801, brought on the books of the Indian office by appropriation warrants; together with the amount of interest collected on the same, and how applied; the amount due from the States, and the disposition to be made of the same; also, interest collected and carried to the credit of the tribes instead of the United States.*

Tribes, and non-paying stocks held for each.	Per cent.	Amount of stock.	APPROPRIATIONS MADE BY CONGRESS FOR INTEREST ON NON-PAYING STATE STOCKS.										COLLECTIONS OF INTEREST FROM THE STATE, AND HOW APPLIED.						INTEREST DUE FROM THE STATE, AND HOW TO BE APPLIED.							
			Act of March 26, 1804, vol. 2, p. 283.	Act of July 1, 1812, vol. 2, p. 774.	Act of March 3, 1815, vol. 3, p. 244.	Act of April 16, 1818, vol. 3, p. 432.	Act of July 15, 1870, vol. 16, p. 256.	Act of March 3, 1871, vol. 16, p. 566.	Amount.	From—	To—	Years.	Months.	Amount collected.	From—	To—	Years.	Months.	To reimburse United States.	Carried to the credit of tribe.	Amount due.	From—	To—	Years.	Months.	To reimburse Nav. Fund.	To be carried to credit of tribe.	Interest collected and carried to the credit of the U. S. to which it belongs.
CHEROKEE NATIONAL FUND.																										
Florida	7	$1,000 00	$315 00	$70 00	$70 00	$70 00	$70 00	$70 00	$735 00	Jan. 1, 1861	July 1, 1871	10	6							$735 00	Jan. 1, 1861	July 1, 1871	10	6	$735 00		
Florida	7	1,000 00	840 00	70 00	70 00	70 00	70 00	70 00	1,120 00	Jan. 1, 1862	July 1, 1871	9	6							1,120 00	Jan. 1, 1862	July 1, 1871	9	6	1,120 00		
Florida	7	3,000 00	1,323 00	350 00	350 00	350 00	350 00	350 00	3,223 00	Jan. 1, 1862	July 1, 1871	9	6							3,223 00	Jan. 1, 1862	July 1, 1871	9	6	3,223 00		
Florida	7	1,500 00	630 00	90 00	90 00	90 00			900 00	Jan. 1, 1862	July 1, 1868	6	6	$900 00	July 1, 1868	July 1, 1871	3		$45 00	$225 00	675 00	Jan. 1, 1862	July 1, 1868	7	6	675 00		
									630 00	July 1, 1868	July 1, 1871	3		4,410 00	Nov. 1, 1868	May 1, 1871	10	6	4,900 00	210 00	210 00	May 1, 1871	Nov. 1, 1871	6		210 00		$70 00
Georgia	6	2,000 00	1,008 00	240 00	240 00	240 00	240 00	240 00	2,208 00	Jan. 1, 1862	July 1, 1871	9	6							2,208 00	Jan. 1, 1862	July 1, 1871	9	6	2,208 00		
Louisiana	6	7,000 00	2,940 00	840 00	840 00	840 00	840 00	840 00	7,140 00	Jan. 1, 1861	July 1, 1871	10	6							7,140 00	Jan. 1, 1861	July 1, 1871	10	6	7,140 00		
North Carolina	6	117,000 00	35,100 00	7,020 00	7,020 00	7,020 00	7,020 00		63,180 00	Jan. 1, 1861	July 1, 1869	8	6	63,180 00	July 1, 1867	July 1, 1871	4		11,340 00	11,340 00	45,180 00	Jan. 1, 1861	July 1, 1869	8	6	45,180 00		
South Carolina	6	52,000 00	23,400 00	4,680 00	4,680 00	4,680 00			37,440 00	Jan. 1, 1861	July 1, 1869	8	6	37,440 00	July 1, 1867	July 1, 1871	4		6,840 00	6,840 00	31,320 00	Jan. 1, 1861	July 1, 1869	8	6	31,320 00		
									20,655 00	Jan. 1, 1861	July 1, 1871	10	6	20,655 00	July 1, 1868	July 1, 1871	3		3,105 00	3,105 00	3,105 00	Jan. 1, 1861	July 1, 1868	7	6		$3,105 00	
									3,105 00	July 1, 1868	July 1, 1871	3		3,105 00	July 1, 1868	July 1, 1871	3		465 00	465 00	2,640 00	Jan. 1, 1861	July 1, 1868	7	6	2,640 00		
Tennessee	5	125,000 00				6,250 00	6,250 00		12,500 00	July 1, 1869	July 1, 1871	2									(32,400 00	Jan. 1, 1861	Jan. 1, 1867	6		45,900 00		1,800 00
																			7,200 00	3,600 00	3,600 00	Jan. 1, 1867	Jan. 1, 1870	3				
																					7,200 00	Jan. 1, 1870	July 1, 1871	1	6			
Virginia	6	90,000 00	24,300 00	5,400 00	5,400 00	3,600 00	3,857 14	6,942 86	54,900 00	Jan. 1, 1861	July 1, 1871	10	6	10,800 00	Jan. 1, 1867	Jan. 1, 1870	3		1,620 00	1,620 00	1,620 00	Jan. 1, 1861	Jan. 1, 1867	6		1,620 00		
																					1,080 00	Jan. 1, 1867	July 1, 1870	3				
																					1,080 00	Jan. 1, 1870	July 1, 1871	1	6			
Virginia, (city of Wheeling)	6	6,000 00						600 00	600 00	July 1, 1870	July 1, 1871	1									1,080 00	Jan. 1, 1861	Jan. 1, 1867	6		1,620 00		
Florida	6	21,000 00						1,260 00	1,260 00	July 1, 1870	July 1, 1871	1									1,620 00	Jan. 1, 1867	Jan. 1, 1870	3		1,620 00		
North Carolina	6	1,000 00						60 00	60 00	July 1, 1870	July 1, 1871	1									1,620 00	Jan. 1, 1870	July 1, 1871	1	6	1,620 00		
Louisiana	6	7,000 00						420 00	420 00	July 1, 1870	July 1, 1871	1									1,080 00	Jan. 1, 1861	Jan. 1, 1867	6		1,620 00		
South Carolina	6	7,000 00						420 00	420 00	July 1, 1870	July 1, 1871	1									1,620 00	Jan. 1, 1867	Jan. 1, 1870	3		1,620 00		
														900 16	July 1, 1870	May 1, 1871	10	6	900 16								
														60 00	July 1, 1870	July 1, 1871	1		60 00								
Total		548,500 00	92,600 00	20,000 00	20,000 00	15,163 00	12,252 14	14,922 86	194,938 00					68,370 00					36,125 00	24,365 00	134,053 00					150,563 00	3,360 00	1,870 00
CHEROKEE SCHOOL FUND.																										
Florida	7	1,000 00	315 00	70 00	70 00	70 00	70 00	70 00	735 00	Jan. 1, 1861	July 1, 1871	10	6							735 00	Jan. 1, 1861	July 1, 1871	10	6	735 00		
Florida	7	1,000 00	840 00	70 00	70 00	70 00	70 00	70 00	1,120 00	Jan. 1, 1862	July 1, 1871	9	6							1,120 00	Jan. 1, 1862	July 1, 1871	9	6	1,120 00		
Florida	7	3,000 00	1,323 00	350 00	350 00	350 00	350 00	350 00	3,223 00	Jan. 1, 1862	July 1, 1871	9	6							3,223 00	Jan. 1, 1862	July 1, 1871	9	6	3,223 00		
Louisiana	6	10,000 00	4,200 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	9,200 00	Jan. 1, 1861	July 1, 1871	10	6							9,200 00	Jan. 1, 1861	July 1, 1871	10	6	9,200 00		
Missouri	5½	2,000 00	630 00	140 00	140 00	140 00	140 00	140 00	1,330 00	Jan. 1, 1862	July 1, 1871	9	6							1,330 00	Jan. 1, 1862	July 1, 1871	9	6	1,330 00		90 00
Missouri	6	3,000 00	1,260 00	280 00	280 00	280 00	280 00	280 00	2,660 00	Jan. 1, 1862	July 1, 1871	9	6							2,660 00	Jan. 1, 1862	July 1, 1871	9	6	2,660 00		
Missouri	6	3,500 00	1,260 00	60 00	60 00	60 00	60 00		1,440 00	Jan. 1, 1862	July 1, 1869	7	6							1,440 00	Jan. 1, 1862	July 1, 1869	7	6	1,440 00		
North Carolina	6	3,000 00	1,260 00	280 00	280 00	280 00	280 00	280 00	2,660 00	Jan. 1, 1862	July 1, 1871	9	6							2,660 00	Jan. 1, 1862	July 1, 1871	9	6	2,660 00		
South Carolina	6	1,000 00	420 00	100 00	100 00	100 00	100 00	100 00	920 00	Jan. 1, 1862	July 1, 1871	9	6							920 00	Jan. 1, 1862	July 1, 1871	9	6	920 00		
Virginia, (city of Wheeling)	6	45,000 00	12,150 00	2,700 00	2,700 00	2,700 00	1,998 57		22,248 57	Jan. 1, 1861	July 1, 1863	8	6	21,600 00	Jan. 1, 1861	Jan. 1, 1869	8		20,250 00	1,350 00							1,998 57
CHEROKEE ORPHAN FUND.																										
DELAWARE GENERAL FUND.																										
Florida	7	52,000 00	12,915 00	3,710 00	3,710 00	3,710 00	3,710 00	3,710 00	33,045 00	Jan. 1, 1862	July 1, 1871	9	6							33,045 00	Jan. 1, 1862	July 1, 1871	9	6	33,915 00		
Florida	6	2,000 00	840 00	120 00	120 00	120 00	60 00		960 00	Jan. 1, 1867	July 1, 1871	4									960 00	Jan. 1, 1861	July 1, 1868	7	6	960 00		
Georgia	6	60,000 00	25,200 00	4,800 00	4,800 00	4,800 00	4,800 00	4,800 00	54,000 00	Oct. 1, 1860	July 1, 1871	10	9	2,400 00	Apr. 1, 1868	Oct. 1, 1868	6		1,200 00	1,200 00	36,000 00	Oct. 1, 1860	Apr. 1, 1868	7	6	36,000 00		
																					14,400 00	Oct. 1, 1868	Oct. 1, 1871	3		14,400 00		
																					2,400 00	Apr. 1, 1861	Apr. 1, 1868	7		2,400 00		
North Carolina	6	60,000 00	25,200 00	4,800 00	4,800 00	4,800 00	4,800 00	4,800 00	54,000 00	Oct. 1, 1860	July 1, 1871	10	9	2,400 00	Apr. 1, 1868	Oct. 1, 1868	6		300 00	300 00	2,400 00	Oct. 1, 1861	Apr. 1, 1868	6	6	2,700 00		
																					2,700 00	Apr. 1, 1868	Oct. 1, 1868	6		3,000 00		
North Carolina	6	20,000 00	5,100 00	1,200 00	1,200 00	1,200 00	1,200 00	1,200 00	12,300 00	Apr. 1, 1861	July 1, 1871	10	3	600 00	Apr. 1, 1868	Oct. 1, 1868	6		300 00	300 00	2,700 00	Apr. 1, 1861	Apr. 1, 1868	7		3,000 00		315 00
														630 00	Apr. 1, 1868	Oct. 1, 1868	6		315 00	315 00	2,925 00	Oct. 1, 1861	Apr. 1, 1868	6	6	3,240 00		
North Carolina	6	21,000 00	5,355 00	1,260 00	1,260 00	1,260 00	1,260 00	1,260 00	11,655 00	Apr. 1, 1861	July 1, 1870	9	3								2,925 00	Oct. 1, 1868	Oct. 1, 1871	3		3,240 00		
																					3,570 00	Apr. 1, 1861	Apr. 1, 1868	7		3,570 00		189 00
Florida	7	6,000 00	1,470 00	420 00	420 00	420 00	420 00	420 00	3,570 00	Jan. 1, 1862	July 1, 1870	8	6	2,310 00	Nov. 1, 1869	July 1, 1870	8	8	2,000 00	120 00							
Florida	6	4,000 00	1,120 00	240 00	240 00	240 00	240 00	240 00	2,220 00	Jan. 1, 1862	July 1, 1870	8	6	180 00	July 1, 1870	July 1, 1871	1		120 00	60 00	420 00	July 1, 1860	July 1, 1867	7		420 00		
Louisiana	6	1,000 00	300 00	60 00	60 00	60 00	60 00		540 00	July 1, 1862	July 1, 1869	7															
South Carolina	6	1,000 00	300 00	60 00	60 00	60 00	60 00		540 00	July 1, 1862	July 1, 1869	7															
Total		167,000 00	49,670 00	11,810 00	11,810 00	11,810 00	11,750 00	11,630 00	110,190 00					6,690 00					4,195 00	2,495 00	112,500 00					113,500 00		435 00
IOWAS.																										
Florida	7	92,000 00	5,290 00	1,540 00	1,540 00	1,540 00	1,540 00	1,540 00	14,430 00	Jan. 1, 1862	July 1, 1871	9	6	720 00	July 1, 1867	July 1, 1871	4		360 00	360 00	11,610 00	Jan. 1, 1862	July 1, 1871	9	6	14,430 00		
South Carolina	6	3,000 00	900 00	180 00	180 00	180 00	180 00	180 00	1,800 00	Jan. 1, 1862	July 1, 1869	7	6								1,980 00	July 1, 1862	July 1, 1869	7	6	1,980 00		
South Carolina	6	5,000 00	1,500 00	300 00	300 00	300 00	300 00	300 00	3,000 00	Jan. 1, 1861	July 1, 1871	10	6	510 00	Apr. 1, 1868	Oct. 1, 1868	6		255 00	255 00	2,550 00	Oct. 1, 1861	Apr. 1, 1868	6	6	2,805 00		
																					3,060 00	Oct. 1, 1868	Oct. 1, 1871	3		3,570 00		
North Carolina	6	17,000 00	4,845 00	1,020 00	1,020 00	1,020 00	1,020 00	1,020 00	10,965 00	Oct. 1, 1860	July 1, 1871	10	9	1,020 00	Apr. 1, 1868	May 1, 1871	10	6	510 00	510 00	5,610 00	Oct. 1, 1860	May 1, 1871	10	6	6,120 00		90 00
														5,070 00	Nov. 1, 1868	May 1, 1871	10	6	5,070 00	270 00	270 00	May 1, 1871	Nov. 1, 1871	6		270 00		
Louisiana	6	9,000 00	2,700 00	540 00	540 00	540 00	540 00	540 00	5,400 00	Jan. 1, 1861	July 1, 1871	10	6	6,000 00					6,015 00	885 00	99,390 00					99,390 00		90 00
Total		126,000 00	14,735 00	3,580 00	3,580 00	3,580 00	3,580 00	3,580 00	35,495 00																			
CHOCTAW GENERAL FUND.																										
Missouri	6	2,000 00	540 00	120 00	120 00				780 00	Jan. 1, 1861	July 1, 1867	6	6	480 00	July 1, 1867	July 1, 1871	4			480 00								
Virginia	6	450,000 00	121,500 00	27,000 00	27,000 00	18,000 00	19,285 71	34,714 29	274,500 00	Jan. 1, 1861	July 1, 1871	10	6	54,000 00	Jan. 1, 1867	Jan. 1, 1870	3		36,000 00	18,000 00	163,500 00	Jan. 1, 1861	Jan. 1, 1867	6		229,500 00		9,000 00
																					27,000 00	Jan. 1, 1867	Jan. 1, 1870	3				
																					40,500 00	Jan. 1, 1870	July 1, 1871	1	6			
Total		452,000 00	122,040 00	27,120 00	27,120 00	18,000 00	19,285 71	34,714 29	275,280 00					54,480 00					36,000 00	18,480 00	229,500 00					229,500 00		9,000 00
CHOCTAW SCHOOL FUND.																										
Missouri	6	10,000 00	3,150 00	1,140 00	1,140 00				7,410 00	Jan. 1, 1861	July 1, 1867	6	6	4,560 00	July 1, 1867	July 1, 1871	4			4,560 00								
CHIPPEWA AND CHRISTIAN.																										
Missouri	6	5,000 00	1,350 00	300 00	300 00				1,950 00	Jan. 1, 1861	July 1, 1867	6	6	1,800 00	July 1, 1867	July 1, 1871	4			1,800 00								
CREEK ORPHANS.																										
Missouri	5½	28,000 00	6,930 00	1,540 00	1,540 00				10,010 00	Jan. 1, 1861	July 1, 1867	6	6	4,620 00	July 1, 1867	Oct. 23, 1867	1154 d's		455 00	4,620 00							560 00
Missouri	5	7,000 00	1,575 00	315 00	315 00				10,920 00	Jan. 1, 1861	July 1, 1867	6	6	6,300 00	Oct. 24, 1867	July 1, 1871	3	9	455 00	6,300 00	250 00	Jan. 1, 1861	Jan. 1, 1866	5		250 00		50 00
									945 00	Jan. 1, 1868	July 1, 1871	3		945 00	Jan. 1, 1868	July 1, 1871	3		45 00	45 00	75 00	July 1, 1866	July 1, 1869	3		75 00		
									55 00	Jan. 1, 1868	July 1, 1871	3		55 00	Jan. 1, 1868	July 1, 1871	3		55 00		100 00	July 1, 1869	July 1, 1871	2		100 00		
Tennessee	5	125,000 00				6,250 00	6,250 00		12,500 00	July 1, 1869	July 1, 1871	2		1,500 00	Jan. 1, 1868	Jan. 1, 1868	6		1,125 00	375 00	3,750 00	July 1, 1861	July 1, 1868	7		3,750 00		750 00
														4,875 00	Jan. 1, 1861	July 1, 1867	6	6			150 00	July 1, 1868	July 1, 1869	1		150 00		
														375 00	Jan. 1, 1868	July 1, 1871	3				375 00	July 1, 1869	July 1, 1871	2		375 00		
Tennessee	5	15,000 00	3,375 00	750 00	750 00				4,875 00	July 1, 1869	July 1, 1871	2		1,500 00	July 1, 1869	July 1, 1871	2		750 00	750 00	1,500 00	July 1, 1861	July 1, 1868	7		1,500 00		
														375 00	Jan. 1, 1868	July 1, 1871	3				1,050 00	Jan. 1, 1861	Jan. 1, 1867	6		1,050 00		100 00
														300 00	Jan. 1, 1868	Jan. 1, 1868	6		150 00	150 00	450 00	July 1, 1869	July 1, 1871	2		450 00		
Tennessee	5	4,000 00	900 00	200 00	200 00		100 00		1,400 00	Jan. 1, 1868	July 1, 1871	3		100 00	Jan. 1, 1868	July 1, 1868	6		100 00		400 00	July 1, 1869	July 1, 1871	2		400 00		
														100 00	Jan. 1, 1868	July 1, 1868	6			100 00	100 00	July 1, 1861	July 1, 1867	6		100 00		
														200 00	Jan. 1, 1868	July 1, 1871	3				15,000 00	Jan. 1, 1861	Jan. 1, 1867	6		15,000 00		
Virginia	6	41,000 00	11,586 00	2,508 00	2,508 00	1,672 00	1,721 43	3,224 57	25,220 00	Jan. 1, 1861	July 1, 1871	10	6	5,010 00	Jan. 1, 1867	Jan. 1, 1871	3		3,114 00	1,672 00	2,502 00	Jan. 1, 1867	Jan. 1, 1870	3		2,502 00		836 00
																					2,502 00	Jan. 1, 1870	July 1, 1871	1	6			
Virginia, (Richmond and Danville Railroad)	6	3,500 00	945 00	210 00	210 00	140 00	150 00		1,655 00	Jan. 1, 1861	July 1, 1871	10	6	1,050 00	Jan. 1, 1861	July 1, 1871	10	6	1,723 00	420 00	5,670 00	Jan. 1, 1861	July 1, 1871	10	6	5,670 00		
Virginia, (Chesapeake and Ohio Canal Company)	6	5,000 00	2,430 00	540 00	540 00	360 00	385 71		4,255 71					2,700 00	Jan. 1, 1861	July 1, 1871	10	6										
		4,875 00												2,437 50	Jan. 1, 1861	Apr. 1, 1871	10	3	2,437 50	365 63							2,240 00
		4,875 00												2,298 13	Jan. 1, 1861	Apr. 1, 1871	10	3	2,298 13	344 72							
		4,875 00												2,438 84	Jan. 1, 1861	May 31, 1871	10	4	2,438 84	487 76							
Virginia, (Chesapeake and Ohio Canal Company)	6	4,875 00	1,170 00	1,170 00	1,170 00	835 72	1,504 93	1,170 00	12,945 00	Jan. 1, 1861	July 1, 1871	10	6	3,071 25	Jan. 1, 1861	July 1, 1871	10	6	2,460 85	585 00							
Total		140,000 00	38,836 00	8,706 00	8,706 00	4,092 00	3,762 86	6,424 14	73,168 00					50,441 13					16,969 00	9,452 13	34,013 00					34,013 00	900 00	3,236 00
KANSAS SCHOOLS.																										
Missouri	5½	18,000 00	4,455 00	990 00	990 00				6,435 00	Jan. 1, 1861	July 1, 1867	6	6	311 22	July 1, 1867	Oct. 23, 1867	1154 d's			311 22								
Missouri	6	3,000 00	540 00	120 00	120 00				780 00	Jan. 1, 1861	July 1, 1867	6	6	480 00	July 1, 1867	July 1, 1871	4			480 00								
Total		30,000 00	4,995 00	1,110 00	1,110 00				7,215 00					791 22						791 22								
KASKASKIAS, PEORIAS, ETC.																										
Florida	7	16,000 00	3,990 00	1,120 00	1,120 00	1,120 00	1,120 00	1,120 00	10,640 00	Jan. 1, 1862	July 1, 1871	9	6							10,640 00	Jan. 1, 1862	July 1, 1871	9	6	10,640 00		
Florida	7	21,000 00	4,410 00	1,470 00	1,470 00	1,470 00	1,470 00	1,470 00	13,230 00	Jan. 1, 1862	July 1, 1871	9	6							13,230 00	Jan. 1, 1862	July 1, 1871	9	6	13,230 00		
Florida	7	5,000 00	900 00	210 00	210 00	210 00	210 00	210 00	1,950 00	Jan. 1, 1862	July 1, 1871	9	6							1,950 00	Jan. 1, 1861	July 1, 1871	10	6	1,950 00		
South Carolina	6	5,000 00	1,500 00	300 00	300 00	300 00	300 00	300 00	3,000 00	Jan. 1, 1861	July 1, 1871	10	6							3,000 00	Jan. 1, 1861	July 1, 1871	10	6	3,000 00		
North Carolina	6	2,000 00	540 00	120 00	120 00	120 00	120 00	120 00	1,140 00	Jan. 1, 1862	July 1, 1871	9	6							1,140 00	Jan. 1, 1862	July 1, 1871	9	6	1,140 00		
North Carolina	6	41,000 00	11,685 00	2,460 00	2,460 00	2,460 00	2,460 00	2,460 00	26,445 00	Oct. 1, 1860	July 1, 1871	10	9	1,230 00	Apr. 1, 1868	Oct. 1, 1868	6		615 00	615 00	7,380 00	Oct. 1, 1861	Apr. 1, 1868	6	6	7,995 00		50 00
														3,150 00	Nov. 1, 1868	May 1, 1871	10	6	6,300 00	300 00	7,380 00	Oct. 1, 1868	Oct. 1, 1871	3		7,380 00		150 00
Louisiana	6	5,000 00	1,400 00	300 00	300 00	300 00	300 00	300 00	2,900 00	Jan. 1, 1861	July 1, 1871	10	6	6,300 00	Apr. 1, 1868	Apr. 1, 1871	10	6	6,000 00	300 00	300 00	Apr. 1, 1871	Oct. 1, 1871			300 00		900 00
Louisiana	6	10,000 00	2,850 00	600 00	600 00	600 00	600 00	600 00	5,850 00	Jan. 1, 1861	July 1, 1871	10	6															
Total		98,000 00	25,705 00	6,850 00	6,850 00	6,250 00	6,250 00	6,070 00	62,975 00					11,460 00					9,975 00	1,425 00	52,670 00					52,670 00		900 00
MENOMONEES.																										
Missouri	6	9,000 00	2,430 00	540 00	540 00				3,510 00	Jan. 1, 1861	July 1, 1867	6	6	2,160 00	July 1, 1867	July 1, 1871	4			2,160 00								
	5	10,000 00	4,275 00	850 00	850 00				6,175 00	Jan. 1, 1861	July 1, 1867	6	6	425 00	Jan. 1, 1868	July 1, 1868	6		212 50	212 50	1,700 00	Jan. 1, 1861	Jan. 1, 1867	6		1,700 00		425 00
Tennessee	5					475 00			1,900 00	July 1, 1869	July 1, 1871	2		475 00	July 1, 1868	Jan. 1, 1869	6		237 50	237 50	1,900 00	July 1, 1861	July 1, 1867	6		1,900 00		
																					1,900 00	July 1, 1867	July 1, 1869	2				
Total		98,000 00	6,705 00	1,390 00	1,390 00	475 00		950 00	12,085 00					5,010 00					1,900 00	3,110 00	7,160 00					6,650 00	475 00	
OSAGE SCHOOLS.																										
Missouri	6	7,000 00	1,890 00	420 00	420 00				2,730 00	Jan. 1, 1861	July 1, 1867	6	6	1,620 00	July 1, 1867	July 1, 1871	4			1,620 00								
OTTAWAS AND CHIPPEWAS.																										
Missouri	6	10,000 00	2,700 00	600 00	600 00				3,900 00	Jan. 1, 1861	July 1, 1867	6	6	2,400 00	July 1, 1867	July 1, 1871	4			2,400 00	525 00	Jan. 1, 1861	Jan. 1, 1866	5		525 00		85 00
		1,000 00	225 00	50 00	50 00				325 00	Jan. 1, 1861	July 1, 1867	6	6	90 00	Jan. 1, 1868	July 1, 1868	6		45 00	45 00	90 00	July 1, 1866	July 1, 1869	3		90 00		
														90 00	Jan. 1, 1868	July 1, 1871	3		45 00	45 00	90 00	July 1, 1869	July 1, 1871	2		90 00		
Tennessee	5					25 00			25 00	July 1, 1869	July 1, 1871	2		25 00	July 1, 1868	Jan. 1, 1869	6		12 50	12 50	1,100 00	Jan. 1, 1861	July 1, 1871	10	6	1,100 00		85 00
Virginia, (Chesapeake and Ohio Canal Company)	6	3,000 00	810 00	180 00	180 00	180 00	192 57	261 43	2,340 00					2,250 00					100