the American Board of Missions, and the remainder by our Indian young men and a few white persons in the country.

No Dacota school has been kept up at this station. About a year since our female boarding school went into operation. In connexion with this, an English school has been kept up during the entire year. We have been fortunate in securing the services of Mrs. Annie Ackley, a good female teacher from Granville, Ohio, who reached this place in May last. This school, not intended to be large, has ranged from eight to ten during the year. As yet they have been chiefly half-breeds. There is more difficulty in obtaining full-blood Dacota girls than we anticipated. I have no doubt, however, we shall finally succeed.

Similar schools started on the part of the government would tend to popularize the effort. The small fields in this neighborhood, broken up last season by the teams of the department, have this year all been cultivated, and yielded good crops.

Potatoes and corn have paid well for the labor here, which has not been the case in some other parts of the reserve.

There are other families here who have been exceedingly anxious to have prairie broken for them this season, and it is to be regretted that the promises made them have not been fulfilled. In building houses they have made a little progress, but not so much as I hoped. They have, however, labored against many difficulties with but little help from any source. It is very desirable that in this respect the government should give them encouragement and assistance in future.

We congratulate ourselves and our Dacota friends on the formation of a new Dacota band, on the principle of education, labor and the adoption of the dress and habits of white men. This we regard as the gathering up of our missionary efforts for the last twenty years. The present movement, resulting in the formation of a constitutional government and an elected executive, has embodied our teaching. We cannot but rejoice in it. And we rejoice, moreover, that the new government met with so much encouragement and co-operation on the part of the agent. It is a small beginning, but I regard it as the nucleus of an extensive movement in the right direction among the Dacotas. This band needs assistance from government in various respects, but especially in regard to education.

Trusting that this help will be cordially and liberally extended to them in future, I remain yours, very truly,

S. B. RIGGS.
Dacota Indian Agent.

No. 21.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
St. Louis, September 25, 1856.

SIR: In accordance with the requirements of the regulations and the usages of the department, I have the honor to submit the following as my annual report for the present year.
The country inhabited by the various Indian tribes of this superintendency may be characterized as unsuited to agricultural purposes, with the exception of a narrow belt, beginning at the southern extremity of Kansas Territory, and bordering upon the Missouri State line and the Missouri river, extending northwardly to the valley of the l'Eau qui court, and a tract of country on the east side of the Missouri, which extends from the Big Sioux northwardly about eighty-five miles to Dorion's Bluff. This region is fertile, but scantily supplied with wood and coal. The residue of the country, bounded on the north by the 49th parallel of latitude, on the south by the Arkansas river, and on the west by the Rocky mountains, is, for the most part, badly supplied with water and timber, but produces buffalo grass luxuriantly, which retains much of its nutritious quality during the winter, and may perhaps eventually prove valuable for grazing districts.

I am gratified in being able to report that the Blackfeet, Flathead, Nez Percés, and other Indian tribes, parties to the treaty of the Judith, residing on or near the headwaters of the Missouri river, have been at peace since the negotiation of that treaty, and have refused all participation in the hostilities of the tribes of Oregon and Washington Territories.

The establishment of a common hunting ground has produced beneficial results, and the exchange of horses, peltry, and other articles of barbarous commerce, has succeeded to the conflicts of war and rapine. The treaty amply provides for the instruction of the Blackfeet in the arts of civilization; and they may hereafter attain the same advancement in Christianization, and in the peaceful arts, as their neighbors, the Flatheads, Nez Percés, and others, who have been so long fostered and instructed by the self-sacrificing Jesuits on the western slope of the mountains. The Blackfeet, though absolutely barbarous, are yet intelligent, and, to a great degree, tractable. The Blackfeet country abounds with buffalo, elk, deer, and other game, and though fit for grazing, it partakes of the general sterility before adverted to. It contains, however, a few districts, limited in extent, but adapted to cultivation, and supplied with some timber and water.

The Missouri river is navigable for boats drawing thirty-four inches from a point twenty-five miles below its falls to its mouth, a distance of more than twenty-nine hundred miles. Thirty-five miles below the Judith begins the first of the three inconsiderable rapids, none of which present any important obstacle to navigation. When the character of the navigation of the river becomes more generally known, it will be the thoroughfare to Utah, Oregon, and Washington Territories. In ascending this river beyond Fort Benton, the first fall is eighty-nine feet in perpendicular height. The upper fall, seven miles beyond this, is thirty-five feet in height. The intermediate space presents minor falls and a succession of rapids. Above the falls there is uninterrupted navigation for small boats for three hundred miles, in a southerly direction.

The country lying between the Yellowstone and the Missouri rivers is peculiarly sterile and destitute of both wood and water. The navigation of the Yellowstone extends six hundred miles from its
mouth for boats drawing thirty inches. The fur company having abandoned their post at the mouth of the Rose Bud, there is now no trading post or other white settlement on the Yellowstone or its tributaries.

The Crow Indians inhabit the country bordering on the Powder, Big Horn, and Yellowstone rivers. They possess large herds of horses, are warlike, and depend exclusively upon the chase for the means of subsistence. Hitherto, difficulties have attended the delivery of the annuity goods to the Crows, and their agents has been instructed to meet the tribe at their hunting-grounds, and consult their choice as to the future place of delivery—whether at the mouth of the Yellowstone or at Fort Laramie.

The Assinaboines, speaking a Sioux dialect, inhabit a country on the north side of the Missouri, opposite the mouth of the Yellowstone. They are expert hunters, and subsist exclusively by the chase; possessing few horses, they use the Esquimaux dogs as beasts of burden, and make their "surrounds" on foot.

On the north side of the Missouri river, below the mouth of the Yellowstone, resides a tribe formerly known as the Minnetarees, now called the Gros Ventres of the Missouri; they speak a Crow dialect. From their principal village, near Fort Berthold, which is situated about 48° 30' north, to the settlements at Pembina, on the Red river, the distance does not exceed two hundred miles, in an eastern course. This will probably be found the easiest and most expeditious route for transportation to and from the Red river settlements.

On the south side of the river, a few miles from the Gros Ventres, are the villages of the Mandans and Arrickarees. These three small tribes, each, cultivate more corn, beans, and other vegetables than are requisite for their subsistence. During the spring and summer they inhabit "dirt lodges," but as soon as their crops are gathered and "cached" they betake themselves to their skin lodges in the timber, for the purpose of hunting and preparing their buffalo robes and meat.

The Mandans are a highly intelligent and dignified people, speaking a language entirely dissimilar from that of their neighbors. The Arrickarees speak the Pawnee language. These three last mentioned tribes expose their dead on scaffolds; they are the only tribes in this superintendency that construct their own boats, which consist of buffalo skins drawn over circular frames of willow. The vicinity of the Mandan village would be a desirable location for the establishment of a mission and manual labor schools, where the children of those tribes might be instructed in useful knowledge.

I would recommend a separate agency for the Crows, Assinaboines, Gros Ventres, Mandans, and Arrickarees, from the sources of the upper Missouri; and the appointment of an additional agent for the Sioux.

The country bordering on the north side of the Missouri river, from the Gross Ventres to the mouth of the Big Sioux, is claimed and sparsely occupied by the Yankaonees and Yankton bands of Sioux. In consequence of the repeated hostilities of the Yankaonees against the half-breeds of Pembina, on the Red river, it seems to be very
necessary that a well defined line should be established between the
parties, which will tend to prevent future aggressions. Both of these
bands of Sioux cultivate the soil to some extent. The Yanctonees,
however, depend chiefly on game for subsistence, which with them
still continues abundant. The Yanctons, on the contrary, in conse-
quence of a precarious supply of game, realize the necessity of relying
to a greater extent upon cultivation: agriculture, in a short time,
will be their only reliance for food.

On the south side of the Missouri are found the Unc-Papas, Sans Arcs,
Three Kettles, and Blackfeet band of Sioux. In addition to these,
the Brules, Minnicarguis, and Ogalla bands of Sioux occasionally
penetrate this region from the country adjacent to the Platte. All
these bands depend exclusively on the products of the chase for sub-
stance; they are audacious and insolent. The Sioux, who live far
distant from the scenes of the tragical affair of Lieutenant Grattan,
Near Fort Laramie, were surprised to find themselves involved in a
war on that account; but as they knew that hostilities were declared
gainst their whole nation, I think it is to be regretted that the officer
in command of the Sioux expedition did not penetrate further into the
Sioux country. These Indians may not consider the withdrawal of
our troops as an act of mercy towards themselves, but ascribe it to a
far different cause; still, the carnage of the “Blue water” will long
be remembered, and trust that the future conduct of the Sioux will
not justify its repetition.

Agent Twiss reported, on the 4th ultimo, that the annuity goods for
1856 had reached Fort Laramie. The Sioux, Arrapahoes, and Chey-
ennes of his agency were on their summer hunt, but their return to
the Platte was daily expected; martial law having been suspended
he is now engaged in the duties of his agency.

The Ponca Indians have no existing treaty with the United States,
and such is also the case now with the Pawnees. The former tribe
inhabits the valley of the l’ Eau qui Court, and the adjacent country
below that river. They plant corn to some extent, but pass much of
their time on the roads leading to the Platte. Their lands are being
settled upon by squatters.

The Pawnees, who sold their lands on the south side of the Platte
river, were compelled to leave those which they had retained on the
north, by the hostility of the Sioux. They are now driven to the ne-
cessity of infesting the roads to procure a precarious livelihood by theft
and mendicity. Their lands on the north side of the Platte are being
settled upon by the tide of population now so rapidly flowing to that
and the contiguous regions. These Indians cultivate the soil to some
extent, but the uncertainty of reaping the fruits of their labor has a
very depressing effect upon their exertions. I would respectfully re-
commend that treaties be made with both Poncas and Pawnees, in
order to establish them permanently upon reserves sufficiently ample
for their now greatly reduced numbers; and I would suggest that the
Poncas be located on the “Blackbird Hill” reserve with the Omahas,
who are of the same origin and speak the same language. The Pawnees
are at peace with the Ottos, and lands suitably selected for them on
or near the Ottos reserve upon the Blue would, doubtless, prove accept-
able to both parties, and greatly relieve the inhabitants of that region, and travellers passing through the country. The farm of the Omahas is now in a flourishing condition.

The appointment of an agent of their own; and the establishment of a mission building, which is now in course of construction, have reconciled them to their reserve, which is every way adapted to their wants.

The Ottos have had some prairie land broken and planted for them this year, on their reserve, but I esteem it very unfortunate that their agent has not yet made his appearance amongst them; should he not be sent there soon, I fear that there will be, as heretofore, much suffering among this tribe during the ensuing winter.

The farm at the Great Nemaha agency is in a good state of cultivation, and the tribes of that agency appear to have realized the necessity of betaking themselves to the cultivation of their own farms; they are, I am pleased to add, less addicted than formerly to the use of ardent spirits. A band of the Sacs of Missouri (Ne-so-nu-quot's) still remains upon the Kickapoo lands; on a recent visit to these tribes, I urged upon the Sacs the necessity of their immediate removal to their proposed home. They, as an excuse for remaining, made certain complaints, which induced me to order a general council of the Missouri Sacs at the Nemaha agency, and to instruct Agent Baldwin to hear and examine into the complaints made by the Indians, and to report the result to this office. Should this investigation establish any important facts, it will be made the subject of a future report.

The Iowa mission contains about forty children of both sexes; upon examination, I found that they had attained a respectable proficiency in reading, writing, &c. In addition to those branches, the girls are instructed in needlework, cooking, and general housework; the boys cultivate a farm of eighty acres of corn with great neatness, and have a heavy crop ripening for the harvest. The children are healthy, cheerful, well clothed, modest, and polite in their deportment. As the cultivation of the farm upon the agency reserve is limited to the present year, it will be sown in wheat and other small grain, unless otherwise directed by the department.

The section of land upon which the agency and farm are situated is fertile and very valuable; and it may be well to consider the propriety of giving some orders in relation to it.

The Kickapoo are now all settled upon their new reserve, cultivating their farms with success.

The purchase of cattle ordered by the department has been made by their agent, and is a great addition to the comfort of these Indians. They will have an abundance of hay for the forage of their horses and cattle during the ensuing winter.

All of the tribes settled upon reserves, and others who are disposed to cultivate the soil, should be furnished with a sufficient number of milch cattle and oxen, which will not only increase their comfort and give variety to their occupations, but accustom them to realize and appreciate the value of fixed property. All the country inhabited by the Indians is adapted to the raising of stock; and the transition of the savage to the condition of the heardsman is easier than that of
the farmer; the union of both of these occupations is desirable for communities just emerging from social infancy.

The lands recently selected for, and now occupied by, the Christian Indians, are well adapted to agricultural purposes, and it is hoped that they will now peacefully enjoy the munificent arrangement made for them by the government, and shortly exhibit the fruits of the labors of their pious instructors.

In consequence of the difference in the character of the bands composing the same tribe, a wide discrepancy in moral and intellectual advancement is frequently apparent amongst them. Under the present system, they are all subjected to the same treatment and influence—this is obviously unjust and unwise. In no tribe is this evil more apparent than among the Potawatomies; one portion of this tribe is quiet, orderly, and disposed to turn their attention to agriculture and other peaceful employments; the other portion has inclination directly the opposite, leading them to war and to the chase as a means of subsistence. Among the first named class are to be found individuals, who are not only educated in the common manner, but who have made some proficiency in classics and the higher departments of learning, and who now realize the necessity of preparing themselves for the inevitable consequences of an intimate contact with the white race. Whenever it shall be determined to treat with the Potawatomies, a decided discrimination should be made between the different bands, in regard to the localities to be selected for their occupancy, and the mode of government to which they to be are subjected.

The Sacs and Foxes, who have been in contact with civilization for years, continue unchanged, and are now, as heretofore, distinguished for their courage in war and their indomitable energy in the chase. They have uniformly refused the services of the missionary and the farmer, and continue to inhabit bark huts, constructed in the rude style of their fathers. They are expert in the use of fire-arms; and by their adventurous courage have so often defeated the Comanches in the open prairies, though greatly outnumbered by the latter, that the very sound of the name of Sacs causes a panic among those very bands of Comanches long considered so terrible upon the frontiers of Texas.

The Wyandotts, who, by the treaty of 1855, will soon emerge from their tribal condition, are composed of some individuals distinguished for their intelligence and probity, and of others who, I fear, are yet unfit to assume the responsibilities of civilized life. It is probable that the last mentioned part of the tribe will endeavor to establish themselves among the Senecas, or some other tribes more congenial to their inclinations. The commissioners are now engaged in the survey, assessment, and selection of the Wyandott lands.

The Delawares and Shawnees are perceptibly advancing in the arts of civilization, awaiting the changes and trials to which they must soon be subjected by their immediate contact with the surrounding white society.

I regret that the assessment and selection of the Shawnee lands have been necessarily deferred in consequence of the incompleteness of the surveys of that reserve; I have, however, reason to expect that
the necessary plats will be furnished in a few days, when the parties will immediately proceed to make their selections.

It seems to have become the policy of the government to tolerate squatter settlement upon the Delaware and all the other trust lands; hence, every quarter section has one or more claimants. To prevent difficulties between the claimants and the officers of the government in the final disposition of those lands, too much care cannot be bestowed upon the framing of instructions intended for the guidance of the persons to be detailed for that duty. As an act of justice to all the parties, I think that the value assessed upon all the lands by the commissioners should be published before the day of sale, to enable purchasers to make necessary arrangements; and a distinct expression ought to be given of the decision of the department in reference to the rights of the parties claiming, if they have any. A publication is likewise desirable of the manner of ascertaining the value of improvements made by individuals or companies, who may be unable or unwilling to purchase the lands upon which such improvements have been made.

The policy of the administration, above alluded to, has encouraged similar encroachments upon the half-breed Kansas lands, and the timber on the reserve is being destroyed by settlers, whose unlawful acts are continued in defiance of the government; and to this subject, also, I would call the attention of the department.

The Miamies, Peorias, Kaskaskias, Weas, Piankashaws, and Ottawas, are gradually advancing in the arts of civilization. Their crops are well cultivated and abundant; but that region has been the theatre of many of the atrocities committed during the recent civil war in the Territory of Kansas. The necessity of avoiding all complication with either of the contending parties has been strenuously enforced upon the Indians of every part of the Territory, and I am gratified in being able to state that these efforts have been successful in all most every instance.

The Kansas tribe of Indians continue their wandering mode of life, as usual, and may annually be found upon the Santa Fé, and other roads in the Territory, begging, and sometimes, I presume, committing petty thefts. They seem to me to have a peculiar claim to sympathy, when it is remembered that they, a few years since, sold, for a mere nominal consideration, the most valuable lands in this fertile and beautiful Territory, and are now, by force of circumstances, reduced to a state of vagabondage, with a reserve of considerable extent, whose boundaries have been only recently defined. A portion even of this reserve is in the possession of claimants who refuse to relinquish it, and urge in their defence that the recent survey of the Kansas reserve encroached upon the Shawnee lands, which they supposed open to pre-emption. The Kansas Indians, driven from their hunting grounds by their hereditary enemies, have become the victims of wars, disease, and poverty.

The Comanches, who spend the winter months in the country below the Arkansas, committing depredations along the frontiers of Texas as far as the Rio Grande, are a wild and intractable race; well supplied with horses, they enrich themselves by rapine in the south,
and in the spring proceed northwardly in pursuit of buffaloes. They pitch their lodges on the banks of the Arkansas, and there await the annual arrival of their agent with the goods for distribution among them. The annuities they receive from the government they regard as a compensation for permitting travelers to pass unmolested along the Santa Fé road. They, like the Kiowas, are audacious and insolent, and always exhibit to the Indian agent evidences of their power, and their utter contempt for the officers of the government.

Higher up the Arkansas are the Cheyennes. They have generally preserved a reputation for quiet and peaceable conduct. Industrious as hunters, they furnish large quantities of well prepared buffalo robes, and other peltry. I regret to perceive that they have been recently charged with murders on the Platte, near Fort Kearny, to which point they extend their wanderings in pursuit of game. One of the Cheyennes, who escaped from the guard at Fort Kearny, last summer, and who, in his flight, received several wounds, denied any participation in the alleged murder, and expressed to the agent at Bent’s Fort his anxious desire to be at peace with the whites. At the same time a Kioway Indian, known as "The Little Mountain," avowed that he and his band had committed the murders charged upon the Cheyennes. The bands of Comanches, Kiowas, and Cheyennes, who assemble annually on the thoroughfare between the United States and New Mexico, are reported to hold in bondage many Mexicans and some Americans. The Indian agent is entirely powerless to free these prisoners. These Indians are becoming more insolent every year, and the most serious consequences may be apprehended, unless the government adopts some adequate mode of enforcing respect and repressing their hostile spirit. The establishment of one or more military posts along this line seems to be indispensably necessary, and this subject should be submitted for the consideration of the proper department. Suitable points may be found on Walnut Creek, and the Big timber, each presenting favorable positions for military establishments.

The agent for the Upper Arkansas agency has never had the benefit of a competent interpreter, although obliged to hold communications with three large and distinct tribes. He has been dependent solely upon the occasional services of the Indian traders in that quarter. There is not throughout this whole region a single house which can be occupied even for temporary storage of the annuity goods, and the traders have refused to permit the Indian agent to carry them within their premises. A suitable Comanche interpreter could probably be procured by agent Neighbors, or some other agent in that country.

The Indian tribes on this frontier are fast passing away, and, with the exception of a few of the smaller tribes, the number of deaths exceeds that of births. Intemperance is one of the most fruitful causes of death amongst them; but cholera, small-pox, and measles have prevailed also with fatal effect among many of the tribes, who now discover that the simple remedies which were adapted to the condition and diseases of their fathers are totally inefficacious in the treatment of those acquired from their white neighbors.
The bad system adopted many years ago, and still to a great extent continued, of paying large money annuities to Indians, has been and is still productive of most disastrous results to them. In many of the recent treaties a judicious provision has been inserted, which authorizes the President to control the character of the annuities; a wise and discriminating use of that authority will be an act of justice and mercy to the Indians. Large sums of money due to orphans and incompetent persons remain yet unpaid and unapplied for their benefit; a radical change of arrangement in this matter is indispensably required.

I know no more injurious custom in the Indian service than that of permitting agents to reside at a distance from their respective scenes of duty. It is but just, however, to state, that many of those gentlemen regret the necessity which compels them to reside at a distance from their agencies, the truth being, that no funds have been remitted to furnish suitable dwellings for their residences. I therefore earnestly recommend the appropriation of a sufficient amount to furnish each agent, not already provided for, with a commodious house and suitable out-buildings, in the midst of the Indians, so as to constitute a comfortable home; and that authority be given to them to cultivate a reasonable quantity of land for their own use, with permission to employ as many Indians in farming and mechanical labor as can be induced voluntarily to engage therein, for a reasonable compensation.

The remnants of the once large tribes of Indians that resided east of the Mississippi have been forced, by the pressure of civilization, step by step across the continent to their last homes and graves in the Territory of Kansas; beyond this point they cannot well be driven, as there is no longer any outlet for them. The sad condition of these unfortunate fragments of tribes well entitles them to a full participation in that philanthropy which has been so freely extended to other races. In the new relations which must spring up between the whites and the Indians, it will be necessary to adopt new regulations for the advancement and protection of the latter, as they will soon be subjected to the restriction of society, and, therefore, should not be left without the means of adequate protection.

It appears to me that the adoption of a judicious system of apprenticeship, whereby orphan children, and the children of incompetent persons, could be bound for a term of years, to proper and discreet persons, for the purpose of acquiring a more thorough knowledge of the arts of civilized life, would be productive of great ultimate advantage to the children themselves; but I would in every case make the arrangement subject to the joint action of the national council of the tribe and their agent; the council should also be induced to adopt a code of laws for the punishment of idle and licentious persons, by fine or imprisonment, or both. The council should likewise have authority to assess a small percentage upon the gross amount of the annuities, for the erection of suitable churches, open to all denominations of Christians, and for the building of school-houses, and the payment of teachers, where such are not already provided for.

In conclusion, I would respectfully recommend a new and thorough
digest of the regulations and laws of the Indian Department, as the
existing regulations are encumbered with a very large amount of
obsolete matter, which frequently embarrasses and annoys the newly
appointed, and, of course, inexperienced agent. It is likewise very
desirable that every agent should be furnished with copies of all
treaties and laws affecting the administration of Indian affairs.
With great respect, I am, sir, your most obedient servant,

A. CUMMING,
Superintendent of Indian Affairs.

Hon. GEORGE W. MANYPENNY,
Commissioner of Indian Affairs.

No. 22.

BLACKFEET AGENCY, July 12, 1856.

SIR: I have the honor to submit my annual report. It is forwarded
at this early date, in order that it may, according to instructions,
"reach the department by the first of October."
The Blackfeet nation is composed of four tribes, named and known
as follows: Gros Ventres, Piegons, Bloods, and Blackfeet. Each tribe
is divided into bands, which are governed or led either by a chief or
band-leader; the former office is hereditary, the latter depends upon
the bravery of the individual and his success in war. They occupy
as their hunting grounds an extent of country bounded nearly as fol-
lows: On the west and south by a line commencing at a point where
the main range of the Rocky mountains intersects the forty-ninth par-
allel; running thence southerly along said mountains to Hell Gate
Pass; thence in an easterly direction to the nearest source of the
Muscle Shell river; down said river to its mouth; and thence down
the Missouri river to the mouth of Milk river. On the east by a line
running directly north from the mouth of Milk river. The northern
boundary cannot be given, as their country extends far north into the
British possessions. The country included within the boundaries
given is that upon which they reside and hunt, and contains about
fifty thousand square miles within the territory of the United States.
That portion of it adjacent to the Rocky mountains is good soil, cov-
ered with a luxuriant growth of vegetation, well watered by spring
streams, and capable of supporting a dense agricultural population.
This, with a few spots upon some of the rivers and the slopes of the
small mountains, is, probably, all that would be considered desirable
for farming purposes; but nearly the whole country is covered with
the short nutritious buffalo grass and well adapted for grazing.
The Gros Ventres number about three hundred and fifty lodges.
They occupy that portion of the Blackfeet country between Milk and
Missouri rivers, extending up the latter to the mouth of the Maria.
They speak a language entirely different from the other three tribes,
said to be similar to the Arrapahoe. The principal chiefs are, the
Bear's Shirt, the Little Soldier, the Star Robe, the Sitting Woman,
and the Two Elk. Their history, as related by the eldest of the principal chiefs, Bear's Shirt, is briefly as follows: They formerly came from far north, travelled over a large body of ice, which broke up soon after they reached land, thus preventing their return; they then journeyed in a southwesterly direction until they reached the Arrapahoes; found they could understand the Arrapahoes without much difficulty, and concluded to remain with them; but after stopping one year a part of the tribe became dissatisfied with the country and again commenced wandering. They travelled easterly from the Arrapahoes, touched upon the Sioux country, met the Sioux, fought a battle, and were driven toward the north, in which direction they travelled until they fell in with the Piegans, who were, at that time, at war with the Bloods. They joined the former, assisted them in the war, and have occupied the country between the Milk and Missouri rivers since that time. They differ in many respects from the other three tribes. The women are noted for their entire want of chastity, and the males of the tribes do not hesitate to make it a source of profit whenever an opportunity occurs. This tribe has been heretofore considered the most troublesome, and in the spring of 1855 openly declared it to be their intention to annoy the whites as much as possible, by pillaging wherever they should meet them, and in a few cases did so; but since the treaty of last fall their intercourse with the whites has been friendly, and they have in every particular observed the stipulations of that treaty upon their part, express a strong desire to be instructed in agricultural pursuits, and to live at peace with all other tribes.

The Piegans number about three hundred and fifty lodges. The principal chiefs are Lame Bull, Low Horn, Middle Sitter, Mountain Chief, Little Grey Head, and Little Dog. This has been probably the most warlike of the four tribes, but since the treaty they have remained at peace with all other tribes, and have not in a single instance gone contrary to the advice received from the agents of the government of the United States.

The Bloods number about two hundred and fifty lodges. The principal chiefs are Ouie-sag-nate-que-im—the Father of all Children, the Calf Shirt, the Feather, the Heavy Shield, and Nah-tose-ous-tah. In less than ten days after the signing of the treaty a party started to war from the camp of the principal chief of the tribe; from that time until the first of February many others left for the same purpose. The chiefs then visited me, and stated that the young men had supposed the Crows were not included in the treaty of peace; that they would carefully explain the matter to them, and that the war should positively cease from that time. I cannot ascertain that any war parties have started since. They are proud, haughty, and treacherous, and until an example is made of some of them no dependence can be placed upon their promises; and I consider it absolutely necessary that every individual who has led a party to war since the treaty should be arrested and punished, to save trouble hereafter. In order to have the desired effect, this should be done by the United States troops. They evidently intended to entirely disregard the treaty made by them last fall, and to treat the whole matter as a farce got up for their amusement, expecting the other three tribes would join
them. They even passed through the camp of the Gros Ventres and Piegans, and when they found the young men of those tribes did not join them, ridiculed them for listening to the advice of the whites; but they soon discovered that the other tribes were determined to conduct themselves according to the terms of the treaty, became alarmed and put a stop to the war. They stole a few horses, destroyed one lodge of Crows, and killed five Assiniboines; for all this they should be compelled to make restitution.

They promise well now; but, as I have before stated, no dependence can be placed upon them, unless the offenders are punished. They will be constantly making trouble, and may eventually, if left to go unpunished, induce some of the other tribes to join them.

The Blackfeet number about two hundred lodges. The principal chiefs are The Three Bulls, Cootenais, The Hair Collar, The Bull That Turns Around, The Swan, The Sun, and Stum-uk-kris-peem-y. The two first named chiefs, with a few lodges, were present at the council held at the mouth of the Judith last October, but during the winter I have seen all the chiefs and headmen of the tribe. They appeared much pleased with the treaty, which was carefully explained to them, and said it should be faithfully observed on their part. During the summer of 1843, and winter of 1843 and 1844, they had considerable trouble with the fur company, probably brought on by evil disposed Indians from the north. An extract from the private journal of a man, now dead, who was at that time in the employ of the company, reads thus: "February 19, 1844. Fight with the north Blackfeet, in which fight we killed six and wounded several others; took two children prisoners. The fruits of our victory were four scalps, twenty-two horses, three hundred and forty robes, and guns, bows, and arrows," &c., &c. Since this unfortunate affair, few of them have visited the trading posts within the territory of the United States until the present winter. They are much poorer than the other three tribes, and were greatly pleased when informed that they were to receive a portion of the benefits resulting from the late treaty.

The Gros Ventres, Piegans, and Bloods have many horses, will average, at least, ten head to the lodge—some individuals owning upwards of two hundred head. The Blackfeet have but few, owing to the frequent incursions of the Crees and Assiniboines of the north. They all use the gun and bow in hunting, and an Indian of the Blackfeet nation is seldom seen out of his lodge without the gun in his hand and bow and quiver on his back. The Piegans, Bloods, and Blackfeet occupy the country north of the Missouri, the Piegans nearest the river, (hunting on the south side during the summer,) the Bloods next, and the Blackfeet the most northern portion; but there is no definite boundary between them, and they are often found camping and hunting together. In their manners, costume, religion, &c., they do not differ materially from other prairie tribes, which have been too often described to be of interest to the department. They annually destroy much more game than they require to subsist and clothe themselves, but as there is yet no sensible decrease in the number of buffalo in their country, it is impossible, at present, to induce them to become more economical.
I have had, thus far, no opportunity to take a census of the nation, consequently the numbers given are estimates based upon information derived from the Indians themselves, and from persons who have been a long time in the country; but they differ so much in their statements that it is impossible to arrive at anything like a satisfactory conclusion without determining it by actual count, which I expect to do the present summer.

I remain, with much respect, your obedient servant,

E. A. C. HATCH,
Indian Agent.

Col. A. Cumming,
Superintendent Indian Affairs.

No. 23.

FORT UNION, September 10, 1856.

Sir: In conformity with the requirements of the Indian department, I have the honor of submitting this, my fourth annual report, showing the affairs and condition of the different tribes of Indians in the Upper Missouri agency.

The firm of P. Chouteau, Jr., & Co., having obtained the contract for transporting the Indian annuities to the different points along the Missouri, I left St. Louis, with the goods under my charge, on the steamer St. Mary, the 7th of June last. Nothing occurred to mar the pleasure of our trip except the loss of one of the employés of the "American Fur Company," who fell overboard and was drowned.

We met the Yaneton band of Sioux just below Fort Lookout. They had been waiting some time for the arrival of their 'annuity' goods, and in the very destitute condition in which I found them this gift of the government was truly a God-send. There is scarcely any game in their country, and, for a greater portion of the year, they subsist almost entirely upon such esculent roots as the country produces spontaneously, the principal of which is an exceedingly farinaceous root, like the turnip, called by the residents in the country "pomme blanche;" botanically speaking, "psoralia esculenta." It is very fortunate for this large band, as well as for the several other bands of Sioux, that their country produces this root so abundantly. These people have a large number of small fields of corn, pumpkins, and beans, which, at the time of my meeting them, were in a very flourishing condition, and bid fair to yield an abundant crop.

This band was, a few years ago, nomadic, and, like the rest of the Sioux, fierce and warlike; but necessity has driven them to the culture of the soil, and they have subsided into a quiet, peaceful, and order-loving people, ready to yield to and be governed by any suggestions of the agent or of the government for ameliorating their condition.

These Indians are decidedly the best of any of the Sioux under my charge. They begin to see the necessity of permanently locating
themselves, and of cultivating the soil, and show a restlessness to see the day of emancipation dawn upon them, to be helped out of the land of Egypt, and to be guided to the land of promise.

I then proceeded to Fort Pierre, where I arrived June 28. There I met the larger portion of the principal men of the other bands of the Sioux, but was sorry to find them accompanied by so few of their people, notwithstanding they were notified by me at the grand council held with them by General Harney in March last, that their annuity presents would be delivered to them at that post, and that they must hold themselves in readiness to receive them on the arrival of the boat. The chiefs informed me that their people were within a few days' travel, and that they would forthwith send out messengers to them and urge them to come in. I informed them that I should have to leave for other points on the Missouri before they could effect this, but that I would leave their presents in charge of Captain Davis, of the United States army, who was in charge of Fort Pierre, pro tem., who had very kindly volunteered to deliver them to the respective bands as they arrived. The result of this arrangement I have not yet learned.

A portion of the Yanconais, headed by the "Little Soldier," have built a permanent village on the left bank of the Missouri, about one hundred miles below Fort Clarke. To them I made a respectable present, which was most thankfully received. It was a matter of regret to me that the goods of this small band could not be delivered to them in their own country, as it would have obviated the necessity of their coming to Fort Pierre at the very time when their crops needed their attention. Between their village and Fort Clarke I met a band of the Yanconais, headed by their chief, The Two Bears, and to them I gave a similar present.

On the 5th of July we arrived at Fort Clarke; here the Arickarees had gathered together men, women, and children. I distributed to them their presents, which they received with their usual demonstrations of regard and rejoicing. Not the slightest dissatisfaction was expressed, either by word or action.

The same day I distributed presents to the Mandans, a small tribe, of whom I cannot say too much in praise. They are peaceable and quiet, and have always heeded my counsel. They still occupy their village, about four miles above Fort Clarke. They are few in numbers, only some 250 souls, having suffered more severely in years past from the pestilential scourges, small-pox and cholera, than any of the other tribes under my charge. They are now, however, on the increase, and, if properly fostered, may become a considerable people. In my conference with them they expressed the greatest fear lest their terrible enemies, the small-pox and cholera, might come among them again; and they appealed most earnestly to me to beg their Great Father to banish these diseases from their country for ever.

On the 6th of July we arrived at the Minatarre or Gros Ventres village, which is in the vicinity of Fort Berthold. When we arrived, the principal chief, with some of his men, was on the opposite side of the river, hunting; but the shrill whistle of the steamer soon brought them in. They all soon congregated on the bank of the river, shout-
ing and firing guns, and exclaiming that a messenger had come from their Great Father, who was able to shower down on them so many substantial blessings.

The conduct of the three last mentioned tribes during the past year has, I am gratified to say, been truly unexceptionable.

In the fall of 1854, the Arickarees gathered four thousand bushels of corn; the Mandans fifteen hundred; and the Gros Ventres twenty-five hundred, with other vegetables, such as squashes, beans, and pumpkins in proportion. Last season, owing to the excessive drought, and the unprecedented heavy frost on the 15th day of August, they did not secure more than a third of their usual crop. It is truly gratifying to me to state that the favorableness of the present season causes them to be thankful for a flattering prospect of a plentiful harvest of every kind. They are enjoying themselves in the pleasing reflection, that of all things to be dreaded, want will have too much modesty to knock at the doors of their wigwams. Game is still abundant within their limits. The few agricultural implements which I have distributed among them have been appreciated and used to advantage. A great change has taken place in these people in the past three years, and I would recommend them to the especial notice of the department.

Arriving at Fort Union the 10th of July, just thirty-four days out from St. Louis, I was disappointed at not finding the Assiniboines at that post. I soon learned that they were on their way as fast as their limited means for transporting their effects from point to point allowed. On the 13th they made their appearance on the highest of the hills which surround the fort. As far as the eye could reach the prairie was covered with them; an immense throng of men, women, and children moving about in all directions. They halted on the summit of a hill, and the principal men, after arranging them, took the lead, bearing a large flag with the stars and stripes on it, while an excessive firing of guns and shouting indicated the good feeling with which they came. As far as loyalty to our government, and good feeling to the whites are concerned, this tribe has strictly observed its treaty stipulations. Not a murder has been committed, nor a depredation perpetrated by them during the past year. They are yet in a perfectly nomadic state, moving from point to point where the game is most abundant, and living by the chase. None of them have ever been known to cultivate the soil; but from their mild, peaceable disposition, their friendly feelings towards the whites, and their strong desire to listen to their Father, and to take his advice, I have but little doubt that they might be made an agricultural people, if the proper means be used. But there is little inducement for them now, as their country abounds in plenty with buffalo, elk, deer, and beaver, to supply them with food. Very small portions of their country are susceptible of being cultivated agriculturally. They possess a fine grazing country, well adapted for stock raising, notwithstanding the length and the severity of the winters. They number four hundred and fifty lodges, and to this vast assemblage of wild men of the prairies I talked and delivered presents, yet heard not one word of complaint. They remained with me six days; on leaving, the principal men looked me up, and
giving me a hearty shake of hand, said, "Father, you have made our hearts glad, and if the Great Spirit permits us to live, we will meet you when eleven moons die;" and off they went, rejoicing.

Not hearing anything that I could rely upon respecting the Crows, a large nation numbering four hundred and fifty lodges, and as they had evinced every disposition when I last distributed their annuity presents to them to comply with their treaty stipulations, I came to the conclusion that there must be some under current at work to pre-judge them against the government, particularly so, as they had not met me to receive their annuity goods for the last two years. I therefore resolved within myself, at any and every hazard, to find out the cause, notwithstanding I was told on every side that if I went in quest of them I would not find them short of the foot of the Rocky mountains, and then, that I could not succeed in inducing them to follow me to this place, as they had repeatedly been heard to say "that they preferred to go without their goods, rather than run the risk of passing through a country beset by their deadliest enemies, the Blackfeet and Blood Indians of the north." But I was not to be deterred from making an effort. Accordingly on the 24th of July, after distributing the presents among the Assinaboines, I started out with five men and three extra horses, which I packed with provisions for my men and myself, and with presents for the Indians, should I meet them, as a pledge of my good will.

It was, I assure you, sir, a trip of great hardship; through a country which was occupied by hostile Indians, and which is the hottest and driest in summer that I ever made a track through. We travelled over hills, bluffs, and mountains, often for hours without finding water, which, when by chance stumbled on, was in stagnant pools, the remains of the last spring rains, and about the grateful temperature for shaving with in moderately cool weather.

Fifteen days after starting we found the Crow camp, fifty miles above the mouth of the Little Horn river, at the foot of the Rocky mountains, having travelled a distance of four hundred miles. I was met by the principal men on my arrival with much rejoicing. I presented them with sugar, coffee, and tobacco, which were most thankfully received, as they had been without them for some time. I passed the night with them—a night I shall long remember—as I was so fatigued from riding, and suffering so much from heat that I could not rest. Early the next day I requested the principal men to meet me in council, which they promptly did. I opened the council by telling them "that I had come a long way to see them, and that they must return with me to Fort Union, where I had deposited a large present for them from their Great Father." They informed me "that since the treaty at Laramie, they had felt every disposition to listen to their Great Father, and to carry out the provisions of the treaty; that they had since that treaty ceased going to war and stealing horses; that they would have met me twelve months ago and received their presents as they had agreed to do when I distributed their annuities to them three years ago at the mouth of Tongue river, on the Yellowstone, but that they had been repeatedly told by white men visiting their country, that those of them who wished to die
had only to visit Fort Union and receive their presents, as these contained the germ of the small-pox and other diseases, and that if they partook of them certain death would ensue." They informed me that a man by the name of Scott, in company with another man, from the Platte, whose name they could not give, had left their village two days before my arrival, and that he had told them "that he had come to them to ask them to return with him to the Platte to trade; that there they would find no sickness; that they would meet plenty of buffalo; that they must not proceed to Fort Union to obtain their goods, or disease and death would be the result; and, moreover, that a large body of soldiers were stationed there for the purpose of casting their principal men into irons, and conveying them to the States." They informed me that being deceived by these base falsehoods, which, of course, were uttered to accomplish sinister and interested ends, some thirty lodges had followed these men, and that others were preparing to follow them. Thus, sir, you see the obstacles and difficulties your agent had to contend against. It was with much difficulty that I could convince them to the contrary of these false statements. I told them that the people who communicated such statements were their enemies; were scoundrels and liars, and that they must not listen to them in future. They remarked: "Father, we think from the way you speak, and act, and look, that you do not talk to us with a forked tongue." The principal chief said: "I will follow you, and will take with me one man from each lodge, and horses sufficient to transport our presents." Three hundred and fifty of their men quickly made preparations, selecting some four hundred and fifty horses, and off we started. We arrived safely on the banks of the Missouri, where we were detained nearly two days in crossing, losing but one horse in this large collection in crossing the river. The second day, after arriving at Fort Union, I delivered them their presents, and they remained with me three days after receiving them. I informed them, when they were ready to start, I would accompany them to the crossing and see them over safe.

Lieutenant Warren, of the United States topographical engineers, had the kindness to let me have the use of his boats and men. I saw them all safely across, and as they bade me farewell they said, "you have made our hearts glad, and when the cherries turn black we will meet you again, if the Great Spirit be willing;" and they went their way happy and contented.

I was absent on this trip just thirty days, not off my horse more than three days, and not taking off my clothes at night except to change. We travelled over some of the wildest and most picturesque country I ever beheld. The country along the Yellowstone, for the first hundred miles, is on one side a beautiful level plain, clothed with fine buffalo grass, a great grand pasture for its numerous herbivorous inhabitants, while on the other side rugged hills and towering peaks meet the eye, presenting the aspect of complete sterility.

We then came into the region of the Big Horn river, a fine large stream of clear water meandering along the base of the mountains, well stocked with various kinds of fish. It would require the pen and pencil of an artist to depict the wild and wondrous beauty of the
scenery along this beautiful stream. Afar in the distance could be
seen the peaks of the Rocky mountain range, with their snow-capped
summits uprearing in the clouds, while all around lay the Bad lands,
called by the traders “Les Mauvaise Terres,” fantastically studded
with what seems to be broken towers and crumbling pyramids; and
it requires but little imagination to suppose one’s self in some grand
old decaying city of the dead. The traveller wanders at the base
there through labyrinthian passages, while from above Gothic cas-
tles, with towers and bastions, and solid walls frown down on him in
gloomy grandeur.

Here he will see many a place where the Crow and the Blackfeet
have met in deadly strife, for scarcely a month passed previous to the
treaty between these two nations that some bloody contest did not
occur.

When you near the foot of the mountains, the scenery is indescrib-
ably grand and imposing, truly picturesquely grand and wildly beau-
tiful.

Often, often would I find myself solitary and alone on some lofty
butte or towering mound, viewing that lonely region clothed in indes-
scribable magnificence and grandeur.

At every glance you saw large herds of buffalo, elk, deer, antelope,
and often the grizzly bear, and I was forced at one time involuntarily
to exclaim, “that I had left

“The sweet land of my kindred for the land where the bison
Roams over the forest and leaps o’er the flood;
Where the snake of the swamp sucks the deadliest poison,
And the bears of the mountain seek food for their young.”

To say that the whole of the Crow country is entirely sterile would
perhaps be too sweeping an assertion. But no country I have yet ex-
amined seems to me more adapted to the wild Indian than this.

There is game in abundance for his subsistence, grass for animals,
and wood enough for his fuel; and the red man asks for nothing
more. But from its very nature the hand of civilization will leave it
undisturbed forever.

The main subsistence of the Crows is the buffalo; though throughout
their entire country there is but little decrease of any kind of game.

Wild fruits are are also very abundant, and many kind of roots,
which supply them with all the vegetable food their wants require,
are also found in plenty.

Service berries, bull berries, cherries, plums, currants, and goose-
berries are found in greatest abundance on the forks and horns of
the Yellowstone.

The Crows have ever been in the highest degree nomadic, and their
necessities do not require them to till the ground.

I will now give a hasty review of the different tribes in my agency,
hoping it may communicate some information not before presented to
the department.

The Indians under my charge may be divided into the stationary
and the nomadic. The former comprise the Arickarees, Mandans,
Gros Ventres, or Minaterres. The latter comprise the Sioux, Crows,
and Assinaboinnes.
These nations may be viewed as yet as in the savage state. Their original manners and customs, if not entire, are but slightly changed; their superstitions are the same as their ancestors, and their mind deplorably void of moral truth or useful instructions.

Their idol worship still remains undisturbed by religious teachers, and the humane efforts which have been made to reform so many other tribes have not as yet been extended to them. Yet, though art and knowledge are in their infancy, and but little improvement in their moral condition visible, I feel satisfied that were they visited by pious missionaries, and were schools established upon the manual labor system, great and important changes would be the result in a short time.

Particularly among the stationary tribes under my charge, the Arickarees, Mandans, and Gros Ventres, in my councils with them, has been manifested an earnest desire that schools and missionaries be established among them.

They state that in a few years they plainly see that they will have no buffalo in their country, and that their only dependence will be to turn their attention to the cultivation of the soil, and that they want their children to be taught while young to live as the whites. They argue that if they are left in their present condition till the tide of emigration, which they say is now nearly upon them, drives the few scattered buffalo from their now quiet hunting ground, and till infections, diseases and other evils incident to a sudden occupation of their territory be introduced, starvation and death are inevitable.

Should not our great national rulers in time stretch out a saving arm, (which they say they are satisfied they will do, from their past experience,) they feel confident that they are doomed to pass away rapidly from earth, and that their salvation depends on the goodness of their Great Father.

I omitted to mention in my remarks relating to the Crows that I found but one captive in their possession. He was an interesting Blackfeet boy, some fourteen years old, who, on our arrival at the camp, came running to us with tears in his eyes, exulting that a deliverer had come to his rescue.

I took charge of him, which the chiefs consented I should do without a murmur. So soon as an opportunity offers itself I shall return him to his distressed parents.

The country claimed by the great Sioux or Dacotah nation is very extensive; commencing on the northeastern limits of Lac qui Parle with their boundary line, we run in a northwest direction, taking in what is called Lac de Diable, or Devil’s lake; thence we incline south by west, taking in Turtle mountains and the head of Pembina river and strike the Missouri at the mouth of Apple river, below the Gros Ventres village. Crossing the Missouri, we proceed up the Grand river of the Arickarees, or even some distance west of this river, bearing west of south, till near to the head of Powder river; from this point we turn and run along the range of mountains called the Black Hills in a southern direction till reaching Laramie on the Platte; thence we proceed down that river for some distance, then extending our course east to the junction of the l’Eau-qui Court with the Missouri;
hence down the Missouri to the Big Sioux river, this being the boundary line to which their claims have been extinguished by the United States. Then we proceed up the Big Sioux, inclining northeast, and taking in the Vermillion and James rivers, their boundary line would terminate by a junction with our starting point, Lac qui Parle.

That portion of their lands east and north of the Missouri is the most sterile, and, with the exception of gulleys or ravines caused by rivers or creeks, presents an ocean prairie, many hundred miles in length and breadth, very level, devoid of trees or even shrubs, the earth loose and sandy, and but sparsely covered with grass. The country is too dry, even had it soil fit for agricultural purposes to permit of cultivation. The country south of the Missouri is more rolling and diversified, owing to the large streams running through it. These streams are well skirted with timber, principally the cottonwood, with some scattering ash and elm.

The most fertile portions of the Sioux country are on the head of the Cheyenne, at the base of the Black Hills. The prairies here are undulating and well watered, and present much varied and enlivened scenery to the traveller’s eye.

Although the general character of the Sioux country is barren, yet a few green fertile spots redeem it from absolute sterility; but it is a melancholy reflection that the country possessed by the Sioux is supplied with but little game.

The stationary tribes of Arikarees, Mandans, and Gros Ventres reside most of the year in their villages, and their hunts range along the Missouri from the mouth of Grand river to the mouth of White Earth river.

Their country does not differ materially from that of the Sioux. But, as yet, it contains more game, and consequently greater means for subsistence.

The Assinaboines have evidently at one time been a part of the great Sioux nation, residing on the tributary streams of the Mississippi. Their language is the same. An old chief, who was living but a few years since, the Horn Arrow Point, recollected perfectly well their separation from the Sioux, which, according to his account, must have been about the year 1760. The country over which they range at the present time may be defined as follows:

Commencing at the mouth of White Earth river, extending along that river far beyond its source, then running along the Couteau-de-prairies or divide, as far as the beginning of Cypress mountains on the north fork of Milk river, then down that river to its junction with the Missouri river, thence down the Missouri to White Earth river, the initial point. Formerly they ranged over a country south of the Missouri, and along the Yellowstone, but they met with so many losses from their enemies, the Sioux and Blackfeet, that they abandoned it, and it is now debatable ground.

Previous to the year 1838 they numbered twelve hundred lodges, when the small-pox came into their midst, and reduced them to less than four hundred lodges. They are now on the increase slowly; they have still plenty of buffalo and other game in their country.
The general features of their country are, as I before mentioned, the same as that of the Sioux country.

I would beg leave to suggest, as I have done in my former report, the establishment of two agencies; one at the mouth of the Cheyenne, in the heart of the country occupied by the eight bands of Sioux under my charge, and one in the vicinity of the mouth of the Yellowstone, the most central point for the other five tribes under my charge—Arikarees, Mandans, Gros Ventres, Assinaboines, and Crows.

The area over which I am obliged to travel is so immense, and the business so arduous in performing my duties, that it is almost impossible for me to do all the tribes justice.

Since the first day of January, I have travelled on horseback some two thousand miles, and by water twenty-eight hundred; making in the aggregate, 4,800 miles.

Past experience has taught me that no agent can possibly control or make favorable impressions upon the Indians under his charge unless he is in their midst to counsel them often.

In conclusion, it is truly gratifying to me to state that there is universal peace and quiet prevailing among the various tribes under my charge.

They visit each other, smoke the pipe of peace, go where and when they please, in small parties, or alone, and none dare make them afraid.

The affair on the Little Bluewater on the 3d September has opened their eyes and ears, and they now begin to see that the truths I have been endeavoring to impress upon their minds are a reality.

No depredations or murders have been committed by any of the tribes under my charge during the past year.

ALFRED J. VAUGHAN,
Indian Agent.

Colonel ALFRED CUMMING,
Superintendent Indian Affairs, St. Louis, Missouri.

[Postscript.]

FORT PIERRE, October 27, 1856.

SIR: On my arrival at Fort Clarke, on my way from Fort Union to this place, I learned with much regret that a heavy hailstorm had visited the cornfields of the Arikarees and Mandans, and had destroyed two-thirds of their crops of corn and other vegetables.

But as their friends, the Gros Ventres, have raised a large excess, no fear can be entertained of their suffering from want; and besides their country abounds plentifully with game.

Notwithstanding that the varioloid, or a modified form of the small-pox, was prevailing at Fort Clarke, I stopped and made them a present of a portion of the goods assigned to the Sioux last year, for and in consideration of horses which had been stolen from them, and in accordance with the instructions of the department.

On my arrival at this post, I was gratified to learn that all of the present year's annuities, save those for the Brulé's, had been delivered to the respective representatives of the different Sioux bands.
The Brulés have not as yet made their appearance. I cannot close without expressing my thankfulness to Captains Davis and Lovell, of the second United States infantry, who were so kind as to deliver these goods during my absence. Before closing this report I would respectfully suggest to the department the propriety of vaccinating all of the Indians in the Upper Missouri agency at as early a day as possible. There is a panic among them that that terrible scourge, the small-pox, may visit them again; and they have most earnestly appealed to me to have all danger removed. I told them that I had no doubt that their Great Father would send some person among them who would place some medicine into their arms that would guard them from their foe.

The varioloid is in their country, having been brought up among them by the steamer Clara, Captain John Shaw, master, with the outfit of Messrs. Joseph Picotte & Co., traders in the Upper Missouri agency. Some ten days after her departure from Fort William, at the mouth of the Yellowstone, it made its appearance among the inmates of that post, and ten persons died in the short space of twenty days.

I entered my protest against any communication between that post and Fort Union, as well as against any intercourse with the Indians; and I am happy to state that when I left Fort Union, on the 3d of this month, the disease was abating. But it pains me to state that on my arrival at the Arickaree village, I found it had been, and was raging, at an alarming rate. The chiefs informed me that their people were much enraged, and that it was with difficulty that they could prevent their young men from committing violence upon the traders who had introduced the disease among them, saying to them, "forbear till your Father arrives."

I am happy to say that I pacified them; I made them a large present of the goods on hand which the Sioux refused to receive last year; and on leaving them they gave me assurance that they would continue to follow, to use their own language, the good road I had pointed out to them to travel. It pains me to state that there have been sixty-three deaths among them; thirty-three grown persons and thirty children. Their number is eight hundred. The poor Mandans have shared a similar fate. They have lost seventeen of their people. They number two hundred and fifty. The disease as yet, as far as I have been enabled to learn, is confined to those two tribes alone. All of which is respectfully submitted.

ALFRED J. VAUGHAN,
Indian Agent.
No. 24.

INDIAN AGENCY OF THE UPPER PLATTE,

Dripp's Trading Post, September 12, 1856.

Sr:—In submitting my annual report on the state of Indian affairs within the Upper Platte agency, for the information and consideration of the department, I am able to state that the different bands are peaceable and quiet, and manifest, on every occasion, a desire to maintain and strengthen their amicable and friendly relations with the United States. Nothing has happened during the year to disturb the harmony happily existing between the whites and Indians, except an unfortunate occurrence, in April last, at the Upper Platte bridge, between the United States troops stationed there and a small party of the Cheyenne band of Indians, who came in for the purpose of trading. I have been informed by competent and reliable witnesses that it was reported to the officer in command of the troops that the Cheyennes had in their possession certain horses, four in number, belonging to whites, not stolen but estrays. The Indian who had these horses and two or three others were called to the commandant’s quarters and informed that these horses must be given up, that the claimant would pay them a reasonable compensation for the trouble of finding and herding, the amount being fixed and determined by the commanding officer. The Indians agreed to these conditions, but at the time of delivery brought in three horses only; as to the fourth horse there was a misunderstanding, the Indians declining to give it up, assigning as a reason that it had been in their possession for a much longer time than that stated by the claimant as the date of the loss of his horses; and further, that this horse was found in a different part of the country, and in a different direction from that of the others.

These reasons were unsatisfactory, and the commandant took three of the Indians prisoners, and while proceeding to put them in irons, they, one excepted, broke away from the guard and escaped. The troops fired upon them and killed one. The Indians, men, women, and children, fled into the Black Hills, leaving all their lodges and effects, which were seized and confiscated by the commandant. During the night succeeding the flight a white man by the name of Ganier, an old trapper, returning to the post, was met by these Indians and massacred. The third Indian has been confined in irons since the affair, and is now at Fort Laramie. It is not averred by the commanding officer that this Indian is guilty of any offence against the United States nor any outrage against its citizens. On the contrary it is admitted that he is entirely innocent and punished without cause. I have used all efforts and means to obtain his release from captivity, but in vain.

The Cheyenne band of this agency, after hearing of this affair, retreated to the Arkansas, and united with the other bands of Cheyennes belonging to that agency.

Since my arrival at this post I have sent runners to the chiefs, inviting them to a council, by which I thought it possible that the
difficulties might be arranged. The chiefs sent me a message from the head of Republican Fork, by runners of their own, saying that they would come in to see me immediately. Sufficient time has elapsed, but they have not yet made their appearance. Rumors have reached me that they were frightened back to the South Platte, where they had arrived on Pole creek, by runners who met them there, and said they were sent by the commandant of Fort Laramie; of the nature of the message I am not informed, nor do I put much faith in the truth of the rumors.

I take occasion in this report earnestly and respectfully to call the attention of the department to the state and condition of the wild tribes of the prairies, morally and physically. They are not being improved, but rather deteriorating, and becoming worse from year to year. They are in the lowest stage of barbarism and heathenism. The light of civilization, in the true sense of the word, has not yet dawned upon them, nor have the precepts of the Gospel of peace and mercy been shed abroad in their hearts.

What are the causes in activity, and operating to retard or prevent them from being civilized and Christianized, surrounded as they are by a nation possessing a high civilization and refinement, and eminent for Christian piety, benevolence, and philanthropy far in advance of any other people in ancient or modern times?

I must be true to history, and state facts and reasons, and why it is that, in the heart and centre of this great and powerful republic, and in the middle of the nineteenth century, there exists a nation of barbarians, living in the hunter state, among whom the use of the plough and hoe is unknown, and to whom the word of God is not preached. Why?

Because no efforts, or very feeble ones, which have amounted to nothing and have given no results, have been made. On the contrary, the Indian has been exposed to the influences and examples of whites sufficiently to learn, and practise to perfection, all of their most degrading habits and vices, and not one of their virtues.

Those whites who reside among the Indians of the prairies are not the pioneers of civilization or settlements, but emphatically fugitives from both. I speak of them as a class, to which, I am able to state, and I do it with pleasure, there are many exceptions. But these rare examples of high-minded and honorable men residing in the Indian country do not destroy the force of my argument. They came to the country when young, and remain here, far from the circle-fires of civilization, by the force of habit and inclination, and the interests of the Indian trade in which they are engaged.

Those other whites, who do not come under the exceptions to my general proposition, are peculiar to the Indian country, and are to be found nowhere else. It is impossible for them to reside in the States or organized Territories, because the relations of peace and amity between them and the courts of justice are interrupted. They have escaped here, as being a secure place of refuge and shelter, and obtain employment and a precarious subsistence from the licensed traders as employees, in various capacities, and, as a matter of course, are brought into contact and association with the Indians constantly. They are
addicted to all of the lowest and most degrading vices, and soon learn
the language sufficiently to teach the Indians lessons in their own
school of depravity. They win their confidence, and allure them on to
ruin step by step. It may be asked by those unacquainted with the
Indian country why this state of things is permitted to exist for a day;
or why are not the humane and benevolent intentions of Congress, as
enacted in the laws regulating trade and intercourse with the Indian
tribes, enforced; and why are the orders and instructions of the
Department of the Interior disregarded? I reply, for the simple and
plain reason, that the Indian agent, your executive and administra-
tive officer, is powerless to control these matters. If he attempts to
execute and enforce the laws, he is assailed by these men, claiming
citizenship, with a force—an outside pressure, greater than the power
of the throne itself. They form conspiracies against him, and hold
talks with the Indians, the object of which is to make them discon-
tented with the agent, and disinclined towards the government, should
the department decline to comply with their demands to remove the
unpopular agent. I have no intention to magnify these practices,
fraught with such imminent peril, and tending to disturb the peace
and tranquility of, and endanger the lives of the official agents of the
department, and other whites, in the Indian country.

I am well aware that I have gained, and still possess, a powerful
influence for good with the chiefs, principal men, and individuals of
the tribes of this agency, owing simply to the fact, that the measures
and plans which I adopted and carried into effect during the Sioux
difficulties were successful, and approved and commended by the de-
partment and the general commanding the Sioux expedition.

I feel confident, therefore, that the Indians will listen to me and
follow my advice, and I have no uneasiness or doubt, while present or
near the tribes, as to my power to carry into effect the intentions and
wishes of the department, or ability to protect the Indians in their
rights and to redress their wrongs. These combinations and con-
spiracies against the power and authority of the Indian agent are all
vain and foolish, and have no tendency to disturb or bias the feelings
of the Indians. But in case of his absence from the agency matters
are quite different; for these evil-minded, lawless men assail the In-
dians constantly, at all times and seasons, and, in the expressive lan-
guage of an old chief, “make the ears tired and the head confused,”
and by continued repetitions of the same falsehoods the Indians begin
to believe that what is told them with so much plausibility and
easterness must be true. Thus one cross-brained fool—and there
are many in every country, civilized as well as barbarian—may destroy
the works dictated by the humane and wise policy of the government,
and involve it in a harassing, long, and expensive Indian war.

What is the proper remedy to be adopted in order to break up this
power to do evil, and which is liable, if not destroyed, to endanger
the peace of the Indian country at any and every hour? The axe
must strike at the root, and cut deep. These dangerous, improper,
and unfit persons must be removed at all hazards, let it cost what it
may. The licensed traders should be selected with reference to their
honesty, integrity, and fair dealing in their business transactions,
and the trading posts established at or near the Indian agency only. It would be proper also to increase the penalty of the bond, to require the securities to be residents of St. Louis, or within some one of the States, and the sufficiency of these to be certified by a judge of a United States court. With these safeguards, and the Indian agent residing constantly at his post, or within the range of his agency, I can see no cause that should break the peace or give rise to these constant, almost daily, outrages—Indian wars and Indian difficulties.

From the beginning of our history as an independent nation, the policy of the government in the conduct of its Indian relations has been characterized with kindness, forbearance, humanity, and justice. The Indian tribes were acknowledged to be the true and rightful owners of the soil, and the government, in order to secure a legal title, or the right of eminent domain for the purpose of settlement, negotiated treaties of cession with the chiefs, acknowledging by this act the Indian tribes independent nations. In other respects, and for all purposes of trade and intercourse, the government treated and held the Indians as wards, thus assuming the office, duties, and responsibilities of guardian to the red race for all time—an honorable and noble trust for a great and powerful people. As guardian of the Indians, one of the first objects of the government was an effort to civilize, or at least to change their habits from those of a hunter to an agricultural state; to establish schools, and encourage the settlement of missionaries of the gospel amongst them; to induce them to become settled, and reside in fixed and substantial dwellings. These efforts and intentions of the government are deserving of all praise, and will be pointed out by future generations of our nation as among the choicest and brightest gems in our early history. The government has had at all times the aid and cheerful co-operation of individuals eminent for piety and benevolence, and also of schools and missionary societies for the spread of the gospel among heathens, all contributing liberally in treasure, and supplying laborers for the harvest field.

It is true that these combined efforts, and the energies called forth to accomplish this great Christian work, have not, in all cases, been attended with that marked success which its friends and well wishers anticipated or hoped for. The soil is genial, kind and fruitful, beyond a doubt. Mistakes and errors may have been committed by overzealous partizans, who did not well understand the character of the Indian, his habits and customs, prejudices and superstitions. Other causes, to which I have already briefly alluded, have retarded the progress of the work, but I can discover nothing in the past that should discourage the friends of humanity from persevering, and of making renewed efforts to ameliorate the condition of the red race. The materials for this labor of love and charity are abundant, and scattered broadcast throughout this vast prairie country, over which the Indian roams, sometimes in pursuit of the buffalo, which yields him a precarious subsistence, and often on the war trail against his enemies in neighboring tribes. What are the habits and peculiar characteristic qualities of these wild Indian tribes of the prairies, and
what are the chances of success in any attempt to improve their present condition and change their nomadic habits?

The wild Indian of the prairies is not very much different from the wild Indian as described by the early colonists of the Atlantic States. The men are proud, haughty, independent, dignified in their bearing, observers of ceremony in their intercourse with the whites and with each other. They are taught to look upon manual labor as degrading and beneath the rank of the red man, whether he be chief, warrior, or brave. All menial services and labor are performed by the women, who are real slaves to the men. The only education of the latter is on the war path, and the only labor the pursuit of game. Beyond these, he has no subjects of thought, or exercise for his mental faculties, and, as a natural consequence, he is listless and idle for the greater part of his time.

On the war path or in the chase he becomes intensely excited, and undergoes fatigue, and suffers for want of food, from cold and thirst, watches his enemy or his game, until he is certain of striking with deadly effect. Then, when he returns to his lodge, he joins in the war dance, or in the feasts, and afterwards sinks into that apathy and indifference to all surrounding objects, which has so often been observed and commented upon by the whites, and which to them appears so strange and singular, that they judge, though erroneously, that the Indian is destitute of sensibility, feeling, or emotions. Yet the reverse is the truth. There is not to be found among any people a more cheerful, contented and kindly disposed being than the Indian, when he is treated with kindness and humanity. His friendships are strong and lasting, and his love for and attachment to his children, kindred and tribe, have a depth and intensity which place him on an equality with the civilized race. His love and veneration for the whites amount to adoration, which is only changed to hatred and revenge by oppression, cruelties and deep wrongs and injuries inflicted upon the poor Indian, by the white man, without cause or reason. By his education on the war path, which leads to honor, fame and distinction, the Indian is a relentless, a terrible enemy; he spares neither age nor sex, nor condition, but slaughters every one that falls in his path indiscriminately. He neither knows nor heeds the laws of modern warfare, as practised and observed by an enlightened civilization. As a consequence, the first yell of the war whoop has scarcely died away in its distant echoes before a war of extermination is begun and waged against the poor Indian, and the innocent and the guilty alike perish, and their bones are left to bleach on their own happy hunting grounds. This is but a faint picture of Indian wars that have waged for short periods in every State and Territory of the Union, and which will burst forth constantly, until the power of the government is exerted to remove lawless and desperate whites from the Indian country, and change the habits of the Indian from a roving and hunter life to one of agriculture and fixed habitations.

It may not be considered out of place, I trust, if I should state my opinions, formed from a careful observation and some experience as to the possibility of a combination or union of the wild tribes of the
prairies, to wage war against the United States, which would necessarily be protracted and expensive. It would require a mighty genius to combine and unite all of the prairie tribes in hostility to the government. Such a genius must possess powers of oratory and persuasion, and far-seeing policy, and a popularity greater than that of a King Philip, a Pontiac, or a Tecumseh. If such a chief were to appear on the prairies now, he would find it a task of Herculean labor to form a party, the professed object of which should be hostility to the government. It would be an utter impossibility to harmonize the discordant elements, smooth over difficulties, to heal old wounds and differences existing among the different tribes, or between bands of the same tribe. Beside, the chiefs are truly democratic, and are extremely jealous of each other, and it is not uncommon to hear that a particular chief has been deposed or passed over, because of his too great popularity, effected by a combination of petty chiefs, each of whom aspired to the office of head or principal chief. Other causes would render it a matter of great difficulty to unite different tribes, one of which is their own constant wars and feuds, which are unceasing; between whom there is never a peace, nor even a truce.

It would require the genius and military talents, the powers of calculation and combination of a Napoleon, to form and maintain a union of these tribes for any length of time.

If the reasons above stated are not sufficiently strong to prove that a combination of the wild tribes to wage a war against the authority of the government is utterly and absolutely impossible, for want of a master spirit, to unite, guide, and control them, and the chances of such a leader appearing upon the prairies being small, and even if he should make his advent, adverse circumstances are so many, and apparently insurmountable, that even momentary success could not be calculated upon, another and still stronger reason may be advanced, which is sufficient of itself, without any other, to settle this question of combination at once, and put it to rest forever. It is this: The Indians entertain no hostile or unfriendly feelings towards the government. It has not oppressed nor wronged them. They do not seek for any redress of grievances, either real or imaginary, for there are none. The parental care of the government to watch over their interests, to ameliorate their condition, to provide for their wants and necessities, and to protect them in their rights, is so plain and obvious to the Indians, that they see and feel, and express themselves on all occasions, that this guardianship is for their good and welfare, and the protection of the United States is the only shield by which they can hope for safety on the prairies, surrounded as they are on all sides by enemies. They make no complaints against any injustice or tyranny exercised towards them by official agents. It is only against those unprincipled whites who reside in their midst, in violation of law, that they complain of being wronged, cheated, insulted, and beaten. It is certain from the most abundant evidence that the tribes, separately and collectively, are not disaffected to the government. They are friendly and well disposed, and desire to maintain their peaceful and amicable relations with it. This feeling of affection and gratitude to their "Great Father" is so strong and deep rooted that
it is not in the power of man to break or change it, except momentarily. Hence, if the proper and fit leader should arise, yet it would be a task not easily accomplished of combining the tribes for an offensive or defensive war, consequently all cause of danger on that question may be dismissed, and we need apprehend none but outbreaks in which a very small number of Indians of any one band is engaged in hostility.

The Indians generally, and more especially the old chiefs and principal men, are shrewd and acute reasoners, considering that they have no advantages of education, and no books of philosophy and history to guide them by the lights of truth and precedent. Their only history is oral tradition, mixed with much fable, handed down from generation to generation. As to the intellect, they are not deficient, and cannot be placed in a scale much below the white race, certainly not in a rank of great inferiority.

The mind of the Indian lies a barren waste, without education, or training in processes of reasoning or logical deductions, except by such modes or paths as each one may happen accidentally to strike out for himself. Their amusements are few and simple; their virtues many; and vices were unknown among them until contaminated, debased, and degraded by the white man. The old chiefs in council have often called my attention to their condition, and desired that I would request "their Great Father to send them a farmer to teach the old men and women how to cultivate the earth, and raise corn for food; that they might, also, have a teacher for the young children, and a missionary of the Gospel to teach them the ways of the Great Spirit. If our Great Father will be pleased to do these things for us, we shall have subjects of thought and occupation for the mind and body. We shall then turn our thoughts and attention to these things, and shall not think of going out upon the war trail. We shall stay at home and be quiet. We wish to be like the white man; to learn his ways of living, and, like him, to have subjects of thought and occupation. We see you, Father, for days sitting in your lodge, and reading in the great book. We know that you are conversing with the Great Spirit, or with friends that live near the rising sun. You cannot see them, yet you are able to talk with them. We also see you engaged in writing for many hours, and know that you are talking to our 'Great Father,' and asking him to take pity on his red children. When thus occupied, you do not think about going upon the war path against your enemies; you are quiet and happy at home. We wish to be the same. We desire to be occupied with those things which are useful and necessary for us. Now we have but little to amuse or occupy the mind. We are anxious to do good, and please our Great Father, but we often fail for want of judgment and forethought, which would not be the case if we were educated and trained like the white man."

Such is a brief sketch of what has been brought to my notice and observation in my intercourse with the wild tribes of the prairies. I trust that the department will take such steps, and adopt such measures, as in its judgment and wisdom may seem best to ameliorate and improve the condition of these poor Indians; to consider the
plan of colonization, if that should be deemed a proper course to change them from a hunting to an agricultural people; or to carry into effect any other method that may be devised, in order to save these Indians from those wars of extermination which are invariably marked in their progress by an indiscriminate slaughter of the innocent alike with the guilty, and the merciless and relentless massacre of unoffending women and helpless children.

Very respectfully, your obedient servant,

THOMAS S. TWISS,
Indian Agent, Upper Platte.

Hon. Commissioner Indian Affairs.

No. 25.

INDIAN AGENCY OF THE UPPER PLATTE,
At Dripp's Trading Post, September 22, 1856.

SIR: In my annual report to the department, dated September 12, I omitted all reference to details and statistical facts; being of the opinion that it would be preferable to make these the subject for a supplemental report.

In addressing this communication to the department, for its information and guidance in its Indian relations, I have taken much care and spared no pains, and have travelled over the prairie to distant points of this agency to obtain the truth and the facts; to see and judge for myself; placing no reliance, or but very little, upon the relations or hearsay of the prairie men, the mountainers and old trappers of the Indian country. I make no statements, therefore, but such as I have been able to verify by observation and personal examination.

The boundaries of this agency, as claimed by the bands of Sioux, Arapahoes, and Cheyennes, parties to the treaty of 1851, extend from the 100th to the 107th degree of longitude, and from the 39th to the 44th parallel of latitude, being about 350 miles from east to west, and 350 miles from north to south, containing an area of 122,500 square miles—equal to six New England States, New York, and New Jersey. The particular boundaries, as fixed and guarantied by the treaty, were as follows, viz: First. On the east, by a line drawn from old Fort Atkinson, at the crossing of the Arkansas, Santa Fé trail, to the forks of the Platte, which is very nearly a true meridian, (the 100th degree;) thence, by a line drawn from the forks of the Platte, to the mouth of White river, in the Missouri. Second. On the north, by White river, as far west as the "bad lands;" thence northwesterly to "Bear Butte," on the north fork of the Cheyenne river; thence along the dividing ridge which separates the waters of the north and south forks of the Cheyenne river, and also along the dividing ridge which separates the waters of the Yellowstone from those that flow easterly to the Missouri, to the "Red Buttes," on the North Platte. Third. On the west, by a line running on the dividing ridge which
separates the waters of the Platte from the Rio Colorado, to the headwaters of the Arkansas. Fourth. On the south, by a line running from the headwaters of the Arkansas, along the dividing ridge which separates the waters of the said river from those of the south fork of the Platte, until it intersects the 100th degree of longitude. Containing some of the most fertile and productive lands of any prairie country west of the Mississippi, and capable of yielding, largely, grain and fruits of all kinds, wherever it is possible to obtain artificial irrigation. The country may be denominated a rolling prairie. The larger rivers are wide and shallow, filled with fine sand, which is continually shifting in many places, having great depth, and making a difficult ford. The larger and smaller streams have, uniformly, high bluffs or hills on either bank, sometimes approaching to the water's edge, at others receding for miles, giving place to river bottoms and valleys of great extent and fertility. From the crest of these river bluffs a beautiful rolling prairie stretches away for distances greater or less, until interrupted by other river bluffs or spurs of mountains covered with the buffalo and other prairie grasses, and without trees or shrubs. Timber is exceedingly scarce, and is found only in very small groves along the banks, or on the islands of some few of the water-courses—not all of them. In the gorges and ravines of the black hills and the spurs of the Rocky Mountains, in the western part of the agency, there are found large quantities of yellow pine, spruce, and red cedar.

Grazing is unusually excellent at all seasons of the year. In truth, these prairies are the natural feeding-grounds of the buffalo, (bison,) antelope, deer, elk, and mountain sheep, yielding sufficient food to keep them in good condition at all times, and affording supplies of food to the Indians, which, if calculated on the scale for the consumption of a white man, would be enormous.

The elevation of this region of country varies from four to six thousand feet above the level of the sea, enjoying a dry, salubrious, and bracing atmosphere, with no rain nor dews nor frosts, comparatively speaking, and with no great depth of snow in the winter, except in the mountains, with a climate milder and a more serene and cloudless sky than is to be found in the same parallel of latitude in the Atlantic States.

From the absence of rains and heavy dews it is impossible to make any attempts at agriculture, with a prospect of success at raising a crop, unless there is within reach the means of artificial irrigation. Along the water courses where there is sufficient fall, and in all of the mountain streams where a dam may be constructed and the valley irrigated, large crops of wheat, corn, roots and vines can be grown, with much less labor than is bestowed upon like crops in the grain growing States.

The soil possesses all of the elements of a high and durable fertility, gypsum, potash and soda and alumine salts. But that portion of it which could be successfully cultivated is extremely limited, being, as before stated, the valleys of mountain streams and those others having sufficient fall. Beyond these, which under no circumstances could support but a sparse and widely scattered population, the prairie
country is well adapted to grazing, and is unquestionably the very best for cattle, sheep and horses; for where the buffalo thrives and remains fat during the year, the domesticated stock would necessarily be in the same condition; and what is most certain and evident to my mind, there is not a possibility of overstocking the country, subsistence being inexhaustible in this great pastoral region.

In reference to the population of the Indian tribes within the range of this agency, I would observe that from a careful enumeration of the Sioux bands, denominated the Ogalalah and Brulé bands of the Upper Platte, by counting the lodges when they came to receive the annuity goods, due under treaty stipulations, and also of the Arapahoe band of this agency, I find accurately, that the—

Ogalalah band has........................................ 450 lodges,
Brulé band has........................................ 250 “
Arapahoe band has..................................... 160 “
Cheyenne band has..................................... 140 “

1,000 lodges.

The enumeration of the Cheyenne band was made one year ago. As to the number of persons for each lodge, I am of the opinion that a fair average will not exceed five and a half (5½), making a total of 5,500 souls, men, women and children, for 1,000 lodges. The number of warriors, or those capable of using the bow and arrow against their enemies, I should estimate at two for each lodge, making 2,000 warriors for 1,000 lodges. The population is only about one person to twenty-five square miles, which is a sparse population even for an Indian country. The white population is limited to the Indian traders and their employés, in all not exceeding 100 persons, and to the garrisons of the military posts at Fort Laramie, and the bridge crossing of the North Platte, which will average not far from 400 men—total whites 500.

In truth and in fact there are no actual settlers nor settlements within the agency. The right of soil still remains with the Indian tribes.

I have from time to time called the attention of the department to the request that the chiefs in council had frequently made to me, as to whether or not the department would be pleased to supply each band with a farmer and blacksmith.

Since the great peace council held in March last with all the Sioux tribes of the prairies by General Harney, commanding Sioux expedition, in which various stipulations, agreements, provisions and promises were made, and among others one relating to agriculture, and an appropriation asked of Congress, in order to carry into effect its objects and humane intentions, I have devoted much time to this matter, and made it the subject of inquiry in the various councils held with the chiefs of the Ogalalah and Brulé bands of Sioux, and, also, of the Arapahoe band. There has not been, I must confess, that unanimity of feeling, or general wish to begin to learn how the white man raises corn, that I had anticipated, from what had been the language on the same subject in the councils of the last year. From the fact that the
first councils with the Arapahoe chiefs, and then with nearly all of the Ogalalah and Brulé chiefs, were unanimous on this question of beginning agricultural pursuits at once, and at farms and trading posts that were to be established immediately, in connexion with the Indian agency for these bands, the first at Cache la Poudre, or in the vicinity of St. Vrain's fort, on the south fork, and for the latter, at the forks of Bear and Horse creeks, 15 miles south of this trading post, taken in connexion with the total inability of the influential Brulé chiefs, and a part of the Ogalalah chiefs, who have been in to see since the first council, to come to any agreement and unanimity in this matter, I am induced to believe, and I have pretty strong evidence of the fact, that these latter chiefs have been tampered with by designing and infamous whites, whose only object is to excite and exasperate the Indian mind. They represented to the chiefs, I am told, that the real object of the government in sending farmers to teach the Indians how to raise corn was to confine the Indians to a small tract of country to live on corn for food, and take away from them all the rest of the Indian country, and give it and all of the buffalo to whites, who would come in and settle, and not allow the Indian tribes to hunt game on the prairies; consequently, when the corn crop failed, as it sometimes must, the Indians would have nothing for food, and would starve unless they should eat their own children. It would, therefore, be better for the Indian not to permit any farms or trading posts, or agency in their own country, except at Fort Laramie, where all must trade and come for the annuity goods. The chiefs of the Oyokpahs, a part of the Ogalalah band, stated to me in council, that the above message was sent to them by certain Indian traders, whose names they gave me, with the charge that the matter must be kept secret, except from the Indian bands that had not yet agreed to the measure.

In carrying into effect any plan for agriculture, and fixed, permanent and substantial dwellings, it is not possible, in my opinion, to concentrate all of the bands of this agency at or near the same point.

There are convenient locations for farms, trading posts and agency buildings, for particular bands or parts of different bands, near their usual wintering and hunting grounds, and yet sufficiently removed from the emigrant road to keep the Indians away from it; and, also, out of the track or passes of the buffalo in their annual migrations to different feeding grounds, and less objectionable than any posts hitherto established in the Indian country. By the plan which I propose, the Indian agent would not be confined to any one place, but would have posts for the transaction of business at the farms and trading houses. These would be constructed at a small expense, and would afford storage for the Indian annuity goods for each band, which would render it a more easy matter to keep the Indians away from the emigrant trail, which, hitherto, has been impossible, for the reason that the Indians have always been called to meet the agent at or near Fort Laramie, and have remained encamped upon the road for days and even weeks, before the business on which they were called was finished. As a natural and inevitable consequence, all of the difficulties, or nearly all, have originated here. It could not be otherwise, and for this reason alone, if for no other, I would not recommend a continu-
ANCE of this system, which has already caused such disastrous and deplorable consequences, and will do so to the end of time.

The agency buildings, farms, and trading posts which I would propose to be established, or continue where already established, are as follows, viz:

1st. Indian agency, farm, and trading post for the Arapahoe and Cheyenne bands, on Cache la Poudre, near St. Vrain's fort, on the south fork of the Platte.

2d. Indian agency, farm, and trading post for the Ogala'lah band of Sioux, at the fork of Horse and Bear creeks, forty-five miles southeast of Fort Laramie.

3d. Indian agency, farm, and trading post for the Brulé band of Sioux, on the head of White river, eighty-five miles north, southeast from Fort Laramie.

4th. Indian agency, farm, and trading post for the Crow and Snake tribes, and the Upper band of Minneconjou, at the bridge, crossing of the north Platte, and near the mouth of the Sweet Water, one hundred and twenty miles westnorthwest from Fort Laramie.

I would recommend that, instead of making a large outlay for the purpose of a farmer, farming utensils and stock, that the Indian traders be permitted to commence farming operations at the points designated. They all, without exception, understand farming, and would cheerfully engage in the undertaking, provided the authority were given them to do so.

These Indian traders have Indian families and a large circle of relatives among the Indian bands. Besides these, there is always a great number of Indian families who, from long habit and inclination, make it their home at the trading posts, and would from necessity plant and raise corn for food, when they once learned the manner of doing it from the Indian trader; I feel assured that fifty families, at least, would be found engaged in raising corn the first year. It is only by this method of leading them into it by degrees that we can hope for any prospect of success in this undertaking. The second year will bring in a few more families. The Indian women and the old men being the only laborers, the task would be vain and hopeless to induce the braves and warriors to engage in the pursuit. It would be derogatory to their rank and dignity to become laborers; but their families, their women may do it. With a few years of successful farming operations the Indians will clearly perceive and understand how much easier and better it is for them to procure food by raising corn, and having an abundant and certain supply to this precarious one which they now depend upon, and which at times is so insufficient that they suffer for want of food to such a degree as to become actually emaciated; and very old people and young children frequently die from starvation.

If this plan were adopted and persevered in, and its execution committed to faithful and trustworthy hands, in a very short period of time the nomadic habits of these wild tribes of the prairies would be changed to agricultural and pastoral pursuits, and instead of being roving and predatory bands they would become settled, and dwell in fixed comfortable homes.
I had proposed to myself, before closing this report, to state my views and opinions in relation to the mode and manner of arranging and settling occasional and ordinary Indian difficulties by the military authorities within the range of this agency. But as it is not clear to my mind, and I have doubts as to whether or not these matters properly belong to the Department of the Interior, I shall refrain from making any statement, unless commanded to do so. Contenting myself with strictly following my orders and instructions, and, as far as in my power, to co-operate with the military commandants, and endeavor to promote harmony and obtain concert of action in all that pertains to our Indian relations, it shall be my first, constant, and earnest effort in the discharge of my duty to secure and preserve the peace and tranquillity of the Indian country.

Very respectfully, your obedient servant,

THOMAS S. TWISS,
Indian Agent, Upper Platte.

HON. COMMISSIONER INDIAN AFFAIRS.

No. 26.

INDIAN AGENCY OF THE UPPER PLATTE,
At Dripp's Trading Post, September 25, 1856.

SIR: On the 22d of this month a delegation of the chiefs of the Cheyenne band of the Upper Platte arrived at the camp of this agency, being appointed and sent by the said band to make known to me the truth of all that has occurred so terrible and horrible in the recent outrages at Fort Kearny, and to take my advice as to their future course of conduct, pledging themselves and their band to follow implicitly my directions in all things that I should require of them to do.

They stated that the war party below Kearny, which was attacked by the soldiers 25th August, was sent against the Pawnees, who continue to steal their horses, and not against the whites; that two young men went to the mail wagon; it was to beg some tobacco, and not to kill the white men; but, unfortunately, the mail carrier fired upon them, and one of the young men, being a fool and mad, shot arrows and wounded the white man. When the leader of the war party, which was concealed, saw these things, he rushed out with the others to save the white men, and succeeded in doing so, and then punished the Indian for shooting the white man according to the Indian laws. The next morning the troops from the fort attacked them, and killed six of the war party. They refused to fight the white soldiers, and ran away, leaving their horses, bows, and arrows, and robes in camp. The war party crossed to the north bank, and, falling in with a small train, (said to be Babbit’s,) in the excitement caused by the death of the six men, they attacked it, killing two men and a child, and taking a woman captive, (Mrs. Wilson, of St. Louis,) whom they killed the same day, because she was unable to ride on horseback and keep up with them.
They returned to the band on Republican fork, and arrived in the camp on the second night after the affair with the soldiers. When it became known that six men of the war party were killed, the relations and young men were mad, and could not be restrained by the old chiefs. One war party of eight stole off in the night, and went down as far as Cottonwood fork, and attacked a small party encamped, killing one woman, and taking a small child captive. Another war party of thirteen stole away from the Indian camp, and went to the emigrant road, near Fallen’s bluff, and attacked a party of three men (Babbit and two men) on the north side of the Platte, and killed them at their noon camp. The night following they attacked a party when asleep, and killed two men, one woman, and a child, and took a white woman captive.

These parties returned to the Indian village, and were prevented from going out on the war path by the chiefs and principal men, who had succeeded in allaying the excitement caused by the first news of the death of the six young men by the attack of the United States troops. The band removed from the Republican to the South fork of the Platte, near the mouth of Beaver creek, at which place the delegation was chosen and sent forward to me.

The council was continued for two days. The chiefs acknowledged that they had done wrong, and broken the bond of peace between them and their “Great Father;” but implored that he would take pity upon them, for they could not control the war party when they saw their friends killed by the soldiers after they had thrown down their bows and arrows and begged for life.

Believing that they were truly sincere, and had no object in deceiving me or turning treacherous, and also being convinced that they had mastered and brought under control and subjection the “Bad Spirits,” the young warriors, who were hot for the war path, I required that they should consent and pledge themselves and their band to observe the following course of conduct, viz:

1st. That they will not permit any of their people to leave the village to go near the great road, or on the war path against the whites.

2d. That they will treat as friends all whites who may come to their village or pass through their country, and will assist them if they are in need.

3d. That they will treat as friends all neighboring tribes and will not go on the war path against them.

4th. That they will not, at any time, do any act that may disturb the harmony or break the peace subsisting between them and the government.

In relation to the two white prisoners, the woman and child, I found it difficult to get a promise that they would deliver them into my hands. They stated that the war party, together with the relations and friends of the Cheyenne confined a prisoner at Fort Laramie, urged it as a condition that the white prisoners would be sent to me, provided I would restore to them the Cheyenne captive. Under these circumstances which surrounded me as to this matter I could give no pledges. I dismissed the chiefs with a request that they would treat
the woman and child with kindness and humanity, which they promised to do.

In the proceedings of this council, and the causes which have impelled me to adopt this course of policy towards the Cheyenne band, I have had one single object in view, viz: to protect the lives of the small parties of travellers upon this great road, extending from the frontiers of the State to the Sweet Water, a distance of 750 miles, knowing, as I well knew, that it was in the power of these Indians, by sending out small war parties to massacre all of these white parties, with no possible chance of even a few escaping. These parties are defenseless, and generally neglect every precaution of safety. At this season of the year there are many of them on the road, going to or returning from the States. In order to save the lives of these I have adopted the only course which duty and humanity and the pressing exigencies of the times pointed out to me. If I shall fail, the responsibility will rest on me alone. But it shall not be said of me that I made no effort to shield and protect the innocent upon this long trail from a repetition of the horrors and terrible calamities that burst forth near Fort Kearny.

If my conduct is approved, I shall be satisfied; if disapproved, I trust I shall not be censured because I have interfered with or paralyzed any measures that have been or may be adopted by the government in order to chastise and punish the Indians. These questions are left untouched; I have not meddled with them.

Very respectfully, your obedient servant,

THOMAS S. TWISS,
Indian Agent, Upper Platte.

Colonel Cumming,
Superintendent of Indian Affairs.

No. 27.

INDIAN AGENCY OF THE UPPER PLATTE,
At Dripp's Trading Post, October 13, 1856.

SIR: On the 28th September I forwarded by Captain Stewart, United States cavalry, commanding escort on return to Fort Kearny, communications for the department, dated September 12, 22, and 25, in relation to Indian affairs generally within this agency, and to the Cheyenne difficulties particularly.

The Cheyennes are perfectly quiet and peaceable and entirely within my control and obedient to my authority. The village is at present located on Pole creek, sixty miles to the southward of this post. I have information, given me by two of the chiefs who visited me on the 8th instant, that the white woman taken prisoner this side Kearny had escaped from the village before the delegation of chiefs that visited this agency on the 22d September had returned. At the time of her escape the topographical party was near the village, and white men who could speak the Cheyenne language had visited the village, and knew that the woman and little boy were there, and advised the chiefs to bring both of them to me. The woman had liberty to go about wherever she pleased, no guard or watch being placed over her.
Doubtless she escaped to the camp of the whites, knowing that they were near by, and, when once there, the commandant of the party would not send her back into captivity, although he might have preferred, as he had previously advised, that the chiefs should bring the woman to me. Under the circumstances he acted right and proper, and deserves all praise for having protected the woman. He will restore her to her friends when he reaches the frontier, for I have understood he is on his way thither. This reasoning as to the fate of the woman is based upon the fact that she disappeared from the Indian village the night after the whites moved their camp, and the latter remained only one night near this village. If the woman had been killed by the Cheyennes the fact would not have been concealed from me. I should have obtained all the particulars before this time.

I feel confident, from everything that has transpired, and from all the knowledge that I have obtained, (and my sources of information are reliable and ample,) that the disposition of the Cheyennes is peaceable. I am positively certain that the war party is absolutely subjected to the authority of the old chiefs. It is known to me that these chiefs have organized a party of their own near relatives and friends who will kill any war parties that may attempt to leave the Cheyenne village. This is a law of the Indians, recently enacted in a council of the band, and in which all assented, even those small war parties whose friends had been killed near Fort Kearny, and who committed, afterwards, those murders on the emigrant road.

I gave at length the reasons for the course I had adopted towards the Cheyennes in my letter of the 25th September. The responsibility of those measures rests on me alone. I have had no advice, no aid, nor co-operation from the military authorities. I have no desire, for the present, to make any complaints against any one for having thrown obstacles and impediments in my way at every step, nor for having given advice to the Sioux bands, the tendency of which was contrary to my counsel, and obviously and clearly has exasperated and excited them to almost open hostilities against the Cheyennes. As long as I am successful in keeping the Indian bands quiet and peaceable, and meet with no disasters, nor sustain any defeats in my plans to preserve peace and tranquillity, I shall make no charges.

It is clearly evident to my mind that the exasperation, excitement, and hostile feelings of the Cheyennes, have been caused, in the first place, by the measures adopted and carried into force by the military authorities at the North Platte bridge early last spring; have been kept up and increased in virulence, subsequently, by those others at Fort Kearny; in the first of which the Cheyennes were clearly innocent; and in the latter, although they were wrong in sending two Indians to the road to beg tobacco of the mail carrier, yet it must be borne in mind, in extenuation, that the war party ran out to the road, and saved the lives of the white men in charge of the mail, and then punished the two Indians who had fired on them, according to the Indian laws, by whipping them. The attack on the mail carrier was an accident, and unintentional on the part of the Cheyennes—most probably brought on by the mail carrier firing at the two Indians, who, in the excitement of the moment, returned the fire. The chief
of that war party, whom I have questioned in the matter, states that this is the true account. It is certain that if the Indians had intended to kill the mail party, it would have been a very easy matter, and the act would have been consummated on the spot; for the war party was well mounted, and there was no chance for the escape of the mail wagon by running the mules. It is true, beyond a doubt, that the mail carrier greatly exaggerated the circumstances of this affair when he reached Kearny, and the excitement caused thereby was vastly increased in consequence of the wound in his arm, and the arrows (several) that were found inside of the wagon.

The next day the troops attacked the Cheyennes not far from the spot where the affair happened with the mail party.

The Indians were unsuspicuos of danger, but when they saw the troops rushing upon them they fled, leaving everything in their camp. Two of the Sioux prisoners, returning from Fort Leavenworth to this agency, were employed as guides to the troops, very imprudently, in my opinion, as this fact has come to the knowledge of the Cheyennes, and is the cause of bitter and angry feeling between the two bands.

These two Sioux state to me that the Cheyennes would not fight against the troops; that they saw some of the young braves come up to the soldiers, and throwing down their bows and arrows, hold out their hands, begging for their lives. They were shot down when only a few feet from the troops.

The subsequent murders and atrocities on the north bank of the Platte, and also on this side of Kearny, committed on weak and defenceless parties, were in consequence of this attack of the troops, causing an excitement and exasperation in the Indian mind beyond control, by the merciless and relentless slaughter of the braves, after they had surrendered to the whites, or at least after they had made signs of submission.

Very respectfully, your obedient servant,

THOMAS S. TWISS,

Indian Agent, Upper Platte.

Hon. Commissioner of Indian Affairs.

No. 28.

OMAHA AGENCY,

Black Bird Hills, October 10, 1856.

SIR: In conformity with the requirements of the department I submit the following report; but as I have occupied the station of agent for a very short period only, (viz: about two months,) it cannot be as complete as I could have wished. The tribe under my charge, the Omahas, I am happy to say, exhibit manifest and cheering signs of improvement. When I came among them, eighteen years ago, as their farmer, they were thriftless, indifferent, and discouraged; roaming here and there throughout the Territory, committing petty thefts, and in various ways annoying the white settler, they destroyed his
sympathy for them, and were deprived of his aid or advice in matters affecting their best interests. This year, however, they have remained
more at home, (except when on their hunts,) and the settler has been
free from annoyance.

Good feeling and mutual fair treatment characterizes the intercourse
between the two races.

The Omahas have been, and are, in good health, and since retaking
possession of their reserve last spring have behaved well, and im-
proved in cleanliness and habits of industry.

Besides one hundred and twenty-five acres of land broken up for
their use by the government order, they have cultivated about seventy-
five acres in small patches, and their corn crop will yield nearly six
thousand bushels. They have also raised considerable quantities of
potatoes, turnips, pumpkins, melons, &c. Their spring and summer
hunts have proved very successful, having then secured large supplies
of buffalo and deer meat, about eight hundred buffalo robes, and
plenty of deer and other skins.

The agricultural implements furnished by government are in good
order, and at present number twenty-two ploughs, eighteen sets of
harness, and about two hundred hoes and other small utensils. Hav-
ing no shop in which to work, the blacksmith has not been able to do
much. I am happy, however, to report that a shop and dwelling for his
use are nearly completed; also a small temporary house for the farmer’s
accommodation. The agent of the Presbyterian Board of Missions has
commenced the erection of buildings for their use. The tribe numbered
at the last census in September last eight hundred and ninety-seven,
being an increase of nearly one hundred since the last annual report.
The most of the tribe follow the chase at the usual season, though on
their return quite a number are willing to labor, and a fair disposi-
tion to learn the use of agricultural implements is displayed by some.
With the exception of a few they are temperate, and the chiefs
desire to prevent the illicit introduction of ardent spirits among
them. Some of them exhibit encouraging indications of economy, and
when advised by me (at the late payment) to refrain from extra-
gance in purchasing gaudy ornaments and other useless articles, they
expended their money, in the main, for provisions, blankets, ammu-
nition, and other necessaries. When urged by your agent to ap-
propriate at least a portion of their funds to the payment of debts in-
curred during the past season, most of them were prompt in adjusting
these old matters. I respectfully suggest to the department the
speedy erection of the mills guaranteed to this tribe by treaty stipula-
tion. The early completion of these would add much to their pros-
perity. I also deem it of the utmost importance that they be furnished
with a good supply of milch cows. If they can be convinced of the
value of raising stock, and making butter and cheese, they will become
better satisfied with a quiet, industrious life. My own experience as
a farmer, and my late association with them as their farmer, warrant
me in this belief, and my sincere desire to see them content amidst
their flocks and herds, prompts this earnest request for the above
supply. The location has been a fortunate one. A more judicious
selection could not have been made. The creeks and streams are
numerous, and out of every bluff, and almost every bottom, gush springs of water.

The supply of timber is good; cottonwood, oak, walnut, and hickory groves being found all along the banks of the watercourses. Indications of rich mineral treasures have been brought to light. Coal, resembling the "Liverpool Cannel," has been found in small quantities cropping out of the bluff. Lead ore, said to be equal to that of the Galena district, has been exhibited, and blue limestone of superior quality is abundant; and I have been informed that evidences of the existence of iron ore are not unfrequent. Time, patience, and kind, judicious treatment will, I believe, and sincerely hope, develop these vast natural resources for the benefit of both white and red man. I further suggest that, in my opinion, much good would result if those of this tribe, who, after the recent massacre of Col. Babbitt's train, near Fort Kearny, by the Cheyennes, secured and faithfully delivered up the abandoned wagons and goods belonging to that unfortunate party, be rewarded and encouraged by suitable presents. The Indian is not ungrateful, and such slight evidences of the recognition by government of their honesty and fidelity to its interests will be attended with the most happy results. I deem it my duty to advise the department that the Puncas have recently shown a disposition to claim and occupy the land lying between Ayoway creek and "T'Eau qui Court," or running water. As our settlements are rapidly increasing in that section of Nebraska Territory, I would respectfully suggest that some means should be speedily taken to confer with that tribe, and to prevent difficulty between them and the settler. I conclude by expressing my satisfaction at the improvement of the Omahas during the past year. They are well provided for the winter, having a large supply of corn and dried meats.

They are at peace with the Sioux, Pawnees, and other neighboring tribes; have always been friendly towards us, and willing to comply with all treaty stipulations when properly explained to, and understood by, them, evincing many signs of earnest desire to work and behave themselves with propriety.

They deserve the most liberal consideration which the department can consistently and legally grant them.

Respectfully, your obedient servant,

JOHN B. ROBERTSON,
Indian Agent.

Col. A. CUMMING,
Superintendent of Indian Affairs,
St. Louis, Missouri.

No. 29.

OCTOBER 28, 1856.

DEAR SIR: Several complaints have been made of late of the Pawnee Indians having committed depredations on the whites who have settled near their villages. I accordingly went to their villages to see them;
they would not own of having interrupted the whites, but complained that white men were settling close around them, and cutting off the timber from their land, and they wished me to inform their agent; and also, to state to him that they were very anxious to make a treaty with the government as soon as possible.

The land the whites are settling on near the Pawnees has been bought of the Ottoes and Omahas; but the Pawnees complain of the Omahas having sold land to government which belongs to them, which I am satisfied is true; I have been twenty-three years in this country, and I have always understood that Shell creek was the dividing line between them and the Omahas, and the Omahas sold to Beaver creek, which is a difference of forty miles up the Platte, and this is the great cause of dissatisfaction on the part of the Pawnees; and their remaining where they now are greatly retards the settling of the country by the whites, therefore I think it highly important that a treaty should be made with them as soon as practicable. Knowing, sir, that frequent threats are made by both whites and Indians, I feel it my duty to inform you of the fact, (as there is no agent here for the Pawnees,) and urge the immediate necessity of a treaty.

The Pawnees are soon to start on their winter hunt, therefore could not be met in council until next spring.

Very respectfully, your obedient servant,

SAMUEL ALLIS,

Pawnee Interpreter.

Colonel Cumming,
Superintendent Indian Affairs.

No. 30.

GREAT NEHAMA AGENCY, K. T.,
September 30, 1856.

Sir: The Indians residing within this agency have, with the exception of the latter part of August and the beginning of September, enjoyed good health; nor has there been any actual suffering for subsistence during the whole of the past year. The Indians raise large quantities of melons and squashes, which are used with early corn before they are well ripened, and which constitutes the larger portion of their food at this season of the year, and this is doubtless one of the primary causes which produces sickness. As autumn advances they regain their health. Such appears to be the result of my observations for a number of years.

The Sacs and Foxes of Missouri have made but little progress towards civilization. The separation of a part of the tribe under the control of Ne-sour-quoi, has had some influence in retarding them in emerging from their old established habits. To maintain his influence over any portion of the tribe he has resorted to much misrepresentation of existing treaties and of promises made at the Indian Department, and he has thus succeeded in keeping with him, up to this time, some sixty
of the tribe trespassing on the Kickapoo reserve. His influence, however, is daily growing less, and, from present appearances, but few will adhere to him in his refractory course, as some have already left him since the general council held at this agency by your direction. In my opinion, he should not be recognized as a leading man of the tribe by the government and its agents, until he complies with the stipulations of the late treaty.

Those residing on the Saxe and Fox reserve, with the leading chiefs and braves, number about two hundred. Some of these have cultivated fields of corn and other vegetables, besides having a part in the new fifty-acre field. This tribe will have an abundance of corn, potatoes, pumpkins, and beans, and they have prepared large quantities for future use; some are at this time at the agency farm drying pumpkins and digging potatoes, &c. If these Indians conform to the promises recently made to me, there is hope that their agent will be able to give a more flattering account of their progress in civilization in his next annual report.

This tribe have now under consideration a law to suppress drunkenness similar to that made by the Ioways, which will, I hope, stop the debasing traffic in spirituous liquors with Indians, so degrading to all white men who engage in it. The Indians are well pleased with their present smith, and as there will be much heavy work to do, I have engaged the services of an assistant blacksmith.

The Iowa tribe are still making some advances in agriculture. Several young married men, in addition to those already engaged, have made their selections for farms, commenced making rails for fencing, &c.; these have made application for wagons, oxen, and ploughs, all of which I have promised them with the approbation of the chiefs, to be furnished as soon as I shall be satisfied that they would continue their industry. The chiefs and headmen seem to take some interest of late in these matters, and have promised me their aid in advancing their tribe in civilization.

The law passed early last summer by this tribe for the suppression of intoxicating drinks has thus far been observed, and its good effects can be readily seen by the increased industry and attention to domestic affairs. They have made large quantities of hay to winter their stock, prepared more sweet corn and dried pumpkins than heretofore, and gathered and put up beans in proportion. Should they continue their progress in increasing the products of the soil, they will, in a few years, be able to support themselves comfortably, solely by their own labor.

I have had the agency farm surveyed, and as soon as the plats are made I will forward them to the department.

For a detail of the operations of the farm, I refer you to the report of the farmer.

The school at the Ioway mission is well managed by the Rev. S. M. Irvin, superintendent, and those under his direction. Besides the ordinary instruction in the recitation rooms, the boys are taught to labor in the garden and on the farm, to plough and drive teams, handle and use mechanical tools about the farm and shop. The girls learn sewing, making of clothing, cooking, and other branches of housekeeping. At this time there are twenty-four boys and twenty-one
girls boarding and attending school at the establishment, and receiving its benefits. This practical course of instructions is, in my opinion, of the first importance, and lies at the foundation of their future usefulness as well as the eventual civilization of the Indians.

Notwithstanding these children are well fed, clad and cared for, several of them have been taken away by their parents or relations. It is unfortunate that no argument, no matter how persuasive, is sufficient to convince and at the same time satisfy the parents of these children how very important it is that they should remain at school until they arrive at an age when their characters and habits of industry, &c., shall have become fixed, and they are able to emulate the steady citizen in the pursuits of life. And on several occasions it so happened, that they were stolen or taken away at the very stage in their progress of education when about to have fixed upon their minds and habits the result of years of patient labor bestowed by those who have now become deeply interested in the efforts thus made in behalf of their pupils. I have, on more than one occasion, interposed to prevent the taking of children away from the school by their parents and relatives. I have found it exceedingly difficult to induce parents not having children at school, but having them about their huts immersed in filth, to send them, and yet I am not prepared to recommend any other than persuasive means at the present moment to fill up the school. The tribes have not yet been well established, or made sufficient improvements at their new homes, to resort to anything like coercive measures to accomplish this object, however desirable it may be.

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

D. VANDERSLICE,
Indian Agent.

Colonel A. CUMMING,
Superintendent Indian Affairs, St. Louis, Mo.

No. 31.

IOWA AND SAC MISSION,
September 30, 1856.

DEAR SIR: The 30th of September is again upon us, when, as our custom long has been, it is a privilege to furnish you some report of our school the past year.

Last year, at this time, we numbered fifty-one scholars. Of these, during the year just at a close, three have been removed by death, one has been removed to a place of usefulness among the Kickapoos, five have been taken away by parents and friends, and one ran away. Four have been added during the year, leaving our number now present forty-five (45,) twenty-four boys and twenty-one girls. These are from seven different tribes, but the majority are from the Ioway nation. They are in the different stages of education, between two and three letters to geography and grammar.
The past has been a year of no great advantage to us in teaching letters. We have, on all hands, been much engaged in assisting to commence a new mission among the Kickapoos and Ottowas, which has drawn no little on the time of all in the mission. Mr. Alexander Lowe, who was engaged in teaching the boys, has lately given all his time to the business of the Ottowa mission; and Miss Fullerton, who has been long and faithfully engaged with the girls, has been laid aside by failure of health. Still we think the children have made some progress in letters, and have made decided advancement in habits of industry and management. A good crop of about eighty acres of corn, with oats, potatoes, pumpkins, &c., with an excellent garden, have been raised mainly through the work of the boys, while a corresponding amount of indoor work has been done by the girls. Their general good temper, with their happy and cheerful dispositions, is quite pleasing; and we observe the closer we keep them to business, the more do these amiable qualities appear. But, sir, you are so familiar with all our affairs, from the advantage of close neighborhood, that it seems a mere form to mention what the children are, or can do. You see them on the farm, in the house, at the table, and in the church, and know how they do, and what is done for them, and we would rather look to your report.

There are two things I beg leave to mention, and had I time insist upon: First, the filling up of this school with scholars. The Ioways, for whose benefit this school is more especially intended, have not more than fifteen (15) scholars in this school. They ought to have at least fifty. The Sacns might also have the same number, when they have only four (4.) Here is an ample farm, a large and comfortable house, and the board of missions have been most generous in making full provision in the way of clothing, building, &c. We are being surrounded by an enlightened and exemplary white population, and the Indian youth would surely have advantages here.

How far the subject of education should be pressed upon the Indians is, no doubt, a perplexing question with the department, and it is far from my purpose to dictate how far to go, or what steps to take. But might not more be done before any risk is incurred? The government, with propriety, keep control of their money or annuities, and could not this, in some instances at least, be used as a lever in favor of education. And if these tribes immediately around us, and those whose interests are more particularly contemplated in the commencement of this mission, still refuse the advantages it offers, could not and would not the department adopt some wider and general plan of economy that would bring in here the wandering and suffering children, (at least a few of them,) from the more remote and wilder tribes, who are yet too unsettled for a boarding school?

The second thing I wish to mention is, the retaining the children in school till they come to suitable age to leave, or get some useful education. Just this evening I received a letter from the father of two of our boys; he wants his boys to go home. They are at the most interesting age and point of their education; between twelve and fifteen years of age; characters just forming, and education just beginning to show to advantage. If they go away, years of toilsome
labor seems to be lost. To the outward view, it seems nothing has been done but to wear out missionaries, and disqualify these boys for enjoyment, in the life now pointed out for them by their father; and you will see, from the foregoing, we have been afflicted with five different cases of this sort in this year. Children, when young and almost helpless, or at least useless, and only a charge, are brought by parents or relations, and allowed to remain till they are able to work, or acquire a little English, so as to interpret, when they are taken or at times stolen away by their improvident ignorant parents or friends: but few things in missionary life are more trying.

This unfair practice has been a fruitful source of prejudice and opinion against the education of the Indians. Children put in missions and other schools in early life, are permitted to remain only a short time. They go out when their characters are only half formed, and at a tender age, among all the influences of heathenism; and because they soon yield to these influences, we are told "they are Indians and will be Indians still." But what else can they be; what else would our own children be, if left at such an age, to such influences? You will therefore pardon me if I urgently ask if some more efficient plan cannot be adopted to keep the children here in connexion with the mission, and under the eye of government, till their characters are formed, and education more complete. The board of missions feel deeply on this subject, and will do all in their power, but can accomplish but little without the arm of government.

But I have said more than I intended.

With kindest regards, dear sir, your obedient servant,

Colonel D. VANDERSLICE.

S. M. IRVIN.

No. 32.

SAC AND FOX FARM, NEWMAN AGENCY,
September 30, 1866.

Sir: I have the honor to report that the operations on the Sac and Fox farm since my last report have resulted as favorably as could be expected, when the devastations of two successive hail storms, driven by excessive high winds, cutting off the young growing corn, prostrating nearly half the fences on the farm, are taken into consideration. Most of the ground was replanted the third time; and one field of thirty-four acres was furrowed out and planted anew as late as the second week in June. This has turned out the best yield of the season. About fifteen acres of oats, which were not surpassed in appearance by any in the country, were much injured by the storms alluded to, yet the estimate of the yield, per acre, is not less than twenty-five bushels to the acre.

The wheat, which had quite a promising appearance last fall, was a total failure, and all but about six acres was ploughed up and planted in corn; that not ploughed was mostly cheat, and was cut
while green and converted into hay. Between two and three acres of potatoes were planted, and have yielded between 500 and 600 bushels; a large quantity of pumpkins and squashes were raised, and the Indians are now engaged in drying and packing them up for winter use. They are also getting potatoes.

A few acres were sown in turnips; but the grasshoppers destroyed the most of them soon after they came up.

From the best estimate I can make of the productions of the farm, there will be gathered 3,750 bushels of corn, 375 bushels of oats, 550 of potatoes, 100 waggon loads of pumpkins and squashes, and 17 tons of hay.

All of which is respectfully submitted by your obedient servant,

THOMAS J. VANDERSLICE,
Sac and Fox Farmer and Miller.

MAJOR D. VANDERSLICE,
Indian Agent.

No. 33.

KICKAPOO AGENCY, K. T.,
October 23, 1856.

SIR: In compliance with the regulations of the Indian Department, I have the honor to submit the following report in relation to the affairs of this agency.

Since my last annual report, the Indians within this agency have enjoyed a good degree of health; there have been but few deaths among them, and those few from diseases of long standing.

I think I can see a marked difference in the condition of the Kickapoo tribe of Indians, and also an advancement towards the goal of civilization the past year; although they have been surrounded with those troublesome and restless spirits that have kept up a continual unwholesome and unnatural warfare during the season, yet they have suffered but very little comparatively with some of their neighbors. They have stood aloof from everything that was in the least calculated to enlist their feelings and interests, and are deserving of a good degree of merit for the manner in which they have conducted themselves during the past excitement. It is to be hoped that the troubles that have so long disgraced our beautiful Territory will soon be brought to an amicable adjustment, and the laws enforced and obeyed, and law and order reign triumphant throughout the whole Territory. Then there will be safety and plenty as well for the red man as the American citizen, and industry and frugality will go arm in arm together, and peace and plenty will exist around each and every fireside.

The chiefs and head men of the Kickapoo tribe of Indians, are deserving of great credit for the united energy they have manifested in suppressing the use of ardent spirits among these people. Many of those that have been in the habit of using it vastly to excess have come to the wise conclusion to abandon the use of it entirely, and
spend their money for something that will satisfy hunger, and place themselves and their families in a situation for future usefulness and accountability.

Those that one year ago thought it a very great hardship and almost an unpardonable act to be seen cultivating the soil, have turned out like civilized men, and taken hold of the plough handles and the agricultural implements that have been furnished them, with zeal and a willingness that is truly commendable, and the Kickapoos generally have evinced more than ordinary desire to turn their attention to farming and raising stock, and from the present appearances their eager desires will be fully realized, which I anticipate will be attended with the happiest results in inducing them to push forward towards the great mark of civilization.

The agricultural interests of this people are in a very flourishing condition. Greater industry has been used by the Kickapoos during the past year than for many years previous; the condition of their fields and crops are the best evidence of their industry, as they have been abundantly rewarded by the extremely heavy yields of the various grains and vegetables.

Early in the spring I made known to the department the wishes of the Indians in regard to being furnished with farming and agricultural implements, stock, &c., which the department responded to favorably, and has been attended with the happiest results. I have urged the chiefs and head men in all my councils to dissolve, break up and abandon their old tribal connexion, and each one to commence farming and cultivating the soil upon his own responsibility, and cultivate his own fields as best suits his pleasure and convenience, and the consequence has been for some to make that dissolution and commence for themselves, which is one great step towards civilization. Some of the families there located have put up neat, comfortable and substantial log houses, and seem desirous of making permanent improvements, and are collecting around them many of the comforts of civilization and enjoyments of life, and it is to be hoped the department will still bear in mind this poor unhappy people, and make this their future home for them and their posterity, and throw around them such protection as will guard them from the hands of the unprincipled whites, who are so apt to make their locations near to the poor Indian, where they can feast and make fat upon the uncivilized and uncultivated by whom they are surrounded. It seems to me that the present intercourse law does not afford that protection to the Indian that is necessary under the present exigencies of the times, and it is highly important that some means should be introduced that will afford greater protection to the Indian and his property. And as the population of the Territory increases, the louder and more urgent is the call for some safe plan for his protection whereby he can enjoy the means and privileges the God of nature has bestowed upon him.

The band of Pottawatomies, living upon the Kickapoo reserve, numbers some 250 souls. This band is composed of generally industrious and sober Indians. They depend almost exclusively upon the culture of the soil for means of subsistence. There is an old difficulty existing among the head men living upon the Pottawatomie reserve and
those living upon the Kickapoo reserve, which seems impossible to harmonize, although I have notified them many times that unless they moved upon their reserve that had been provided for them, they could not expect to receive the benefits of their annuity and treaty. I am of opinion if there could be some satisfactory arrangement made so as to unite both bands, that both would be benefited by so doing. The Kickapoos have no desire to drive them off of the reserve, but, on the contrary, seem desirous that they should remain, but are not willing for them to receive the benefit of their treaty. So, should they remain where they are, they will be obliged to depend solely upon their own resources for subsistence. All of which I most respectfully submit.

Your obedient servant,

R. BALDWIN,

Indian Agent.

Colonel A. CUMMINGS,
Superintendent of Indian Affairs, St. Louis, Mo.

No. 34.

POTTAWATOMIE AGENCY, September 25, 1856.

Sir: I regret that the deranged condition of my official papers, and the consequent absence of the necessary data, occasioned by the outrage and robbery of my house and office by a band of outlaws, will not permit me to make a full annual report this year.

The Indians of my agency have improved upon their last year’s condition. They have made better crops, and have in various ways manifested a greater desire to follow the pursuits of civilized life. Yet there is a portion who adhere obstinately to the ancient manner of life—who despise the civilization of white men, especially as they have seen it demonstrated in Kansas Territory. These are principally advanced in years, and will, no doubt, persist in their way to the end of life.

Sha-qua, a bold and influential chief of this class, with his band, amounting to about one hundred souls, has moved south, probably to the Cherokees or Creeks, whither they had been on a visit last winter, and where they state they were hospitably and kindly treated by the people. Before they left they declared their intention of never returning, and I learn they took up the amount of their annuity in goods from some traders in and without the reserve, and gave a draft on me for the amount. This proceeding is so much at variance with the established and well known rule of the Indian Department that I shall unhesitatingly refuse to pay it, unless I am instructed to do so by the Commissioner of Indian Affairs.

Accompanying, I transmit the report of the Rev. John Jackson, principal of the Baptist manual labor school. This institution has improved somewhat since the date of my last communications in relation to it, but duty compels me to say that there is great room for
improvement at this school. It is by no means such an establishment as the Indians and the department have a right to expect for the funds expended upon it.

The annual report of the St. Mary’s mission establishment has not been sent in. It has doubtless been sent direct to the Indian Office. This institution is of the highest order of mission schools and merits my warmest commendation. The labors of the reverend gentleman and the ladies conducting it are not only improving the rising generation and preparing them for civilized society, but the influence of their example and counsels is manifestly to the advantage of the adults.

The increased demand for work on ploughs and wagons, which is a favorable indication, and should not be discouraged, is more than one wagon-maker can attend to. The chiefs living on Cross creek and thence west to the Vermillion, ask that another wagon shop be established somewhere near the St. Mary’s Mission. The wagon-maker informs me that if the department would allow him an assistant, at the wages of an assistant in the blacksmith shops, he would be able to do all the work. If this be the case it would be a great saving to the fund to employ an assistant, and I respectfully urge that such a person be employed.

The tools and implements forwarded by the department, to be issued to the Indians, did not arrive until a portion of them had gone to their hunts, and I was requested by the chiefs to defer the issue until the hunting parties had returned. In the meantime, a large body of armed marauders, styled the “northern army,” under the command of General James H. Lane, who had been engaged in murdering the peaceable citizens and plundering them of their property, marched into my neighborhood, attacked and burned down the house of a neighbor, took him and the other inmates prisoners, thence turned their march upon my house, and were in full view before I was aware of their intention. I had not a moment to spare beyond the time to remove my family, (females and young children,) not even had the time to carry off a change of clothing for my family. I fled with my family at a moment’s warning, leaving my official papers, the public property, and private estate at the mercy of these licentious brigands. My house was plundered of everything valuable, including clothing, bedding, furniture and provisions. The papers of my office were overhauled and scattered over the premises, many of which I have not yet recovered, including vouchers of my unsettled account current property returns, which will place me to great trouble and inconvenience to reinstate. At the same time these marauders broke open the boxes containing the tools and implements for the Indians and carried off about one half of them. I have not yet compared the invoice with the balance on hand, and cannot therefore state the exact amount taken. I stand charged on the books of the treasury for this property, but as I will be able to establish the fact of the robbery and my inability to protect it from the robbers, I indulge great hope that the liberality and justice of Congress will be extended to me for this loss as well as for my private property.

This same party of outlaws plundered the trading establishment of
A. G. Boone, at Uniontown; also, several of the Pottawatomies of wagons, teams, and provisions, and thus the foundation is laid for new depredation claims.

I have the honor to be your obedient servant,

GEO. W. CLARKE,
Indian Agent.

Col. A. CUMMING,
Superintendent Indian Affairs, St. Louis, Missouri.

No. 35.

ST. MARY'S MISSION, KANSAS TERRITORY,
October 20, 1856.

We beg leave to lay before you the condition of our Pottawatomie manual labor school. It has been in active operation throughout the whole year without sickness or interruption. The civil war in Kansas, with all its acts of violence and bloodshed has not caused us to relax our efforts in the cause of education. In the beginning of the year we hoisted the flag of manual labor at our headquarters in the midst of our Indian village, resolved to rally arround it all the energy we could bring to bear. We are, by the grace of God and sanction of the President of the United States, teacher of manual labor, master of the art of raising pumpkins and corn, &c., &c., and we could wish to tell you how we are getting along. We have a great many pupils, for we consider the whole nation in need of instruction, or at least in need of a spur to come up to the scratch. Our great aim, however, is to mind our own business, and to give it our personal attention.

We have admitted during the year ending October 1, 1856, sixty-eight boys and eighty-seven girls; the average number of boys has been fifty-five, and that of the girls seventy-five. As you will perceive on examining the tabular reports C and D*, which we now enclose and forward to your office, we have raised this season forty acres of oats, seventy of corn, and seven of potatoes, which have all produced a good average crop. Corn sells at seventy-five cents per bushel, potatoes one dollar. We have on hand some 280 head of cattle, fair stock, for which we have cut some 230 tons of prairie hay to carry them through the winter. We have killed thirty for beef, and sold eighty-five, mostly cows, for which the institution has received $2,173.50, which is purely the fruit of our labor and industry.

You see a farmer is a happy man; as rich and independent as a nabob, if he be only willing to dig and to root. Few of our neighbors can show these results. We are very anxious of showing up our St. Mary’s Mission farm as a model establishment, and we spare neither exertions nor expense in order to produce the desired effect upon the Indians. We could wish them to follow our example, to work for their living, and not to lead a life of starvation, when they

* The reports referred to have not come to hand.
can have plenty if they would only bestir themselves. We avoid inconsistency in this matter.

We have no right to scold an Indian for having a weedy corn-field when ours is no better; but when our farm is clean and trim, and his smothered with weeds and brambles, then we feel warranted in throwing cold water on his farming. If we show him a large field full of fine growing crops, stacks of oats and hay, herds of cattle, lots of poultry and garden stuff, and defy him to show the like in a spirit of emulation, he seems to be satisfied that he is an Indian and that we are white people, as if he could not aspire to possess what labor can procure, and what every farmer ought to have to make his family comfortable. If we express the delight we feel in possessing labor-saving machines, such as corn shellers, cultivators, rollers, horse hay rakes, mowing machines, corn crushers, &c., &c., and expatiate on the wonderful utility of these implements, they wind up by begging us to come and do their work. This invitation is, of course, declined, on the plea that we do not profess to hire ourselves to work, but that we show them practically how work can be done to advantage when a fellow is up to the tricks.

It would be worse than folly to work for a man who is too lazy to work, and too poor to pay for it when it is done. We lay down the principle that labor is honorable, and that it is a shame for a man to let his family starve with hunger when moderate labor would keep them in easy circumstances. We frequently tell some of the poorer sort, that it is with them as with the "starved pig," either root or die. Plant corn and pumpkins, raise potatoes and beans, cease to beg, cease to be idle, cease to be a burden to others, make a garden and eat the fruit thereof, &c. Suppose it makes you sweat; well, what of it? A poor devil ought not to be so nice; a little sweat would not kill you. Some of our gentry have a grudge against us for boldly telling them these things; but in spite of the members of this lazy club, our flag waves in the breeze, and we insist on their making a field and a garden, facilitating them in the way of obtaining a cow or other domestic animals—helping the poor of good will, stimulating the sluggish, rebuking the vicious, reproving the improvident, praising the meritorious, and encouraging the industrious amongst them. We care not for the opinion of those red rovers, and we mean to keep up the fire from the walls of our fort as long as there is a man in arms against us. Their demonstrations and alarms give us but little trouble. We must have patience with them, watch our opportunities, and try it again; we are, all of us, people of good humor, little accustomed to complain, and we believe ourselves the happiest mission in the country. It is a source of unfeigned gratification to us to see so many of our "mission Indians" improve in their temporal condition, advance in civilization, and bid fair to become an agricultural people. Some of these had lived from time immemorial in poverty and destitution, but at the present day they live in ease and plenty, with moderate work. The march of the Pottawatomies, except the prairie bands, is onward, and we will soon have great results. A large number of boys and girls, young men and young women, are growing up in our schools, who are now kept in reserve, but who will soon join in
the busy scenes of life, and help to promote the good cause. We deem it no small favor to be continued so long in charge of this mission, with the personal aid and advice of so many good persons, who have proved themselves ever true to their vocation and engagements. Verily, we can bear testimony to the truth of the proverb, that "a brother helped by a brother is like a strong city." Although our days are made up of toil and labor, of care and solicitude, yet we are in love with our position—not because things work so well, but because our friends commend our exertions and approve of our management. It is true that our friends, who watch over and pray for us, have no great interest at stake, for we have none that pour money into our lap, and give us any material aid. As we are rather hard-shelled fellows, we tell them plainly, that as long as we have nails to our fingers we shall endeavor to earn our bread in the sweat of our brow; but we liked, of late years, to repent of our cavalier-like independence, for times have been so hard and provisions so high that we found it necessary to implore their assistance or else give up the ship.

If any mission board had afforded us a regular support we would in all probability not have tried hard to support ourselves, and we would have gone overboard, in spite of all their contributions, and we might have made them believe that the more money they gave us the more good we could do; that we wanted $500 to pay off old debts, and as much more to make out a living for the next year. We do not do business in that way; we are of opinion that no board can supply the demands of a man who does not try to help himself.

The female academy continues to be under the charge of the ladies of the Sacred Heart, with Mother Lucille at their head. They are ten in number, and devote all their time to the improvement of their pupils. They teach all the branches of a plain English education. The school hours are fixed and regular, and all attend the various classes to which they belong.

This branch of our manual labor school has more attraction than any other institution of a similar character in the country; the premises have an air of neatness and comfort that strikes the beholder with surprise. If you enter the house during the work hours, you will find the inmates all at work with order and regularity, detailed in small parties under a mistress—some sew or knit, some spin, some cook and eat, others wash, clean up the rooms, milk the cows in the yard, or work in the garden, &c. If you meet them all in one of the rooms, you wonder at their number, as frequently eighty of them will rise at once to greet you. If you happen amongst them during their playtime, you will see them all merry and happy, full of innocent sport and mischief, which on account of their sweet humor is never taken amiss. These girls are of a tame and modest turn while at school; but when they grow up and return to their people, the young men find them very sociable, talkative, fond of dress, and yet of a stern character when they foolishly presume to take undue liberties with them. We train these good children and these young maids to do all sorts of housework, because, whilst we do our own work, we show them every day how work is to be done. At the end of the year there is an examination and a distribution of premiums both for the
boys and for the girls, when perhaps some twenty-five of them receive each a new book for their distinguished merit and unwearyed application. It would do you good to attend this ceremony, and to witness the joy and exultation they manifest on that occasion. It is considered a favor to be allowed to come to school to the ladies; a great many have made application for admission, but could not immediately be received for want of room.

The continuation of St. Mary’s Mission as a boarding-school, as it now exists, is problematical. Wood is scarce in our neighborhood, and the want of timber has already embarrassed the mission, and will certainly continue to embarrass us every day more and more. The Indians who are grouped around us are in the same bad fix. They can move away and scatter, but we cannot; our establishment is a little town by itself, and cannot be moved without immense cost. We have an easy remedy for the evil, but we despair of seeing it applied in time. We would advise the Pottawatomies to sell a part of their land, and to invest the proceeds of the sale in building stone fences, in order to save the wood. Let them throw whole clusters of rail-fenced fields into one enclosure, containing three to four miles square, and divide this new field into as many fields and patches as the case appears to require. Drum them all into these arrangements in certain spots, where the natural advantages of beautiful stone and fine soil offer the best inducements.

The Indians would then possess permanent fields, and the scarcity of timber would hardly be felt. A stone fence is just the thing for them, it never burns down, it never rots, it is proof against hogs, and in winter it affords the best shelter for cattle. We are so much taken up with it that if we had a farm of our own we would forthwith begin the job. If the department see proper to correspond on the subject we would be willing to furnish an estimate of the cost, and demonstrate the practicability and economy of the plan.

Yours, respectfully,

J. B. DUERINCK,

Major GEORGE W. CLARKE,
Pottawatomie Agent.

No. 36.

BAPTIST MANUAL LABOR SCHOOL,
Kansas Territory.

SIR: I beg leave to submit the following annual report. The condition of this school is as follows: Of the number of children taught in this institution for the present year, there are thirty-four males and twenty-nine females, and out of this number there are eight who are taught arithmetic and fourteen writing, and the remainder are taught the lower branches, such as reading and spelling. Out of the number of females, many are taught the art of sewing, &c., and I am happy
to say have improved rapidly since their admission to this school; they are, generally speaking, improving in every way, both in manners and habits of civilized life; they have become changed to a vast extent from the rude and uncivilized life; and I see there are very fair prospects for an increase of scholars so soon as the sickly season is over; and I am truly happy to say that I have given general satisfaction to those who are interested for the good and welfare of their children. When I first came I was unprepared and a stranger to these people, but now, with some industry and perseverance, do good to these people. Since my last report to you I have the same laboring hands, the same teacher, and the same female who has the charge of the girls.

Respectfully, your obedient servant,

JOHN JACKSON,

Major G. W. CLARKE, Indian Agent.

No. 37.

DELAWARE AGENCY, October 6, 1856.

Sir: As regards the condition of the Delawares I have the honor to inform the department that a considerable portion of this tribe, availing themselves of the advantages of the increased annuities under the provisions of the late treaty, with a wise foresight, have applied their money in improvements. They have extended their little farms, repaired and built houses, &c.; in fact, progress is quite apparent.

To the industrious portion of these people who do not live too remote, the saw-mill, which has been in operation some twelve months, has been of great advantage. They have not only improved their dwellings, giving their rural homes an air of neatness and comfort, but a public spirit is being in some degree awakened, manifested by the erection of a commodious Methodist church. They talk of building a council house, and opening roads through their country. Many of them express a good deal of solicitude about the education of their children. I doubt not, as soon as an opportunity is presented, they will place their children at school. The building now under contract by Mr. Pratt, as I am informed, will soon be completed. In the course of six or eight weeks, their school will be considerably enlarged, not sufficiently so, however, to meet their present necessities. With this class of the Delawares a steady advance in industry, education, and good morals is confidently expected.

I am persuaded that it would be much to the interest of the whole tribe to be more compactly settled; the example of the enlightened and industrious might stimulate the indolent, and that indomitable spirit which the less docile exhibit in adhering to their old customs and habits thus gradually overcome. They might also be the more readily induced to send their children to boarding schools. Unfortunately, however, it seems to be their nature to live as widely scattered as their extensive reserve will permit.
Owing in a great measure to the difficulties of the past season, the backwardness of the spring, and the drought during the early part of the summer, their crops are very indifferent; this occurrence is the more serious, because of the expiration of their annuity payments. To this matter I respectfully invite the attention of the Commissioner. It is to be hoped the proceeds of the sales of their trust lands may in some way be made available to meet their necessities.

By the late government surveys of the Wyandott reservation, the old line running across from the Kansas to the Missouri river has, it seems, been found to be wrong, and in order to make the full complement of thirty-nine sections, something like six hundred acres of the finest lands in the Territory have been cut off the Delaware reserve. This is a matter of considerable moment, as several Delawares lose their improvements, some of which are valuable.

These people have suffered but little from the terrible state of things which has prevailed in the Territory between the pro-slavery and free State parties. Though warlike by nature, and though for a considerable time armed companies of men of both parties were daily seen marching through their country, yet they observed a neutrality of the strictest character, worthy the emulation of the most enlightened nations and commanding the respect of those infuriated Christians. Their pecuniary losses will be the subject of future investigation, and as soon as established by proof, their claims will be forwarded to the department.

The tribe during the past season has generally enjoyed good health, and in the last few years there has been a small increase in their numbers. Last summer about thirty Delawares who had resided south returned; they mostly appear to be in bad or needy circumstances.

I cannot close without briefly stating, that in their intercourse with the whites, these people are often wronged, and I have in vain, in several instances, sought redress. It is true the law would afford a remedy, but I have been deterred from this course, lest I might mulct myself and wards in costs. Would it not be well if a small contingent fund were furnished to meet such cases.

I am, very respectfully, your obedient servant,

B. F. ROBINSON,
Indian Agent.

Col. A. CUMMING,
Superintendent Indian Affairs.

No. 38.

OSAGE RIVER AGENCY, K. T.,
September 12, 1856.

Sir: In conformity to the requirements of the Indian office at Washington, I herewith transmit the following report relative to Indian affairs in this agency.

Since my last annual report but little has occurred in regard to the Indians which is worthy of much notice. They have been
blessed with general good health, and a sufficiency of the necessary substantialis of life. They came through the past winter, (which is said to have been the severest and most inclement ever known in this latitude,) with but little loss of stock, or reason for complaint of any kind; all seemed to have had comfortable quarters and plenty to live upon; many had hay and corn to sell.

The most important business which the Indians of this agency had to transact this season, or perhaps at any time heretofore, is the selections of their farms, and the location of their future homes. The lands intended by the Indians for their individual reservations, which were occupied by citizens from the States, were all vacated this spring except in a few cases, where the settlers ceased to hold adversely and became tenants to the Indians, whose selections covered their improvements. Since that time the troubles in the Territory have driven the white settlers from the balance of the lands in this agency.

The unaccountable delay attending the public surveys in this part of the Territory has prevented the Indians from making their selections as soon as they wished to do or otherwise would have done. Both late treaties with the Indians of this agency provide for the commencement of the selections as soon as the surveys were made and approved; but if this point in the treaties had governed, the selections could not have yet commenced, because no notice, either official or otherwise, has reached here yet that any of the surveys have been even completed, much less approved.

On the 5th day of June last the Weas, Peorias, Piankeshaws and Kaskaskias in council appointed J. C. McCoy, esq., to assist them in making their selections, as indicated by the third article of the treaty of May 5, 1854, and on the 17th of the same month the Miamies appointed General A. M. Coffey to aid in their selections as indicated by the second article of the treaty of June 5, 1854, duplicates of both appointments having been forwarded to the office of Indian Affairs at Washington; one being mailed on the 17th of June, and the other on the 8th of August last. The competency, honesty and moral integrity of either of these gentlemen will not be questioned, I presume, by any person where they are known. When these appointments were made, it was the intention to proceed with the selections of both the Miamies and confederated Weas at the same time; but this was soon discovered to be impracticable, first, on account of the backward condition of the Miami surveys, and secondly, because neither the Miamies nor the Weas would proceed with their selections without the presence of Batties Peoria. In the arrangement of the Wea, Peoria, Piankeshaw and Kaskaskia lands, to the several Indians entitled to draw, which had just closed, I believe that scarcely an individual amongst them ventured to indicate a choice without the advice and approval of Batties, which I believe in every case resulted to their satisfaction. The Miamies manifested the same reliance and dependence on Batties to assist them, and therefore their selections have not yet commenced; and could not, with any degree of satisfaction to themselves, without Batties, if the surveys even had been ready.

Mr. McCoy commenced operations for the Weas, &c., about the middle of June; but before he could commence he was obliged to go to
the surveyor general’s office, and draw off a rough plat himself; the surveys not being approved, he was refused certified copies.

The field-work of the selections on the lands of the Weas, &c., was closed on the 13th of this month, a report of which will be prepared at as early a day as practicable.

The Miami selections will commence in a few days, unless the troubles in the Territory are of such a nature as will make it necessary to suspend business of every kind. It has been a considerable length of time since the Weas commenced their selections; but there are many reasons for this delay. The troubles in the Territory were frequently such that Mr. McCoy and Battles had other things to think of besides making corners and lines for the Indians.

At times the darkest gloom seemed to enshroud the Territory, because village and house burnings, and horse and cattle stealing, and other robbing and plundering, accompanied with murders of the most barbarous character, seemed to be the order of the day on every side, which rendered every man’s life and property unsafe, regardless of party, profession, or position. Under this state of affairs, it seemed to be necessary, at different times, to suspend operations for many days together. The selections, when there was no other interruption, occupied much more time than was anticipated. Each Indian had to be shown his corners and lines. This was easily done when the boundaries were made by the section lines; but when a selection was made from two or more sections, the compass and chain had to be used to run new lines, and make new corners, and the Indians made perfectly acquainted with them. Very frequently after a tract was made up by taking (for instance) two 40-acre lots, one 80-acre lot, and one 160-acre lot—all from as many different sections—the selection was then found to contain an over proportion of timber, or, perhaps, too much prairie; in this case, a 40 or an 80-acre lot had to be stricken from the one side, and the same amount added to the other. Again, in places where a number of families were closely located, each having their houses and other improvements, it required much time to dispose of them all, satisfactorily to themselves. Again, a large portion of the land selected by the Weas, &c., was surveyed in the dead of winter, while the snow was deep and the ground much frozen; here the lines and corners were found to be badly marked, the corner-stones being so indifferently set that they nearly all fell down as soon as the snow went off, and this made them very difficult to find in June, and afterwards when the prairie grass had attained its full height.

These are some of the reasons why the selections for the Weas, Peorias, Piankeshaws, and Kaskaskias were so long on hand without progressing any faster than they did.

In detailing further the condition and general prospects of the Indians in this agency, I will quote from the remarks accompanying my second quarterly cash account of the present year:

“I regret that the true state of affairs will not allow me to present a more favorable picture of the industry and moral advancement of the Indians in my charge. As to their civility and kindness, and their apparent good intentions, there can be no complaint. In truth,
they are far in advance now of many of the ‘pale faces’ (who are in this Territory at present) in all the characteristics which constitute the higher and nobler degrees of civilization. The Indians here always seem to be thankful for good advice, and manifest a great willingness to conform to all the requirements of good counsel; but their innate aversion to labor, and their native indolence, which nature has, to a great extent, made constitutional with them, seem in most cases to overbalance every good intention which may be awakened in their minds by all the counsel and example which can be given them.

“The temperance movement of last year, which promised so healthy a reformation in point of morality and general well doing, has since failed with many of them. The near approach of the white settlements, I am satisfied, has a more demoralizing effect upon the Indians than otherwise. Their mental stamina (except in a few cases) seems not to be sufficient to resist the temptations to intoxication which the approximation of the ‘pale faces’ affords so many opportunities to indulge in.

“I know of no liquor now for sale in the agency; but along the border of Missouri, and at Ossawatomie, located on the seven-mile reserve, it is kept in great abundance, and, I believe, quite accessible to the Indians.

“This liquor business is so well understood between the vender and the Indians who use it, that it is out of the question to reach the evil by the law. It is easy to know when the Indians have liquor, but it is next to impossible to know from whom or from whence it comes.

“The credit system, which has been practised and encouraged among the Indians so long, has, in my opinion, had a ruinous effect upon their prosperity and progress in civilized life. I feel well convinced that if their credit could have been limited to some reasonable bounds, and they compelled to draw more upon their physical and mental resources for the purpose of procuring the means of subsistence, their condition would be much in advance of what it is now. At present there are but few who are not involved in debt to the whole amount of their annuities before they receive them; and if many of them could get twice or thrice the amount, I believe it would not more than meet their indebtedness. The claims against them seem to be mostly for provisions and costly wearing apparel; but it is evident that much of their means go for liquor, particularly with the Miamies, and this, I fear, will be the case with many of them so long as cash payments are continued. My experience and observation, since I have been here, demonstrate very clearly (taking the Indians in their tribal character) that those who receive the smallest annuities make the best progress in preparing to live without the special guardianship of government. The best of them, however, are bad economists, and make but poor applications of their money.”

I am in great hopes that a better day is dawning for the Indians here. The possession of individual homes is having a good effect upon them. When they become located upon their farms, which they know are permanently their own, and consequently their labor and improvements will be to their own personal advantage, and they se-
cure from removal by means of any future treaty made by the chiefs, or by any action of the nation, I am satisfied the change will be such, in their general conduct, as will make its own argument in favor of the policy of individual reservations for the Indians. The Weas, Peorias, &c., are already at work briskly on their selections—some building houses, and others making improvements of different kinds. Indeed, the change seems to inspire them with new energy.

Civilized white men, working upon common property without special personal interest or benefit to themselves, would soon be as the Indians are—without energy, zeal, or enterprise, and therefore worthless.

In lecturing the Indians, which I frequently do, I exhibited to them, in as plain a manner as possible, the kind of "element" with which they are soon to be surrounded, and the consequent necessity for fixed habits of sobriety and industry. That their future safety depends upon their observance of the following rules, which I detail with comments: first, sobriety and temperance; secondly, the education and moral teaching of their children and young people; thirdly, habits of industry and economy; and, fourthly, to get out of debt as soon as possible, and then stay out. That if anything occurs hereafter which may disturb them in the peaceable possession of their homes, it will arise from the debts which they now owe, and those which they may contract hereafter. That it is true that the government, in the execution of the two late treaties with them, has laid grounds for guarding them against sales of their lands for debt by heartless creditors, but that this affords no permanent safety to them, because a change of administration at Washington may give rise to a different policy, which might not be so favorable to them. Instead of guarding them against the contrivances of bad men, spurious claims may be recognised as legitimate debts; or after they are involved in debt, creditors may combine and send delegates to Washington and the seat of government for the Territory, and get such changes made in the laws and treaties as will enable them to collect their debts from the Indians by a sale of their lands. That if this is once done, the Indians will soon be without homes, or a foothold upon the earth hereafter; and that the only mode by which to guard against such dangerous visitations, is to get clear of debt immediately, and then try and remain so.

This kind of admonition seems to make, at the time, a deep impression upon their minds; but it is evident that it is too easily forgotten by them.

The excessive dry weather, during the present growing season, has operated much against agricultural productions here. The corn crop has suffered much; yet from present appearances I think the Indians will have plenty, especially the confederated Weas, &c. The potato crop is nearly a failure, especially on the high prairie ground. On the low brush ground they did tolerably well. The quantity of pumpkins and squashes is quite limited, but melons seem to be plenty. The quantity of hay saved this season, up to the present time, exceeds that of last year, though the prairies have not produced a half crop of grass, compared with last season. In a general way, the grass on
the high land is too short to mow, and in many instances the Indians have to go as far as a mile and a half to get grass tall enough to cut. But few of the Indians here have any sheep, and not very many of them raise their own pork, although the woods are alive with hogs in many places. The cattle business has not attracted as much of their attention as it should do, although many of them have fine oxen and a few good milch cows. The stock which seems to occupy the most of their attention is horses. An Indian who is not the owner of a good pony, is considered poor indeed. Many raise horses in large numbers.

I sometime since called the attention of the Commissioner of Indian Affairs to the necessity of some action by Congress to prevent the destruction of timber on the Indian lands. Much timber has already been stolen, and if the national reservations in this agency are not guarded by stringent laws, they will soon be stripped, for the purpose of fencing farms on the adjoining prairies, by persons whose honesty and fair dealing can only be regarded as the offspring of a dread or fear, which prevents them from acting otherwise.

The Wea, &c., selections having been completed, the surplus land is ready for the examination of the commissioners who have been appointed to classify and fix a valuation on the different grades before proclaiming it for sale.

The missionary schools here are not in as prosperous a condition as could be wished for. The Miami school, however, is not to be complained of under the circumstances. Its recent commencement, and the raw condition of the scholars, will operate against a bright prospect for a while. It is well attended, however, though but few of the children were ever inside a school-room before, or can speak a word of the English language. The Wea school, I believe, is closed at the present. The superintendent, Mr. Lykins, being absent, I suppose is the reason that reports are not made.

Educating Indians, in my opinion, without teaching them some kind of labor at the same time, is leaving the work less than half finished. Agricultural and mechanical labor should be so incorporated into the system of teaching, that those branches could not be neglected or avoided. Indeed I am well convinced that, for the advancement of the Indian to that degree of civilized life which will constitute him his own guardian, the inculcation of industrial pursuits should be the leading condition at those Indian missionary schools.

With great respect, I am yours, &c.,

M. McCASLIN, Indian Agent.

Colonel ALFRED CUMMING,
Superintendent Indian Affairs, St. Louis, Missouri.
Sir: I have the honor to submit this my fourth annual report. The Sac and Fox Indians have made no advancement in civilization during my residence here; they are decreasing every year—they number three hundred less than they did at the first enrolment. I make no calculation upon any improvement in their moral condition so long as they receive the large annuity they now draw. Liquor is the great drawback upon this tribe; we have doggeries all around us, and it is impossible to keep them away from them. The men will not work, or at least I have never seen one at it.

I have devoted myself faithfully in every respect in trying to improve them, but so far cannot show any good result from my labors. I have deemed it proper to make this statement of facts in order that you may understand the true condition of this tribe.

The Ottowa Indians number about the same they did at my first enrolment three years ago. The most of them are industrious, and look to farming for a support. They have a desirable part of the Territory, the land being good and well watered, with plenty of timber. The Osage river runs about through the centre of it. I am inclined to think they are making some advancement in civilization.

The Chippewas of Swan creek and Black river number about thirty-seven, and are not on the decrease. They are certainly a good tribe of Indians, quite industrious—the whole of them labor for a support. Esh-ton-quet, the head chief of the tribe, by his example, has done much for his people; he is one of the best Indians I ever knew.

I will close this communication by giving an extract from my report of 1853; experience since has satisfied me of its correctness.

"Not a dollar should ever be paid to an Indian in money. Supply him in goods, mechanical and agricultural implements, such as his wants require, but never give him money. If you wish to civilize an Indian, you must first make him know that he is dependent upon his own exertions for a support; learn and teach him how to work, and then to love it. After this is accomplished, he is ready and fit to receive an education—not before."

I am, respectfully, your obedient servant,

B. A. JAMES, Indian Agent.

Colonel A. CUMMING,

Superintendent of Indian Affairs, St. Louis, Missouri.
No. 40.

Sac and Fox Agency,
September 1, 1856.

Sir: The Ottowa chiefs came to the agency to-day and informed me
that on Saturday the 30th of August, between midnight and day, a
party of some forty men came to John T. Jones', an Ottowa Indian,
and one of their tribe, and burnt his house with all its contents, forci-
ibly taking from Mrs. Jones about six hundred dollars in money. The
family were asleep when these men came; they commenced setting
fire to the house even before the inmates had come out.

Mr. Jones went out at the front door, but had to run for his life, as
he was shot at four times before he got out of the yard. The family
are left with but little. The chiefs request me to report this to you,
and they expect the government to make good to Mr. Jones the loss
he has sustained.

I am, respectfully, your obedient servant,
B. A. JAMES, Indian Agent.

Hon. Geo. W. Manyenny;
Commissioner Indian Affairs, Washington city, D. C.

No. 41.

The Ottowas in full council.

Whereas we, the Ottowa tribe of Indians, under the Sac and Fox
agency in Kansas Territory, have heard of honorable B. A. James,
the United States agent, through Antoine Goky, his interpreter, to
Kom-chaw, one of our chiefs, that some person or persons among us
are implicated with the charge of taking an active part in carrying on
the difficulties in Kansas Territory between the pro-slavery and anti-
slavery parties; on examination thereof, however, we have found no
one as yet guilty of these charges:

Therefore, in consequence of these false implications against some of
us, and to show our good faith and fidelity to the government under which
we live, we publicly declare ourselves, collectively and individually, neu-
tral in the conflicts between the aforesaid parties, as long as we are
not molested nor violence offered to our persons or property, within
the limits of the reserve granted to us by virtue of a treaty between
us and the United States. And to show further, we also unanimously
resolve that if any person among us is charged for taking up arms
against either of the contending parties, or gratuitously furnishing
money or implements of war, or any other articles in support or aid to
either party, to carry on the war between the conflicting parties, on proof
thereof against such a person, by two or more of the Ottowa Indians,
in full council of the Ottowas, shall be deemed sufficient offence to
exclude said person from his claim to land and annuity, and shall be
compelled to leave the Ottowa reserve; but the person so forfeiting his
title or claim to land and annuity shall have the full privilege of
moving or taking all his personal effects, or sell to the Ottowas or
others, and a full compensation for the same shall be made to him,
and for all his improvements by the Ottowas.

In witness whereof, we set our hands and seals this 21st day of
August, A. D. 1856.

Kom-chaw, his x mark. Sok-ne-ne-bee, his x mark.
Shaw-pun-dah, his x mark. Pen-see, his x mark.
Pah-tee, his x mark. Ke-onah-pe-na-see, his x mark.
O-shash, his x mark. No-taw-wa, his x mark.
Sak-che-wa, his x mark. Jacob Wolf, his x mark.
Thomas Wolfe, his x mark. Na-nonto, his x mark.
Thomas Moore, his x mark. Pat-ho-unk, his x mark.
Ke-wa-shash, his x mark. Sam McNabb, his x mark.
Moses Pooler, his x mark. Daniel Drade, his x mark.
John Early, his x mark. William Hurr, his x mark.
See-se-bee, his x mark. Charles Titus, his x mark.
Nas-we-kesh-up, his x mark. Paul Catfish, his x mark.
Nob-na-ash, his x mark. Joseph King, his x mark.
Ke-ne-wee-bee, his x mark. Moses Pooler, jr., his x mark.
Non-ke-sis, his x mark. John King, his x mark.
Ot-to-ya, his x mark. Pam-man-he-wunk, his x mark.

John T. Jones.

I, B. A. James, Sac and Fox Indian agent, do hereby approve of
the course the Ottowa Indians have expressed, of not taking part in
the difficulty now going on in the Territory of Kansas.

B. A. JAMES, Indian Agent.

Sac and Fox Agency, August 21, 1856.

I certify that the above is a correct copy from the original now on
file in this office.

B. A. JAMES, Indian Agent.

Sac and Fox Agency, August 27, 1856.

No. 42.

Kansas Agency,
Kansas Territory, October 1, 1856.

Sir: It seems that the affairs and present condition of this agency
should attract more than the usual attention of those whose duty and
whose business it is to exercise a supervision for the present interest and future welfare of those people, whose rights, established by treaty and by law, have been encroached, but who have remained remarkably quiet and unobtrusive, refraining from any infringement or violation of their sacred treaties with the government, relying upon those in whom they never fail to repose the greatest confidence for that protection of their rights, their land and property, which is justly due them.

While the Kansas have been almost entirely surrounded by those white people who have for the last twelve months incessantly engaged in a sanguinary warfare among themselves, they have witnessed, with amazement and disgust, the horrid scene of political contention in the Territory; astonished and affrighted by the proceedings of their friends, the whites, for a period they abandoned their homes for the safety of themselves and property. Although everything has occurred on the part of the people of Kansas Territory that would tend to excite the passionate feelings of the totally uncivilized red man, and to prompt him to actions not peculiar to him while in a state of uncivilization and almost barbarism, and although the Kansas have seen their country taken from them, and their property maliciously destroyed by unprincipled and lawless white men, they have remained quiet and peaceable, for which they deserve credit; only wishing to live in the enjoyment of their rights and in obedience to the laws of the land, and not seeking private revenge, as might reasonably be expected of the Kansas from their past history.

The tract of country on the north side of the Kansas river, known as the half-breed Kansas reservation, has for the last two years been the object of filthy speculation. It will be remembered that several of the government functionaries for the Territory of Kansas engaged in purchasing a portion of this land of the grantees yet living on the upper part of the reservation, in which undertaking the purchasers failed; from that time to this, the lower portion of the reservation, on which there are no Indians residing, has been, and is at this time, subject to the intrusion of lawless men; stripping the land of its timber, opening farms, cultivating the soil, and appropriating the fruits to their own use.

The general instructions, issued October 8, 1855, for the removal of intruders on Indian lands, were on the 23d and 24th of June last being complied with on my part in regard to the half-breed Kansas lands, when the whole weight and influence of those whose duty it was to co-operate with me in the removal of those people who were found in the Indian country in open transgression of the law were thrown in favor of the intruders; and they receiving the advice and counsel of official men, and of men of more intelligence and prudence than themselves, declared the land was not Indian land, that it was public land, and that they would occupy it at all hazards. Thus they having presumptuously set up a title to the land, and simply because I had somewhat transcended my instructions by destroying some cabins in order to facilitate the removal of the intruders, Captain Walker, of the United States army, who had been ordered to aid me
in the removal, at the very time that he should have been vigorous and prompt in his duty, refused to give me any further assistance.

Thus the matter ended, after every exertion on my part to carry out the views and instructions of the Department of Indian Affairs. The larger portion of the half-breed Kansas reserve now quietly rests in the possession of the intruders, after actually driving by force and violence from one or two of the tracts the identical Indians for whom the land was reserved. Those who have hesitatingly, and in defiance of all law and authority, settled upon and occupied this land, may for some time live in the enjoyment of their illegal proceedings; but I do sincerely hope there will be some action taken on the part of Congress during its next session that will result in the benefit of those poor, inoffensive, unsuspecting Indians, who have been wronged and outraged by lawless and crafty white men. The half-breed Kansas, or the greater number of them, are industrious and intelligent, well versed in the English, French and Kaw languages, profess the Catholic religion, and have almost a thorough knowledge of the arts of husbandry, in which some of the Indians are considerably engaged. Owing to the remoteness of this part of my agency from the main tribe with whom I am stationed, and owing to the great inconvenience of travelling, I have not been able to visit the half-breeds as often as necessary. I do not know what may have been the policy adopted by the government in the civilization of the Kansas at the time they were separated from the half-breeds, but I am forced to believe that the separation of the main tribe and the half-breeds has only retarded the progress of the civilization and christianizing of the former; from the fact, that there has been no change in the Indian customs and manners to those of the white man; and from the fact that there have been no white people or half-breeds among the full-blooded Indians since they were removed from the Kansas river to this place. The native Indians having no white people affiliated with their tribe have strictly adhered to their natural customs and pursuits of life. The Canadian French, in my opinion, have done more to civilize the Kansas than all the schools and moral institutions that have ever been established for their benefit. In consequence of the boundaries of the Kansas reservation not having been surveyed and marked at the time the Territory of Kansas was thrown open to settlement, many persons ignorant of the designated bounds of the Kansas reserve, and guided only by a map of the geographical position of the Indian reservations respectively, hesitatingly settled upon a stream called Rock creek, which stream, since the bounds of the reserve have recently been surveyed, is found to be entirely within the country of the Kansas Indians. Those settlers, and also those on the Neosho, above this place, who thought at the time they settled there that they were on government lands, and also those settlers on the Neosho, below the junction of Rock creek with the Neosho river, and within the bounds of the Kansas reserve, have been of great annoyance and trouble to this agency. Measures are soon to be taken for their removal; but judging from former experience in removing people from Indian lands, I fear that I will not be able to succeed. Where a certain class of people assume to themselves the right to judge of mat-
ters pertaining to the Indian country, it is very difficult for an Indian agent to perform with promptness the duties of his office. I much regret to say that the worst evil that ever befell the Indian race has been for the last year or two greatly indulged in by the Kansas Indians. Whiskey is obtained by quantities in the Territory; and when not immediately made use of, is secretly brought into the Indian country, where it is freely and excessively used; while the Indians are enabled to procure a full supply of this filthy, adulterated stuff, it seems that I cannot, by ordinary means, suppress this detestable practice, which will inevitably result in a great injury to the Indians. There are some of the Kansas who are becoming tired of the roving life, and wish to adopt the modes and customs of the white people; and if they only had twice the annuity that is paid to them, with a liberal agricultural fund, it is now my belief that several of the Indians could easily be induced to throw off the blanket and breech-cloth, and adopt the apparel of the white man, dwell in houses instead of the skin or bark lodge, and to cultivate the soil. I have done all in my power to stimulate their desire to acquire a knowledge of the principal arts of civilized life. That these Indians can be civilized, there is no doubt; but they must first be free from all annoyance and embarrassment, confined to a smaller scope of country, and sufficient means furnished them to begin with; and also a school, conducted on a liberal scale, would be greatly to the advantage of this nation; as it is, their present condition is anything but good or promising. The Kansas have done unusually well throughout the past year—only one or two cases of the small-pox having occurred; and notwithstanding the extreme drought the last season, they have raised corn, beans and pumpkins sufficient for their subsistence during the coming winter. Although there has been from the last December, 1855, up to this time, no blacksmith for these Indians, it cannot be inferred that the absence of that mechanic would be of material injury to them, as the labor in this shop consisted chiefly in the repairing of fire-arms. I have recently employed another smith, who is by me instructed to abstain from any work on fire-arms, as it is my opinion the gun is in nowise advantageous to the cause of civilization.

Respectfully submitted by your obedient servant,

JOHN MONTGOMERY,
Indian Agent.

Col. A. Cumming,
Superintendent Indian Affairs, St. Louis, Mo.

No. 43.

OFFICE OF THE SUPERINTENDENT OF INDIAN AFFAIRS,
Fort Smith, Arkansas, October 13, 1856.

Sir: The past year, like the two immediately preceding, has been one of no inconsiderable trial to the Indian agriculturist. From the extreme southern to the northern limits of this superintendency, the