converse in English, translate Nez Percé into English, English into Nez Percé, write in both languages, &c.

There are two full-bloods working in the shops; one at Kamiah, filling the position of carpenter at that place, receives $300 per annum salary; the other is in the blacksmith-shop at Lapwai, and receives his living and clothing. The carpenter—*i. e.*, the one at Kamiah mentioned above—can build a common box-house, make sash, doors, window and door frames, chairs, tables, &c.

As to the number of houses built during the past year, I cannot report many. Some five log and one box are all the houses that have been erected by the Indians, assisted by the carpenters, during the past year, and they were put up during last fall. Had it not been for the outbreak among the non-treaties there would have been quite a number of houses erected during the past summer and coming fall. In fact, as soon as logs can be sawed at the mills preparations will be made looking to the putting up of several houses.

In regard to the mills, I would report that at Lapwai the saw-mill has undergone a thorough repairing, and in a few days will be completed. However, during the past year we have not been able to do any sawing of logs.

The grist-mill, also, has been repaired and raised, and both are now in a very good condition, or will be when new bolting-cloths are put in, which I have asked permission to do. The mills at Kamiah are in need of some repairs and machinery. In the way of repairs, the boiler needs a thorough overhauling, and of machinery, the grist-mill ought to have a smut-machine. As soon as I can save enough from the limited and meager appropriation for "repairs of all agency buildings, providing the shops and mills with tools, materials, and machinery, &c.," I will ask for the necessary authority to make said repairs and purchase said machinery.

The appropriation referred to is entirely too small. Up to July 1, 1874, said appropriation was $3,800 annually; since then it has been only $1,300 per annum. From said $1,300 I have to purchase tools and materials for two blacksmith-shops, two wagon and plow maker and carpenter shops, and materials and machinery for two grist and two saw mills. It can be readily seen that the appropriation is inadequate.

The sanitary condition of the tribe is very good.

At the councils held last spring by General Howard and myself with Joseph's and White Bird's bands of Indians and other small bands, all appeared to be satisfied with the settlement agreed upon. They agreed to move on the reserve by a certain time, had selected the lands upon which to locate, but on the very day that they were to go upon the lands selected—all having left their old or former homes and moved their stock and families to the borders of the reserve—a party of six from "White Bird's" band commenced the murdering of citizens on Salmon River, thus bringing on another Indian war. As soon as the war broke out the Indians living on the reserve, with but very few exceptions, and those living outside, immediately took sides with the whites, and rendered valuable assistance to the Army as scouts, carriers of dispatches, keeping the different commands informed as to the movements of the hostiles, and in furnishing horses. The exceptions referred to above were non-treaties. I do not know of a single Christian Indian having left his home and joined the hostiles.

The Indians at Kamiah, under James Lawyer, head chief of the tribe, guarded the Government property at that place, and when the hostiles were fighting within 25 or 30 miles of Kamiah, he formed a company of his Indians and brought the employés of that place to Lapwai, although the hostiles were liable to hear of their move and fall upon them at any time. The Indians removed many articles from the buildings at Kamiah and hid them in their grain-fields, fearing that the hostiles might burn the buildings or sack them. Said articles have since been returned.

The religious interests of the tribe have not decreased. Last May Rev. John R. Thompson, of Olympia, Wash., made us a missionary visit, spending some three weeks with this people, and preaching at Kamiah and Lapwai. During his stay he received into the Presbyterian church 12 men and 18 women, and baptized quite a number of children.

In conclusion, I would say, taking into consideration the unsettled state of affairs, I have no reason to feel disheartened at the progress made by these Indians during the past year, nor at the present condition of the reserve and its Indians. They have done well, and are deserving of great credit.

All of which is respectfully submitted.

I am, sir, very respectfully,

JNO. B. MONTIETH,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

OFFICE UNITED STATES INDIAN AGENT,
CHEYENNE AND ARAPAHOE AGENCY,
Darlington, Ind. Ter., August 31, 1877.

SIR: In compliance with Department instructions, I have the honor to submit the following as my sixth annual report of the condition of the service at this agency, being for the year ending August 31, 1877.

STATISTICS.

The following table will show the number of Indians—men, women, and children—now at and belonging to this gency, and the number of families into which they are divided:

Name of tribe.	No. of families.	Men.	Women.	Children.	Total.
Cheyennes	427	522	820	957	2,299
Arapahoes	289	563	553	650	1,766
Northern Cheyennes	193	238	313	386	937
Total at agency	909	1,323	1,686	1,993	5,002
Cheyenne prisoners at Saint Augustine, Fla					28
Arapahoe prisoners at Saint Augustine, Fla					2
Arapahoe prisoners at Moundsville, W. Va					1
Total number belonging to agency					5,033

On October 11, 1876, the greater portion of the Indians left the agency on their usual huffalo-hunt, accompanied by William E. Malaley, agency employé, as my representative, and a small detail of troops from Fort Reno, Indian Territory. During the early part of the winter they were very successful in securing an abundance of buffalo for subsistence on the Beaver and Wolf Creeks, southwest of Camp Supply. The greatest mistake made by the Indians was in loading themselves down with the robes taken from the "killing" in the latter part of October and November, when the shortness of the fur rendered the skins almost valueless. Later in the season the Indians generally concentrated on the Wolf and Main Canadian, where many of them remained until the latter part of March, 1877, when they were requested to report at the agency, where the major portion of them arrived about the 1st of April.

About mid-winter the pony herds of the hunting parties were "raided" on by the common curse of this country, horse-thieves, who kept up their depredations with great vigilance and success until the last Indian had left the plains, leaving some of them without a pony, who were obliged to trust to their friends for transportation to the agency. Mr. Malaley, with his detail of three men, was powerless to protect their herds from the thieves, and only succeeded, after unceasing efforts, in recapturing a small portion of the stock stolen from them. In all, about 160 animals were taken from them, and a very low estimate would be $25 per head, which would make the loss $4,000. Of the above loss Mr. Malaley recovered 44 head, at $25—$1,100; thus leaving a loss to the Indians of $2,900. The majority of these stolen animals were passed through the regular channel via Dodge City to the western portion of Kansas, and disposed of to innocent parties, or are being held by members of the "gang." Quite recently I have information that three valuable animals, the property of Interpreter George Bent, stolen as above set forth, are now in Deadwood, Wyo., being driven to a grocer's delivery-wagon. Such losses are very discouraging to these Indians, and is but a repetition of that old story that brought on the war of 1874.

Since the Indians returned to the agency but three raids have been made on their herds, and they of very recent date. On the 16th instant three of the "original gang" made a dash on an Arapahoe herd, and secured 16 choice ponies. The owners soon discovered their loss, and took the trail, which led in the direction of Little Salt Plains, on the Cimarron River. The thieves, on being overtaken, concluded "discretion the better part of valor," abandoned their booty, carrying their saddles on their backs. Should these people be permitted to go on the plains the coming winter, they should be accompanied by at least 25 good troops and one commissioned officer. After five months of hard riding and persistent efforts in all kinds of weather, traveling over 4,000 miles, Mr. Malaley brought in only one horse-thief, with whom he had slept on the ground, chained fast to himself for 21 nights, in order to prevent his escape.

The collection of robes by the Indians themselves during the winter was about 7,000, for which they have received in trade about $5 for each robe. In addition to the above source of income, the traders have purchased from white hunters in Texas 15,000 buffalo skins, which have been placed in the hands of the Indians and tanned, for which they have received an average of $2 cash, and the saving to the Government in subsistence is—

7,000 robes at $5	$35,000
15,000 robes to dress at $2	30,000
	65,000

I think I can safely say that the Indians have appreciated the opportunity offered by the traders to earn the means to supply the deficiency in the rations issued to them, and I know there has never been so little complaint of hunger since my connection at this agency as the past summer.

INDIAN FARMING.

Under the management of head farmer J. A. Covington, the Indians were advised and induced to disband to a greater extent than ever before, particularly the Arapahoes, and each begin an individual enterprise in farming; and receiving authority from the honorable superintendent of Indian affairs to assist them in breaking small parcels of land, I gave notice that I would only break land for such as would agree to break a like parcel for themselves. The exceeding heavy rains of May and June and the subsequent dry weather prevented the breaking of as much land as I had desired; yet we have made a beginning, and next year may hope for something more than sod-corn.

Number of acres plowed by Indians, (new land)	123
Number of acres plowed by Indians, (old land)	222
Number of acres plowed by contractor, (new land)	102
Total acres plowed	447

All of which was planted to corn, pumpkins, and melons, and promises a moderate yield.

I am gratified to note a decided advance made by these Indians in their appreciation of the rights of individual property. Left Hand, an Arapaho chief, made this point very emphatic in a recent speech, which was in substance: "I have worked hard all summer breaking ground, building fence, planting and cultivating corn, melons, &c., and now lazy Indians hang around my camp and eat me poor;" and in proportion as they labor themselves they will learn the cost and appreciate the value of what they may have and the necessity of individualizing their efforts.

OTHER INDUSTRIES.

About the 1st of July, by authority from the honorable superintendent, 325 head of stock cattle were purchased, and divided equally between the Cheyennes and Arapahoes, with a view of assisting them to establish small herds to be cared for by themselves, and with the object of placing them on a basis that will eventually lead to self-support and self-reliance. And in this connection I am convinced that these people can better turn their attention to grazing than to farming extensively; and in order that the above cattle might be placed in the hands of deserving persons and that the Government might be partially compensated for the same, I hinged the distribution of them along with the CHEYENNE AND ARAPAHOE TRANSPORTATION COMPANY, and with each of the 40 wagons gave an equal share of them.

In this connection I desire to express myself as highly gratified with the promptness with which our law-makers and government officials have responded in making way for directing the energies of these people. The proposition as set forth in my last annual report, that the Indians should be allowed the privilege of transporting their own supplies from the nearest railroad point, was decided as being out of order last year, but provision having been made or such enterprise this year, it is my pleasure to report that 40 wagons complete were purchased by the honorable superintendent, and on the 19th ultimo the Indians in charge of J. A. Covington and William E. Malaley—employés—left this agency with 160 head of their best animals, arriving at Wichita, Kans., (a distance of 165 miles,) on the 25th of same month. Three days were required to set up the wagons, and on the 28th ultimo the train left Wichita loaded with about 65,000 pounds of supplies, mostly sugar and coffee, arriving at agency on the 10th and 11th instants, with everything in "good order and condition." On the 16th instant the train left the agency on its second trip, and on the 24th were reported at Wichita, taking on other supplies. This scheme, although considered very novel by some and impractical by others, has from its first inception been regarded by me as being entirely practicable, being backed by a foundation of right and supported by a who esome inducement and opportunity to engage in some commendable industry. In the disposition of these wagons great care was taken to place one or more in each band, so that no one band could say that, "We do not like to haul your rations," and for the further reason that if it becomes necessary (and I hope it never will) to say, "Your rations are at Wichita; if you want them go haul them," would only be felt by such persons as refused to work for their own interests. The enterprise has so far advanced now as to demonstrate the fact that Indians can transport their own supplies, and that, too, with their own teams, the Government advancing the wagons and harness. The coming spring we expect to have saved to the Indians and Government 40 wagons and 80 sets double harness in good condition for other use. The only obstacle that I have met with in this enterprise is the query, "Why are not the Wichitas, Kiowas, and Comanches required to do the same?"

MANUAL-LABOR BOARDING-SCHOOL.

This school has been conducted under the management of John H. Seger the past year, and with gratifying results, as will appear from the annexed report of Mr. Seger, from which will be seen that improvements have not only been made in letters, but also in adapting

themselves to many industrial pursuits with satisfactory results in the way of gain, which is the just reward for industry.

Including former investments in young stock, and increase thereof, and embracing the past year's investments of funds derived from sale of surplus produce, and for compensation (in part) for services rendered in supplying places of white employés at mission, the school children now own 171 head of cattle and 40 head of stock hogs, which, at a fair valuation, are worth in cash $1,882; and the indications are now favorable for a fair yield of corn, &c., from the present year's crop, which consists of 120 acres corn and 10 acres garden and other truck. The mission herd is now so large that it requires the services of two boys all the time, who are supplied from the school-room by detail. Mr. Seger, with the assistance of his older Indian boys, is now placing in stack 60 tons of excellent hay for Government stock the coming winter; and, in addition to this, is also placing in stack about 15 tons for private animals about the agency at the rate of $5 per ton, the school-boys receiving the pay therefor as encouragement for their labor. Since July 1, two of the older school-boys—Dan Tucker and Ah-tuck—have been employed by me as herders. Dan Tucker having acquired sufficient knowledge of letters and figures to be able to read and understand orders given by me, enables him to fill a responsible position, and render himself generally useful, not only to himself, by drawing wages, but also to the Government and to the tribe by a practical example of "you can now see that it pays to go to school and to learn how to work;" and that those who put forth their best efforts are the first to be trusted and benefited.

Eight years of experience in operating Indian schools has convinced me that a mere literary education, without the more important element of industry, is but time poorly spent; and as we cannot expect this generation to obtain a livelihood from their knowledge of letters, a practical knowledge of industrial pursuits will be worth much more to them when they arrive at manhood and womanhood and embark in life for themselves, than to neglect the industrial with a view to becoming proficient in literary knowledge; but the two should be equally developed, in order that most good may result therefrom.

By authority of the honorable superintendent a contract was let in last month for the erection of an addition to the present mission building for the special purpose of having larger dining-room facilities, and with a view to taking in an additional number of children, and it is our intention, as soon as the building is complete, to increase the number to 140 pupils; the additional children (about 30) we wish to secure from the Northern Cheyennes, who recently arrived at this agency. In this way we hope to secure their loyalty to all the interests of their new home. Cut Finger, an Arapahoe chief, says: "We want our children educated in the school, and also in your religion."

The annuity goods for Cheyennes and Arapahoes consisted, as usual, of blankets, blue cloth, calico, jeans, axes, hoes, pans, &c., but were not delivered at the agency in time to be issued before the Indians left for their winter's hunt, and consequently were left in store (except a small issue to a few who remained at agency) until April 25, 1877, when they were issued to the heads of families, on presentation of the family ration-check, in the presence of Col. J. K. Mizner, of Fort Reno, who had been detailed for that purpose. This manner of issue was not very highly appreciated, nor approved at first, by some of the chiefs and headmen, who have usually made the distribution by bands, after having first remembered themselves. I think, however, that the justness and fairness of the distribution so commended itself to their better thoughts as to convince them that the less said on this subject the better it would be for them; and the same may be said of the distribution of the weekly ration.

It is quite a loss to a chief or band of soldiers to be shorn of the "lion's share" of the rations to feast upon, and to see the ration-check go into the hands of the squaws, and they walk up to the issue-counter and receive their weekly allowance, and hear us tell them to "take it to your own lodge and eat it yourselves." At first we seemed to lose the hearty co-operation of a portion of the chiefs, but the method was so highly approved by the common people that all were forced to admit its fairness and fall into line with their approval. This very system of issuing rations has a greater tendency to break up bands, old customs of feasting, &c., at the expense of others than any other means yet adopted by the Department; and the question very naturally comes up in the minds and in the expression of the chiefs and soldiery, What honor is there in being a chief if we have no say in the distribution of annuities and subsistence, and to receive no more than the common people?

TEMPERANCE.

I say "temperance," because I have not known of a single case of drunkenness by any member of the tribes under my charge during the past year; and owing to pretty strict rules on this subject having been enforced in the past, but little intoxicating drink has been introduced on the reservation. My purpose now is to arrest and place in the guard-house every white person (citizen) found intoxicated on the reserve; and if repeated, to send them beyond its limits, and notify other agents of my action.

EMPLOYÉS.

The employé force at this agency has not been sufficient to carry on the necessary work and to render the needed assistance in teaching the Indians how to work During the past spring I agreed to assist in the building of ten houses for Indians, they to perform a portion of the labor, the balance to be done by employés. Since then the Department has reduced my force of employés two, (teacher as laborer and miller as assistant farmer,) and it will be impracticable to perform the necessary work for their construction with present employés. One of said houses has been completed, and one other begun, but suspended on account of employés being discharged. Covington and Malaley are now with the Cheyenne and Arapahoe Transportation Company, and must of necessity continue with it until about November 1. Taking into consideration the addition of 937 more Indians from the north, increasing the number to be cared for to 5,002 persons, I urge the necessity of more employés, or we shall surely fail on some points.

SANITARY.

Soon after the Indians returned from the chase, in April, measles broke out in an epedemic form, and notwithstanding the faithful and unceasing care and medical attention of our worthy agency physician, L. A. E. Hodge, the "badge of mourning" is worn by the heads of almost every lodge in the two tribes. Out of 113 children in school 74 were down with measles at one time, thus converting the school building into a hospital and the teachers and workers into nurses; and as a happy result, under the skilled supervision of Dr. Hodge and the faithful attention of all the school-workers, every child was restored to health. In this we gained a very important point with the camp Indians, demonstrating the advantage of our manner of treatment over theirs, and the superiority of warm houses over that of the damp lodge in sickness. One family of five children were all taken off except one, who was in school. The Arapahoes say they lost 136 children and the Cheyennes 83 during the epidemic. Since that time the health of the Indians and employés has been comparatively good.

NORTHERN CHEYENNES.

These people, 937 in number, arrived at this agency on the 5th instant, Lieutenant Lawton, Fourth United States Cavalry, in charge. They first reported to Col J. K. Mizner, of Fort Reno, and after enrollment by families and the adjustment of some other matters on the 6th instant, were formally transferred to my charge on the 7th, and placed in camp with the Cheyennes of this agency, where a general time of rejoicing and feasting was kept up for several days. In council, these Indians assure us that they have come south to join their relatives and friends, where they hope to live in peace. Their connection with this agency has been so short that I have not yet been able to fathom the *under-current*, (there is always an under-current,) yet I have noticed a marked difference in their manner of accepting the situation. Those of this agency are disposed to accept the Department regulations and requirements with confidence and cheerfulness, while those from the north do not hesitate to make unreasonable demands. The family ration-check was a great obstacle to them at first, and in order to control the distribution, some of the chiefs and soldiers compelled all the women of their bands to pour the issue in one general pile again, and after taking the "lion's share," distributed the remainder among the common people. On this occurrence I found it necessary to make known Department regulations, and impressed them with the necessity of carrying them into effect in the future, which has been complied with. The Cheyennes of this agency say that some of these northern friends "talk and act foolish," but they think they will soon become satisfied. It is not singular that we should find among them a feeling of distrust, as it is but a very short time since they were in open hostility to the whites, and many of them are now mourning the loss of sons and brothers in battle, and others are suffering from wounds received in battle against the whites. It will require time, firm and just treatment, to win their confidence, and when this is gained, I shall expect progress.

RELIGIOUS INTEREST.

The mission children have been convened regularly each Sabbath, and after the usual exercise of opening have been divided into ten classes, and a suitable teacher put in charge, whose aim has been to teach them the truths of the Bible and our religion in such a way as seemed best adapted to their understanding. We have also had in regular attendance about forty camp Indians, who have been instructed by our faithful co-worker John F. Williams, agency blacksmith, whose piety and knowledge of their language render his services in this direction very acceptable, and I trust effective; and although we see but little fruit just now, yet I have faith to believe that "bait" is now being scattered that will eventually attract many souls into the "Gospel net." In this connection, I desire to say that we have been

encouraged and strengthened by the presence and comforting truths of the gospel from our friends Elkanah Beard and wife, ministers of the Society of Friends, and also the Rev. S. S. Hanry, who has been sent among us as the missionary from the Mennonite Church.

CONCLUSION.

Laying down as a general rule for the government of my words and actions a *desire* to promote the welfare of these Indians by inducing them to earn their living in some way, thus becoming producers instead of consumers, and acknowledging the support and forbearance of my superiors in office, and acknowledging the mercy and goodness of our Heavenly Father in watching over myself, family, and the many interests of this agency during the past year, and with the prayer for the continuance of his blessings,

I am, very respectfully,

JNO. D. MILES,
United States Indian Agent.

Hon. WM. NICHOLSON,
Superintendent of Indian Affairs, Lawrence, Kans.

CHEYENNE AND ARAPAHOE AGENCY, INDIAN TERRITORY,
August 24, 1877.

SIR: Concerning the manual labor and boarding school under my care, I respectfully submit the following:

School opened October 1, 1876, after a partial vacation of three months; soon numbered 113—all we could accommo ate. Three teachers were employed in the school-room, under whose care the children made rapid improvement. At the close of the fiscal year ending June 30, 1877, each scholar in school could write his own name and print his lesson; 9 who began the alphabet learned to spell and read the lessons on four charts; 86 who began in the chart class were advanced to the first reader; 16 of this number were advanced from first to the second reader. The furthest advanced in arithmetic work in denominate numbers; 28 work in the first three and 8 in the first four rules of arithmetic. They have acquired much general knowledge, such as speaking English, counting money, days of the week and months, scriptural texts, &c.

We have paid great attention to industrial interests, and have been encouraged by what has been accomplished in this department. We have children that can do almost every kind of work carried on at the agency or in the school. We have tried to have every employé a teacher in every sense of the word, both by precept and example. The baker taught children to bake; the cook taught them to cook; the seamstress taught sewing; and the matron and assistant matron taught general house-work. The children have also been taught to take care of milk and make butter; one girl about 13 years old has cut and made 20 dresses; three girls understand running a sewing-machine; one boy does the butchering and cuts the meat for the school; one boy works in the bake-room, and bids fair to master the trade; one boy feeds Government stock, another takes care of the hogs and hauls water, and one works at mending shoes and harness; others milk and herd cows; and so on, till all the work is done. At present some of the boys are working on the new addition to the school building, lathing, attending the mason, and hauling stone and sand. Since October 1, we have paid the children $400 for such work as took the place of white employés. They have expended the money as judiciously as would white children of their ages. The girls have purchased with their earnings 200 yards of calico for dresses, 16 yards black alpaca, 10 yards white cotton cloth, 6 shawls, 5 pair shoes, 9 head of cattle, 1 colt, and one trunk. The boys have purchased 120 yards of cloth for shirts, 2 pairs of boots, 4 hats, 12 pairs suspenders, 1 trunk, 2 saddles, 4 suits of clothes, 7 head of cattle, and 1 horse. They have brought many delicacies for their friends in camp who were sick and in need; such gifts were highly appreciated.

From their crop of 1876 they realized $1,002.25. This has been exchanged for stock, as follows:

27 head of cows, at $15 per head	$405 00
6 two-year olds, at $12 per head	72 00
53 yearlings, at $7 per head	371 00
1 bull	24 25
1 colt	10 00
40 stock hogs	100 00
Total	$1,002 25

One Cheyenne woman tanned robes and traded them for 25 two-year old heifers, and gave them to her daughter, one of the school children.

Amount of stock owned by school children at present is at follows:			
Realized from crop of 1875.	38 head, including increase, worth		$400 00
Realized from crop of 1876.	87 head, including increase, worth		872 00
Presented by parents	29 head, including increase, worth		290 00
Bought with their wages	16 head, including increase, worth		160 00
Colt	1		10 00
Stock hogs	40 head, including increase, worth		150 00
Total	211		$1,882 00

The boys also have 120 acres of corn under cultivation, and 10 acres of potatoes, broom-corn, sugar-cane, pea-nuts, melons, and a good variety of vegetables. They are entitled to one-half the crop for cultivating it. There will be a good yield.

In the way of improvements, we have transplanted (that are doing well) 80 peach-trees, 7 cedar, 6 plum, and 40 shade trees, and two grape-vines; have broken 20 acres of sod; have rebuilt the bake-oven, and put in a 150-barrel cistern.

The new addition, when completed, will add materially to our room and convenience for accommodating children.

With tendering you my sincere thanks for the aid and support you have given us in the work,

I am, very respectfully,

JOHN H. SEGER.

J. D. MILES,
United States Indian Agent.

KIOWA AND COMANCHE AGENCY, INDIAN TERRITORY,
August 15, 1877.

SIR: I have the pleasure of submitting the following as my fifth annual report of the affairs of the agency under my charge:

I believe the year past has been one of advancement in the road of civilization by the Indians of the agency, many of whom have evinced a willingness to cast aside many of the customs which characterize the wild Indian, and assume in their stead those of the white man, which, as far as we had means to do with, we have endeavored to encourage.

The season being unfavorable, the yield of crops the past year was not as large as the previous year, but it did not discourage or dishearten them from trying it again, which was proven by the fact of the number of those anxious to raise corn during the present year being an increase over any time before, and the number of acres of corn planted this being greater than any previous year. A part of the present year's crop gives promise of a good yield, though the abundant rains at the time it should have been worked prevented a proper cultivation, and will very much lessen the amount of produce. Five years' experience and observation satisfy me that this is not a good agricultural district, and cannot be relied upon for farming purposes, hence some other means than farming must be looked to for the Indians to become self-supporting, which, from the adaptation of the country and climate, and peculiar fitness of the Indians for stock-raising, must be found in a pastoral avocation, to which they seem to be naturally suited.

The cattle issued to them last year by the military, purchased with funds for which the surrendered Indian horses had been sold, were taken good care of. A remarkable circumstance connected with the handling of the cattle referred to is the fact that in a few days after receiving them, at which time they were wild and dangerous to go among on foot and were handled by white men only on horseback, they could herd them on foot without trouble, at night-fall drive them in among their lodges, where they would lie down as quietly and contentedly as if raised amid such surroundings. They were all anxious for cattle, and I am quite well satisfied will take good care of all given them by the Government. They appreciate very highly those which I was privileged to issue to them in July, consisting of 260 heifers one year old, 90 heifers two years old, and 10 cows and calves.

I hope means may be provided for a yearly issue to them of several hundred head of stock cattle until such a time as their herds may have become of sufficient size to make it no longer necessary to increase them by issues, the natural increase being great enough to furnish them a large proportion of their meat-rations. If the Government would issue to them yearly $12,000 worth of stock cattle—heifers two years old preferable—for four years, the increase by the fifth year would be almost sufficient to supply the necessary beef-rations, the annual cost of which now amounts to as much as the aggregate of amounts named; and thus the annual appropriations could in a few years be very materially lessened, and the Indians be put upon a much nearer self-supporting basis. This I believe to be a matter worthy of the recommendation of the Indian Bureau.

SCHOOL.

Our school opened in October and continued through June with as full an attendance as the capacity of the house would admit, those attending being nearly equally divided as to sex and proportioned between the three tribes, the Kiowas having a few more than their proportion, and the Comanches falling behind. The school has been in charge of Alfred J. Standing, under contract. The children have made good progress, learning as fast as at either previous term. The report of condition of school, as submitted by A. J. Standing, is forwarded herewith, and attention called to a recommendation contained therein for the establishment of a training-school at some suitable point in the central superintendency for the benefit of the Indian children thereof. I believe good results would follow the establishment of such an institution.

The impossibility or impracticability of collecting all the children of one agency into one boarding-school is apparent to any one; hence, while a part are enjoying the benefits of such institution, a very large majority are necessarily deprived of them; and with only that one avenue of learning open to them, many must grow up, as their fathers before them, in ignorance, and without that training necessary to make them a better people. To meet this difficulty, I would locate them in districts, dividing the Kiowas into three districts, the Comanches into four, and the Apaches into one, building for each district a small schoolhouse, which need not cost more than six or seven hundred dollars; for each district a man and wife and a teacher—the man to instruct in the art of farming and caring for the stock, his wife to teach the women the duties peculiar to a good housewife, and the teacher to instruct the children in a day-school. An order should be issued by the Department requiring all children between certain ages to attend the schools. This would do away with the necessity of a very large and expensive building for a boarding-school, which, however, should be continued for the benefit of the more advanced scholars, and would in a few years furnish all the teachers required for the district schools. Several of the Indians who have children in school have told me they are very anxious for their children to get an education sufficient to become teachers among their own people.

INDIANS ATTENDING RELIGIOUS MEETINGS.

It is very gratifying to note the fact of the continued interest manifested by the regular attendance of a large number of Indians at the religious meetings, and the anxiety manifested by some of them to learn more of the white man's road in that respect. A church organization (not denominational) formed by the attaches of the agency admitted one Comanche chief as a member, who, it is believed, fully realized the importance of the step he was taking, who, in speaking of it afterwards, said, while laying his hand upon the Bible, that he had thrown the Comanche road aside, never to take it up again; that he desired from thenceforward to walk in the road pointed out by that book, believing it was the road which would not only lead him to more happiness here, but to a better world after leaving this; said he felt grateful to Washington for sending persons to his country to teach him and his people of such a road, the knowledge of which he believed would make them a better and happier people. Quite a number expressed themselves glad of the opportunities given them of learning about the Great Spirit's ways as taught in the book which we had given. I am well satisfied of the fact that Christianization and civilization should go hand in hand, and that a civilizing policy which presumes independence of Christianization will be much slower and more uncertain than where it leans upon that which subdues all evil and creates anew. A fine field of labor for the true Christian missionary is found among the wild Indians, where confidence is easily gained, and no idols are found to knock down. But their elevation must necessarily be slow; they are no exception to mankind of other races, whose elevation has always been by slow and painful processes, but it will reward steady, honest labor among them. I believe I can safely say the last few years have witnessed a very decided change for the better among them, evidenced by their general deportment, their uniform good temper, and willingness to listen to, and do what is required of them; a desire to adopt more and more of citizen's dress, to do which a few years ago required as much nerve as to go into battle, as the one trying it had to run the gauntlet of the jeers and insults of most all of his tribe; now so many of them are adopting the white man's dress, in whole or in part, that it is becoming too common an occurrence to invoke much remark.

During the year a few restless spirits among the Comanches ran away from the camps near the agency, seeking again their old haunts on the plains, some of whom have been killed by soldiers, others not finding it as congenial as in former years, or influenced by the little already learned of civilized life, voluntarily returned to the agency, saying they preferred to come back and suffer punishment in the guard-house rather than remain out and having to live as does the wolf, and surrendered themselves for whatever punishment might be inflicted upon them. In one instance I took two young men, who came in and surrendered to me, up to the post, where they were confined in the guard-house for one month as a punishment for violating the rules of leaving the agency without authority.

Horse-thieves still continue their depredations upon the Indian herds, the number stolen

the past year being only less than former years because of much smaller herds to steal from. Several important captures of thieves have been made, who have been sent to Fort Smith for trial. The great distance to that point and cost of going, as well as the time required in making the trip and attending courts, make it difficult to get witnesses to go. Persons whose evidence would be important in convicting the guilty keep the matter to themselves rather than be compelled to go as witnesses, where the expense and time required would be a pecuniary loss to them.

A United States court should be established in the Territory at some point nearer and more easy of access by the southwestern agencies than it is now.

In connection with this matter I would again respectfully call attention to the fact of the small punishment prescribed by law for stealing from an Indian compared to that for stealing from the Government or a white man—one year being the extent of the law for stealing from an Indian, even though the number stolen may amount to a herd of fifty head. This law should be changed, increasing the time to three or five years' confinement.

The law should also be so amended as to punish one Indian for crimes against another. As it now is, we had an instance where a man who is of mixed blood stole several head of stock from a Comanche Indian. He was captured, but could not be punished for the offense for want of law. For the same reasons, half-bloods or persons of mixed blood can violate the law, or rather introduce liquors into the Indian country with impunity, so far as the punishment by law is concerned.

HOUSES.

The decision of the Department to build them houses has been very gratifying to the Indians, a very large majority of whom are anxious to become the possessors of houses of their own, and settle down and live like white people, ready, as they express it, to put on the white man's clothing, and in all things adopt his ways as soon as, like him, they can live in a house. Houses should be built for them, they being required to help as far as they can, and in all things their perfect willingness and anxiety for a change of manner of life taken advantage of as rapidly as possible, and I believe by so doing the future peaceable welfare of these Indians can be assured.

AGENCY BUILDINGS.

Attention need scarcely be called again to the location and condition of the agency buildings. Every annual report for the last seven years and many special reports in the time from the agents have spoken of the bad location and poor and inadequate condition of the buildings. A number of special commissioners have also reported on the importance and necessity of a change of location and better buildings, and still the same old story remains to be told.

Last summer every attaché but one of the agency was sick from malaria in some of its forms. I was myself a great sufferer from malarial fever, resulting in complete paralysis, from which I have not yet fully recovered. There are good healthy locations on the reservation, where both good wood and water can be found. To some one of them the agency should be removed. This matter was so clearly and fairly explained by the Hon. E. A. Galpin, chief clerk, from actual observation of himself and Superintendent Nicholson, that we hoped the necessity shown by him for it would cause the immediate removal to some better locality, and in fact did cause a commencement of arrangements; which, however, were for some cause suspended, and another patch upon patch has to be added to the old commissaries.

Speaking of the report referred to, I desire to express my concurrence with the recommendations therein. Much good is accomplished by the visits of the proper officers to the agencies, officers who are interested in the work, who come with a willingness and desire to assist by their counsel in the welfare of the agency both in the correction of abuses, if any exist, and encouragement of that which seems worthy of commendation. The visit of Superintendent Nicholson and the Hon. S. A. Galpin, chief clerk, referred to, will ever be gratefully and kindly remembered by both agent and employés of this agency, coming as it did at a time when such a visit was needed.

In conclusion, I have to say this will probably be my last report, as broken-down health, from the malarial influences already referred to, compels me to sever my connection with the agency, which I do not without a good deal of regret as well as some satisfaction; regret at parting with a people with whom I have passed through some very dark seasons, and whose peculiar situation and circumstances have interested and entwined themselves around my sympathies until my whole nature has become interested in them and their future welfare, whom I believe now, with proper care, will advance to that point in civilization which will relieve the Government of any anxiety on their account, and make them a happier people; some satisfaction, because I believe, by the help of my faithful employés, it is my privilege to leave them in a much better state than I found them a little more than four years ago.

To many of my employés I am much indebted for their faithfulness and assistance in working with the Indians and trying to carry out the policy of the Government. A part of the employé force have been with me ever since I assumed charge of the agency. Of the number, D. O. G. Given and Frank Maltby have resigned their positions, the former to commence the practice of his profession, the latter compelled by broken health to change to a different climate. Both deserve honorable mention for the manner in which they have discharged the duties assigned them. The others, as well as those who have more recently become so connected, I take pleasure in commending for faithfulness and integrity, and recommending them as worthy of the position they hold.

The Friends of Philadelphia Yearly Meeting have been especially kind and thoughtful about the interest of the agency and Indians, sending articles and material of several hundred dollars' value for benefit of school and presents to Indians.

I desire to acknowledge the courtesies and assistance given me by the Indian Bureau and superintendency, and I should not neglect to acknowledge the greater debt of gratitude to Him who has sheltered and protected us through all the time.

I am, very respectfully,

J. M. HAWORTH,
United States Indian Agent.

Dr. WILLIAM NICHOLSON,
Superintendent Indian Affairs, Lawrence, Kans.

OSAGE AGENCY, INDIAN TERRITORY,
August 20, 1877.

In presenting this my second annual report it gives me pleasure to refer in terms of commendation to the *general* good conduct of the tribes under my charge.

OSAGES.

It is true that individual cases of insubordination and lawlessness have appeared among the members of both tribes during the year, but contrasted with the condition of the Osages less than two years ago, when, at the request of their late agent, a force of military was quartered at the agency to protect life and public property, the year just closed has presented no claims for depredations committed against citizens outside the reservation for settlement, and the Indians generally have been quiet and law-abiding. Considering the past reputation of this tribe, as given it by the adjoining country, and not altogether unmerited, and taking into consideration their savage propensities, their early teaching that thieving, plundering, murdering, scalping, and like pursuits, are in accordance with the wishes of the Great Spirit, and that in accordance with the extent of these achievements here will be their reward in a future world, it is cause of gratitude unfeigned that the Osages have kept the peace for eighteen months. It is noteworthy that with a reservation bordering on the State of Kansas for nearly fifty miles, no depredations against citizens of that State have come to my knowledge. Horses, the property of Indians, have been stolen from the reservation by citizens, and two arrests have been made on account thereof, the parties being now held in custody awaiting trial at the next term of court to be held at Fort Smith, Arkansas, some two hundred miles distant from the agency. No retaliation that I am aware of has been attempted during the year, and a general good feeling seems to exist between the Indians and citizens of the border, contrasting somewhat with the open hostility manifest a few years since, when the Kansas militia was called into service in almost every border town to fight Indians, and even a party of peaceable Osages crossing the line of their reservation would have carried consternation through Southern Kansas.

We now witness the opposite extreme. Invitations are sent to the Indians to give entertainments in the State, and their trade is solicited by the merchants most earnestly. Great promises of fair dealing and cheap goods are held out as inducements, the better class of merchants being desirous to secure the trade legitimately, not realizing the necessity of confining Indians to reservation bounds in accordance with Department rules. This class is composed of high-minded, honorable men, who have no intention of violating law themselves or of leading Indians to do so, and could they see "the end from the beginning" would offer no inducements to Indians to leave their reservations. These are the men of property, and usually intelligent and influential, and as such are under heavy bonds to maintain peace on the border.

There is another class of *irresponsible* traders and dealers in whisky who infest the border, and offer their inducements, more potent with Indians than bread or clothing, and whatever slight advantage might be gained in dealing with the first class under other circumstances, the two necessarily go hand in hand in leading the Indians from the reservation, and must share in the responsibilities for results. The demoralization to Indian tribes consequent upon the liquor-traffic among them, gives grave apprehensions as to the propriety of *too* friendly relations between Indians and whites. The masses of full-bloods are not sufficiently

advanced to discriminate between good and bad, when applied to their pale-faced brothers, and mixed-bloods who know better, for a paltry consideration will clandestinely lead a whole band to the neighboring State, acting as middle-men, aid them to dispose of their surplus ponies, investing largely of the proceeds in whisky, sending them home demoralized, dissatisfied, and well prepared to breed dissatisfaction throughout the tribe.

An Indian outbreak may be expected to follow a persistent border liquor-traffic, in which case the middle-men above referred to will be found offering their services to the military as scouts. The first move will jeopardize the property and lives of the "merchants," enabling them at this stage to see the "end," so carefully veiled from their vision in the start, and they and the Indians are alike made sufferers as the result of an illegitimate border traffic. But few instances of this trade have been reported during the year, and it is but fair to presume that a full understanding of its tendencies, on the part of the citizens of the border, would cause its discountenance by the better portion thereof. And I have here to acknowledge material aid from citizens of Che-tau-qua County, in discovering violators of the law, in recovering stolen property, and in the arrest of horse-thieves.

Agriculture.

The provisions of law restricting the employé force at the several Indian agencies precludes the possibility of rendering the necessary aid to the Indians under my charge in this important branch of civilization. The Osages have plenty of money, without direct appropriation, to advance them herein, as rapidly as their nature, habits, and condition will allow; and no more potent means of advancement, save education, can be applied than assistance in agriculture. Agricultural implements are needed, but to be rendered beneficial the Indians must be taught how to use them, and it is impossible to teach them without the employment of skilled labor.

If the application of any means whatever be allowed at the discretion of those immediately in charge, in my judgment it should be that of a competent employé force, properly scattered over the reservation, to aid the Indians in opening farms, raising and securing crops; and yet Congress practically cuts off this important branch of the service by direct legislation, thereby extending the time of ration-issuing to Indians, and postponing the day of their self-support. I feel confident that the system of subsisting Indians, so expensive and objectionable, fostering idleness and laziness, can be practically abolished in a few years, so far as the adult able-bodied Osages are concerned, and they made self-subsisting, provided proper aid be rendered them through efficient skilled labor as indicated.

The requisite quantities of garden and other seeds were distributed to the several bands seasonably for planting, and, (save such assistance as could be rendered to individuals located near the agency,) thrown upon their own resources, the Indians, manifesting a zeal hardly common to their kind, despite the wet weather of the early season and the millions of grasshoppers infesting the country, planted the same, and many of them have, at this writing, good prospect of fair success. It must not be understood from these remarks that all have engaged in agriculture. On the contrary, Indians are possessed of natures very similar to those of white people—a few taking the lead in important moves, while others fall into line from year to year.

Blanket Indians have during the year asked for assistance beyond my means to supply. They have been encouraged to part with their surplus ponies for agricultural aid, and in many instances have paid for services rendered in this way. Considerable plowing has thus been done at the private expense of individual Indians.

In preparing the following table of statistics, I regret the want of proper understanding on the part of the canvasser of the Little Osages and half-breeds on the Cana to make proper discrimination between the improvements and crops of the former, who are full-bloods, and those of the latter. Other bands will appear separately in the table. It must be borne in mind that although nearly all the families in the tribe have been visited by reliable employés to obtain the subjoined data, yet, so far as present year's crops are concerned, the statistics are only estimated, and an unfavorable season for maturing the same may very materially change the result from present figures. It will also be observed that the table embraces no chickens belonging to the Little Osages and half-breeds on Cana, and the number of buildings owned by these are embraced in one column, regardless as to whether the same are dwellings or outhouses. This difference also arises from failure of canvasser to make report sufficiently in detail. The aggregate number of swine appears large, and I am apprehensive that some of the Indians, in giving in their lists while the hogs were in the woods, may have overcounted, or, possibly, may have counted small pigs for hogs. If such errors were committed, the canvassers had no means to correct them.

Table of statistics.

Band.	Acres.						Number.										
	Under fence.	Corn.	Wheat.	Oats.	Millet.	Beans.	Cattle.	Ponies.	Mules.	Swine.	Chickens.	Wells.	Buildings.	Fruit-trees.	Bushels corn, (estimated.)	Bushels wheat, (estimated.)	Dwellings.	Out-buildings.
Big Chief's band	53	53	...	...	...	...	....	549	..	137	182	...	....	12	1,000	.....	1	...
Joe's band	195	192	...	...	...	...	....	301	5	47	133	1	...	45	4,000	.....	2	...
Big Hill band	90	85	...	...	...	...	.....	174	..	26	75	...	....	...	1,200	.....	1	1
White Hair band	183	174	...	...	...	½	.....	253	..	185	257	...	....	.....	2,500	.....	...	...
Black Dog band	11	10	...	...	...	...	.....	206	..	75	135	1	...	.....	150	....	1	...
Tall Chief band	62	62	...	...	...	...	.....	196	..	13	66	..	....	.....	900	.....	...	...
Wa-ti-au-ka band	29	25	...	...	...	...	.....	56	..	27	47	..	...	5	250	....	1	1
William Penn's band	66	47	...	...	...	...	.....	85	..	87	48	4	....	.....	900	.....	6	2
Hominy band	136	116	...	...	...	½	.....	122	..	91	91	10	...	30	2,000	.....	12	5
Clammore band	72	56	..	...	...	...	.....	80	..	63	71	7	..	10	800	.....	9	3
Saucy Chief's band	464	280	25	...	...	3	20	219	..	283	446	18	...	348	4,500	250	20	19
Beaver band	377	256	...	...	...	2	44	257	..	458	459	22	...	744	5,000	.....	29	23
Total full-bloods	1,738	1,356	25	...	...	6	64	2,498	5	1,492	2,010	63	...	1,194	23,200	250	82	54
Lower Bird Creek half-breeds	804	428	..	...	...	½	458	103	..	946	1,327	19	...	997	12,000	.....	21	57
Little Osages and half-breeds on Cana	2,289	1,859	414	16	8	..	524	351	9	1,935	...	27	103	1,773	40,000	3,855	...	...
Total	4,831	3,643	439	16	8	6½	1,046	2,952	14	4,373	3,337	109	103	3,964	75,200	4,105	103	111

In examining the foregoing schedule the casual observer may suppose that the Osages are already self-subsisting, and in fact, compared with other plains Indians, they do perhaps receive less than half-rations; but it must be remembered that while the aggregate corn prospectively raised is large, the greater portion is the property of comparatively few members of the tribe, and those wild Indians, who for the first time raise a crop, are as ignorant as to the proper method of taking care of it as others who have done nothing are as to how to raise it. They have no proper places to store it, and the ponies and pigs must have an equal share with themselves in the roasting-ears. Thus a good field of corn is not unfrequently consumed and destroyed even before maturity. The Osages are encouraged with prospective success, and with proper care will improve from year to year.

Government.

The Osages in many respects differ from other Indians of the Indian Territory. They are more jealous of each other, and of those who have care of them. Each chief seems jealous lest some other should outrank him, and hence the difficulty of governing the tribe through the chiefs, and in some instances the chief fails to control his own immediate band. Another year's experience proves the wisdom of the course adopted on taking charge of the agency, in the selection of an executive committee, consisting of governor, chief counselor, and business committee of five, making seven persons selected from among the leading men of all the different factions. These seven men, regardless of character, are recognized as the representative men of the tribe, and through them its business with the agent and Government is transacted. By agreement with the tribe in council assembled, these officers draw from the tribal funds the following-named salaries: Governor, $500 per annum; chief counselor, $400 per annum; and each of the five members of the business committee, $300 per annum.

It is to be confessed that the government of the Osages, even through this council, is no light task; they themselves are not always reasonable in their demands, and it is frequently hard to satisfy them of the justice of the requirements of Government, and even harder to satisfy their people through minds convinced against their will; and yet through them I have been able to reach and govern turbulent spirits in the tribe, to discover and punish offenders, and recover property stolen on the reservation, to recover and restore to its owner a mule stolen from a citizen of Kansas before I became their agent.

The biennial election of these important officers of the "Osage government" is a matter of great interest to the tribe. Already candidates are in the field, some eight months in advance of the election, and but for the right reserved to the agent to remove for cause, the temptation to some to betray all into the hands of particular friends might be hard to overcome.

Rights of membership in the tribe.

It is extremely difficult to determine, at all times, who have rights in the tribe, and who have not. As a rule I believe it to be well settled that none save those with Indian blood, and those others for whom provision has been made by treaty or law of Congress, can be admitted to rights in the tribe. Those adopted on account of marriage have usually been allowed a residence during good behavior without acquiring vested rights. These last, in cases where marriage has been accomplished for the sake of home and property, and another class with so little, if any, Indian blood as to be hardly traceable, are, perhaps, as fruitful of trouble in the Indian country as all others combined, not solely because they are determined to make disturbance, but having been educated among whites they go into the Indian country not to be governed as Indians, and, being obedient to the law themselves, to assist by example in governing their new associates, but having been recognized as citizens in the States, they are not slow to impart their ideas of what should constitute an Indian government to members of the tribe, who embrace these new theories, which not unfrequently mean anarchy, as eagerly as does the Christian take hold of the truths of the Bible. Some of the so-called "mixed bloods" claim rights in several tribes at one time, when probably all the Indian blood of the several nationalities combined, upon which rights are claimed, would not exceed one-sixteenth; such persons are usually more boisterous in their demands than full-blood Osages, and may not unusually be found among the middlemen heretofore referred to in sustaining an illicit trade on the border.

The good of the service requires some law of Congress, or some Department regulation, governing tribal membership. The question should be settled whether a white person with one thirty-second part Indian blood, or even less, is entitled to recognition and rights within the tribe equal to those of the full-blood Indian; and if so, in how many tribes can such a person claim at the same time, and what test shall be applied to determine to which of two or more tribes the party rightfully belongs; also, can a person be a citizen of the United States and be a member of an Indian tribe at the same time.

The half-breed Osages.

are generally competent to manage for themselves, and might properly be allowed to withdraw their respective shares of tribal funds, and possibly their proportion of realty, after which of course their rights within the tribe would cease. If thought advisable, the realty might remain for the present in common, and be jointly occupied. The advantage to be derived from a division of funds are, first, it would throw all those competent to do for themselves upon their own resources, giving them the means to do for themselves, and take away that suicidal humiliating dependence upon Government for daily subsistence and clothing: and secondly, it would remove a fruitful and ever-present cause of jealousy, real or imaginary, on the part of the full-bloods toward those whom they regard in many respects as their superiors, and hence believe them to be taking undue advantages of their opportunities to secure large shares of benefits to themselves in distributions made to the tribe. I would recommend this division of interests only on request of the half-breeds, competent to judge and manage for themselves, and consent of the Indians.

Education.

The Osage boarding-school has been conducted with marked success during about seven months of the year, with an enrollment of about one hundred and seventy pupils; average attendance during the last three months one hundred and forty. The progress of the children has been good. Like most other tribes, the Osages are averse to sending their daughters to school, and hence the predominance of boys, as shown by my monthly reports. It has been found difficult to create sufficient interest in education *alone* to induce many parents to part with their children for any considerable length o time; but partly on account of clothing furnished, and partly to insure a better supply and quality of food, together with other persuasives used, the tribe has responded to my demand for children to about the capacity of our school-building: and the children when once in school, as a rule, are not particularly anxious to leave, and, unless adverse influences are brought to bear, are soon made happy and contented. Instances have frequently occurred when parents have called for their children and the latter voluntarily declined to accompany them. They are generally orderly and well behaved, and many of them are unwilling to avail themselves of the vacation during hot weather. Others, of course, are turbulent and troublesome, and well calculated to create disturbance in school. Such characters not unfrequently receive encouragement from older heads than themselves, from disorganizers outside anxious to create disturbance within the school; but under the kind treatment, firm and even hand of the managers, the institution has grown beyond the usual size. Large, unruly boys have been subdued and made law-abiding; good discipline has been introduced and enforced, and education seems to be gaining in popularity throughout the tribe. The school should be kept in operation (with vacation in hot weather) from year to year, and a system adopted that will place every child, male and female, of suitable age, (during a portion of each year,) in school.

Dissatisfaction.

exists among the Osages on account of a provision in their treaty with the Government, made in 1865, wherein it was provided that certain proceeds of the sale of a part of their reservation be applied to the civilization of Indian tribes throughout the United States without distinction. Upon careful inquiry, I find no member of the tribe who claims to have understood the interpretation as given in the treaty; all claim to have accepted this provision to apply exclusively to beneficial purposes for the Osages, and my knowledge of the nature, character, and wants of Indians, especially the Osages, their extreme poverty at the time, and absolute need of all their available means for their own support, leads me to conclude that they were overreached, that they did not, understandingly, make this large contribution, aggregating many thousand dollars, to the support of other wards of the Government; but, be this as it may, of the sum realized from said provision not a dollar has been reappropriated for the benefit of these forced contributors, while the language of the treaty, questionable as it seems, really does embrace the Osages, in common with other tribes, as recipients thereof.

These people also claim to have been overreached in a more recent act of Congress, (passed in 1870,) wherein provision was made for the disposition of their entire diminished reserve in Kansas. This law gives (without consideration to the owners) to the State of Kansas every 16th and 36th section of land for school purposes. This grant amounts to nearly four hundred thousand acres. The Indians are not disposed to question the right of the General Government to extend educational aid to the newly-settled States of the West, but they do question the propriety of such magnificent donations, made by a great Government to a wealthy State at the exclusive expense of a weak, dependent tribe of Indians, themselves the wards of said Government.

I recommend the careful examination of these causes of disaffection to the Department, in the hope that application may, in due time, be made to Congress for such remuneration as the result of said examination shall indicate to be proper.

THE KAWS,

although occupying a separate reservation from that of the Osages, and having a separate agency, talk the same language, and are supposed originally to have belonged to the same tribe. They are decreasing in numbers from year to year. Disease contracted with dissolute whites before their removal to the Indian Territory permeates the tribe, and seems to be incurable. In this respect their case is less hopeful than that of the Osages.

They support an excellent school, with a regular attendance of about fifty scholars, the larger proportion of whom are boys, the daughters, in many instances, being given away in marriage while mere children.

The Kaws are cultivating more than their usual acreage this season, and are doing considerable toward self-subsistence during the summer months.

They suffer, in common with the Osages, from horse-thieves, and on account of illicit whisky traffic. They would undoubtedly be benefited by adoption with the Osages, to which latter tribe they are indebted for their present reservation, with no available means to cancel said indebtedness. Adoption by and residence with the Osages would not only relieve them of the indebtedness referred to, but would in my judgment promote their interests physically and benefit them generally. The Kaws are opposed to this consolidation chiefly because it would necessitate a relinquishment of tribal organization, and the headmen would consequently be reduced to the rank of ordinary Osages, without special position. The Osages favor the adoption as the best and only sure means of obtaining compensation for the present Kaw reservation. Aside from the sentiments of the tribes in interest on this subject, the Osage reservation is large enough for both, leaving one hundred thousand acres or thereabouts now occupied by the Kaws, with good agency-house and school-buildings, for the accommodation of some other Indian tribe.

The remarks generally and needs of the Osages apply with about equal force to the Kaws, and need not be repeated. The latter are, however, in some respects further advanced in civilization than the former, and, as a rule, know better the use of agricultural implements; but their dissolute habits, above referred to, and consequent lack of energy, together with want of economy, seem to take from them the force of character which, in other tribes, gives hope of ultimate high attainments in civilization. Their children, of both sexes, should be kept in school, and their daughters, as well as those of the Osages, should be prohibited from marrying until of suitable age. The practice of giving away their daughters in marriage while mere children should receive the severest condemnation.

Having herein set forth to some extent the condition of the Indians under my charge, I submit the following recommendations as essential to their advancement in civilization:

1st. That Congress be asked to pass a law prohibiting traffic with Indians in any sort of intoxicating liquors, either on or off their respective reservations.

2d. That the rights of membership in the various Indian tribes be defined, and that provision be made by law for ridding the Indian country of that class of men (whether possessed of Indian blood or not) who persist in leading the Indians off the reservation, while it is the policy of the Government to confine them within reservation bounds.

3d. That the provision of law limiting the employé force at an Indian agency be repealed.

4th. That similar appropriations and allowances as were made for the present year be continued, and that entire discretionary power as to the manner of using the funds be vested with the Commissioner of Indian Affairs.

5th. That a United States court be established in the Indian Territory, or that the northern part of said Territory, including the Osage and Kaw reservations, be attached to the district of Kansas, and that at least two efficient deputy marshals be located at the Osage agency, and one at the Kaw agency.

In conclusion, I may say that, notwithstanding the many obstacles to civilization continually confronting the work, the condition of both these tribes is unquestionably improving, and while the work of Indian civilization is not the mere work of a year, but rather of an age, the problem grows perceptibly easier of solution from year to year.

Very respectfully,

CYRUS BEEDE,
United States Indian Agent.

WILLIAM NICHOLSON, Esq.,
Superintendent Indian Affairs, Lawrence, Kans.

PAWNEE AGENCY, INDIAN TERRITORY,
Eighthmonth 16, 1877.

I present herewith my first annual report of affairs at this agency, which must necessarily be incomplete, as I only arrived here Fifthmonth 11, last, taking charge on the 16th.

This reservation contains probably enough good arable land for the needs of the tribe, with abundant pasturage and fire-wood, and considerable saw-timber several miles from the agency, that near having already been cut.

The agency is centrally located on Bear Creek, eight miles from the Arkansas River, where a ferry is maintained, over which we receive a weekly mail from Coffeyville, Kans., and until recently most of the agency freight.

The agency buildings are quite numerous, but not all well suited for agency purposes. They are mostly of logs, roofed with cottonwood shingles, with outside stone chimneys and fire-places. Ten houses are occupied by the better class of Indians, and six by employés. The old mess-house and commissary are of logs, built stockade fashion, and the saw-mill, stable, school-house, and several dwellings are sided with rough native lumber, unpainted. A stone office, with dwelling attached, is the only thoroughly good building at the agency.

The saw-mill is in fair condition. The engine is entirely too light for the boiler and the work it has to do. A grist-mill for corn, at least, is badly needed to grind the present crop. There is an apparently excellent water-power near the agency, but, from my experience and observation with water-power, I do not think it would be best to attempt to utilize it.

Two of the bands are yet living near the agency; the other two have moved to the breaking which has been done for them, two miles northwest and three miles southeast, respectively. The proposed locations of the other bands are west of agency eight and ten miles, respectively, and I expect them to move there the coming spring.

Their condition is much the same as of all village Indians I have known. Nearly all wear the blanket, and a great deal of dancing and gambling is done. Probably about two-thirds of them live in cloth lodges, and the rest in large sod lodges, containing several families each. Their habits are many of them filthy, and, without doubt, this, with the poor protection from the weather and the radical change in climate, has been the cause of many deaths. There are at present many suffering from chills and fever, and some other malarial diseases, but as yet not many serious cases, and I trust we shall be spared the terrible mortality of a year ago. The physician informs me that the Indians come after medicine at the beginning of the chills much better than formerly, and seem to realize the necessity of breaking them up on the start.

Four Indians are employed as apprentices and teamsters, and are doing good work.

The principal crop raised this season was corn, which was good, and a large part of it is now secured. There were but few potatoes planted, which yielded moderately well. About six hundred and fifty acres have been broken this season in four localities, one for each band. A small part of it was planted in sod-corn, but has not yielded much.

The Indians have set aside five thousand dollars of their annuity in cash for the purchase of oxen, implements, &c. I trust they can soon be bought, and fall plowing commenced. I propose to keep the fields now broken for those who still stick together, and wish to break smaller ones for those who will move out by themselves and try to do something alone.

It has been promised them that if they get out, hew, and lay up the logs for a house, and draw logs to the mill for joists, roof, floor, &c., shingles, windows, doors, &c., will be furnished them. Several have done this and are waiting for me to do my part, which I hope soon to be able to do. I have roofed two houses with hard-tack boxes, and have enough for one more, but they are poor trash.

To fulfill the law requiring able-bodied male Indians to labor, I told them they must fence their breaking before the money or goods would be distributed, and they have now been at it about a month. They labor under many disadvantages, and it goes rather slow, but I think they will get it done in time. One band is now half done what they are to do.

The two day-schools were well attended, but probably not over one-third of the children of proper age have been in school. I am informed a contract for a manual-labor school building, to accommodate eighty children, has recently been let by Superintendent Nicholson, and hope one may be opened as soon as possible, for more school accommodations are badly needed.

A Sabbath-school is maintained, which is attended by most of the whites, a large part of the school-children, and generally a few adult Indians.

The scouts who were enlisted last autumn to operate against the Sioux have returned. I fear their going may be the cause of trouble between them and the Cheyennes, who were then with the Sioux, but have since moved to this Territory.

While the scouts were at Hays City, Kans., *en route* home, after being mustered out, a white man, who erroneously thought one of them was trying to break into his store, shot at him several times, inflicting wounds from which he died in the post-hospital at Fort Hays. I am informed the civil authorities will investigate the case at the term of their court held in October. Meanwhile the man who shot him shot another man shortly after, and is now in jail for that offense, and will probably go to the penitentiary for it.

Five of the scouts also went out to near Grand Island, Nebr., and stole six horses. They got to the agency with two, which I am keeping till the owner comes for them, and the guilty parties were sent to Fort Reno for sixty days in the guard-house. These are all the crimes by or against Indians that have come to my knowledge.

Very respectfully,

CHAS. H. SEARING,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

OFFICE OF PONCA INDIAN AGENCY, INDIAN TERRITORY,
Quapaw Reservation, August 25, 1877.

SIR: I have the honor to transmit my first annual report since my connection with this agency; and in submitting it I must necessarily be brief upon many important points, owing to the short time that I have been connected with this people.

The removal of the *Ponca* Indians from their old reservation in Dakota to Quapaw reservation, Indian Territory, has been the most important event of the past year connected with this agency, and, with the matters incident thereto, will form the principal subject of this report.

In obedience to instructions received from the Indian Office, I left Hillsdale, Mich., on the 24th day of April last, arriving at Columbus, Nebr., on the 28th, at which place I had expected to find Agent Lawrence with the Ponca tribe of Indians *en route* for their new home in the Indian Territory. In this I was disappointed, as Lawrence arrived on the same day with only 170 of the tribe; more than three-fourths of the tribe having refused to leave their old reservation in Dakota, stating, as reported to me, that they preferred to remain and die on their native heath, in defense of their homes, and what they claimed to be their rights in the land composing the reservation upon which they were living, than to leave there and die by disease in the unhealthy miasmatic country which they claimed had been selected for them in the Indian Territory.

The detachment of Indians that came with Agent Lawrence went into camp near Columbus, awaiting the arrival of Col. E. C. Kemble, United States Indian inspector. Colonel Kemble arrived on the 30th, and, after consultation with Lawrence and myself, ordered that on the following day I should take a transfer of the detachment and Government property, and that he, Kemble, would take charge of the same and conduct the train through to the Indian Territory, and that I should return to the old Ponca reservation and bring forward the refractory portion of the tribe.

In compliance with these instructions, early on the morning of the 1st of May, 1877, Agent Lawrence transferred the detachment of Indians and Government property over to me, and I took formal charge of the same; and in further compliance with said instructions, on the 2d of May, in company with Agent Lawrence and the clerk and interpreter of the agency, I left Columbus via Omaha and Yankton for the old Ponca agency in Dakota, at which place we arrived May 5th. The next day being rainy, and the Indian village distant about nine miles from the agency, I did not see but few of the Indians, and those were morose and not at all inclined to be communica ive.

On the morning of the 7th, the chiefs, headmen, and soldiers of the tribe began to assemble at the agency, and at ten o'clock, about two hundred having congregated, I called them together in council. I opened the council by addressing the Indians upon the subject of my mission among them; telling them kindly, but firmly, what the Government required of

them, and what my orders were in the premises, and what I should expect them to do. They listened to me with marked respect, and before I had finished talking I noticed that the defiant, hostile expression which they had shown had softened, and I was confident that I had made a good impression upon them. At the close of my remarks I was responded to by the following chiefs: White Eagle, Standing Buffalo, The Chief, Cheyenne, and others of the headmen and soldiers. They said that they had listened to my words, and that they were good, and that they had decided to follow me to the new home selected for them by their Great Father at Washington. On the following day I had another council with the Indians, with like effect as before.

On the 9th, I went to Springfield, Dak., and secured transportation and supplies for their removal and subsistence, which occupied my attention until the 14th, on which day I returned to the agency. During my absence, one or more of that class of disreputable white men who infest the immediate vicinity of nearly every Indian agency, and who are ever in the way of promoting good order and discipline among the Indians, and who are the bane of all good government, had poisoned the minds of the Indians, and endeavored to persuade them against leaving the reservation; and I found that all the good which had been accomplished at the council of the 7th and 8th had been controverted and destroyed, and that the work had to all be done over again; the Indians being even more hostile and defiant than ever.

On the 15th, I held another council, which was largely attended by the chiefs, headmen, and soldiers of the tribe, and which was of more than four hours' duration. At this council the Indians maintained that the Government had no right to move them from the reservation, and demanded as an inducement or equivalent for them to give up the reservation and move to the Indian Territory, first, the payment to them by the Government of the sum of $3,000,000; and, second, that before starting, I should show to them the sum of $40,000, which they had been told had been appropriated by the Government for their removal. To all of which I replied positively in the negative, telling them that I would not accede to nor consider any demands that they might make, but that I would take under my consideration reasonable requests that they might submit touching their removal, and, as their agent, do what I could for them in promoting their welfare; that I demanded that they should at all times listen to my words; that they should go with me to their new home, and that they should, without delay, give me their final answer whether they would go peaceably or by force. The Indians refused to give answer at this time, and the council closed without definite results, and the Indians dispersed with a sullen look and determined expression.

On the following morning, however, May 16, they sent word to me at an early hour that they had considered my words and had concluded to go with me, and that they wanted assistance in getting the old and infirm, together with their property, over the Niobrara River, which was much swollen by the rains and at a low temperature. I at once employed from the young men of the tribe a suitable number for the purpose, and at five o'clock p. m. had the entire tribe with their effects across the river, off the reservation, and in camp in Nebraska.

It was a hard day's work, the river being about forty rods wide, and the current so swift that it was found impossible to move the goods across in any other way than by packing them on the shoulders of the men, the quicksand bottom rendering it unsafe to trust them on the backs of animals; even the wagons having to be drawn across by hand. The agency property having been crossed on the 14th, we were now happily ready for a forward movement so soon as the transportation could be arranged.

A severe thunder-storm occurred during the night of the 16th and heavy rains prevailed during the day and night of the 17th, rendering it impossible to make any further preparation for breaking camp. During the 18th the weather was cloudy and cold, with occasional showers, but final preparations were completed for leaving the Niobrara and commencing our long march the following morning.

For two or three hours before day-break on the 19th it rained heavily, making a dreary prospect for a start, but at nine o'clock the clouds began to lift, and at ten o'clock I gave orders to break camp, which was quickly responded to by the Indians and employés, and in a short time the train was wending its way up from the river's bank over the bluffs and toward the south, and I was pleased in the thought that the removal of the Poncas was now a settled fact, and that the same had been accomplished without serious outbreak or trouble, notwithstanding hostile appearances matters connected therewith had occasionally taken. We marched 12 miles to a point on Ne-wa-ches-ka Creek, and there went into camp. The following day it rained heavily during the forenoon, and, it being Sunday, we remained in camp. During the day an Indian child died.

Journal of the march.

May 21.—Broke camp at seven o'clock, and marched to Crayton, a distance of 13 miles. Roads very heavy. The child that died yesterday was here buried by the Indians, they preferring to bury it than to having it buried by the white people.

May 22.—Broke camp at seven o'clock, and marched to Neligh, a distance of about 25 miles. The day was cool, and, the road being high and comparatively good, the travel was made without much inconvenience.

May 23.—The morning opened with light rain, but at eight o'clock a terrific thunder-storm occurred

of two hours' duration, which was followed by steady rain throughout the day, in consequence of which we remained in camp. During the day a child died, and several women and children were reported sick, and medical attendance and medicine were obtained for them.

May 24.—Buried the child that died yesterday in the cemetery at Neligh, giving it a Christian burial. Broke camp at ten o'clock and marched about 8 miles, crossing the Elk Horn River about two miles below Oak Dale Village. Were unable to cross at Neligh, the road being about two feet under water and the bridges being washed away. The road was fearfully bad, and much time and labor were expended in making the road and bridges at all passable over the Elk Horn Flats, where the crossing was effected.

May 25.—B o'ce camp at half-past six o'clock, and marched 20 miles, to a point on Shell Creek. No wood at this place, and none to be had, except what little had been picked up and brought in by the teams. Weather cold, damp, and dreary. The Indians during the day behaved well and marched splendidly.

May 26.—The morning opened with a heavy continuous rain, which prevailed until ten o'clock. Broke camp at eleven o'clock, and marched 8 miles farther down Shell Creek, when it again commenced raining, and we went into camp. The evening set in cold and rainy, and no wood to be had, except what was purchased of a settler.

May 27.—The morning opened cold, with a misty rain. Rain ceased at half-past seven o clock, and we broke camp at eight, and marched 8 miles farther down Shell Creek, when, a heavy thunder-storm coming on, we again went into camp. Several of the Indians were here found to be quite sick, and, having no physician and none being attainable, they gave us much anxiety and no little trouble. The daughter of Standing Bear, one of the chiefs, was very low of consumption, and moving her with any degree of comfort was almost impossible, and the same trouble existed in transporting all the sick.

May 28.—Last evening I gave orders to break camp at five o'clock this morning, intending, if practicable, to reach Columbus before night, but a heavy thunder-storm prevailed at that hour. Broke camp at seven o'clock; marched 7 miles, when we came to a slough, confluent to Shell Creek, which was only made passable after two hours of active work in cutting willow brush and bringing a large quantity of wheat straw from a distance of thirty rods, with which we covered the road thickly. After crossing the slough we marched to a point on Shell Creek and camped, having made about 14 miles during the day.

May 29.—Broke camp at seven o'clock, and crossed Shell Creek; for about 5 miles the road led over a divide and was quite good, but in coming down on the flats, which extended for five miles between the Bluffs and Columbus, we found the roads for the entire distance almost impassable, owing to the many deep, miry sloughs which cross the road, and the general flooded and yielding condition of the soil aside from the sloughs. Teams had to be frequently doubled in order to get the wagons through. The difficulties were finally overcome, and the train marched into Columbus at two o'clock, and went into camp on Soap Fork, having made a march of about 10 miles, the march of 5 miles across the flats occupying about seven hours. Major Walker, who had accompanied us from the Niobrara to this place with twenty-five soldiers under orders from the War Department, took leave of us and returned to Dakota.

I remained in Columbus until June 1 for the purpose of obtaining necessary supplies and having needed repairs done on wagons, harness, &c. Broke camp at eight o'clock and marched 10 miles, crossing Platt River Flats, over which we found the condition of the roads about the same as over the flats north of Columbus.

June 2.—Broke camp at seven o'clock, and marched 17 miles, going into camp near Ulysses. Roads in bad condition.

June 3.—Had some trouble in getting started. Broke camp at eleven o'clock, and marched 8 miles. Went into camp on Blue River. Many people sick, one of whom was reported in a dying condition. Had bad roads, and rained during the afternoon.

June 4.—Broke camp at six o'clock. Marched 15 miles, and went into camp on Lincoln Creek, near Seward.

June 5.—Broke camp at seven o'clock. Marched 14 miles, and went into camp near Milford. Daughter of Standing Bear, Ponca chief, died at two o'clock, of consumption.

June 6.—Remained in camp all day for the purpose of obtaining supplies. Prairie Flower, wife of Shines White, and daughter of Standing Bear, who died yesterday, was here given Christian burial, her remains being deposited in the cemetery at Milford, Nebr., a small village on Blue River.

In this connection I wish to take official knowledge and recognition of the noble action performed by the ladies of Milford in preparing and decorating the body of the deceased Indian woman for burial in a style becoming the highest civilization. In this act of Christian kindness they did more to ameliorate the grief of the husband and father than they could have done by adopting the usual course of this untutored people, and presenting to each a dozen ponies. It was here, in looking upon the form of his dead daughter, thus arrayed for the tomb, that Standing Bear was led to forget the burial service of his tribe, and say to those around him at the grave that he was desirous of leaving off the ways of the Indian and adopting those of the white man.

Quite a heavy rain during the afternoon. The storm, most disastrous of any that occurred during the removal of the Poncas under my charge, came suddenly upon us while in camp on the evening of this day. It was a storm such as I never before experienced, and of which I am unable to give an adequate description. The wind blew a fearful tornado, demolishing every tent in camp, and rending many of them into shreds, overturning wagons, and hurling wagon-boxes, camp equipage, &c., through the air in every direction like straws. Some of the people were taken up by the wind and carried as much as three hundred yards. Several of the Indians were quite seriously hurt, and one child died the next day from injuries received and was given Christian burial. The storm caused a delay until the 8th for repairs and for medical attendance upon the injured.

June 8.—Broke camp at Milford, and marched 7 miles. Roads very bad. Child died during the day.

June 9.—Put the child that died yesterday in the coffin, and sent it back to Milford to be buried in the same grave with its aunt, Prairie Flower. Broke camp at seven o'clock, and marched to within 3 miles of Crete.

June 10.—Broke camp at seven o'clock, and marched 1 mile beyond De Witt, where I employed a physician to visit camp and prescribe for the sick. A woman had a thumb accidentally cut off, which caused further commotion in camp.

June 11.—Broke camp at six o'clock, and marched to within one mile of Beatrice. Roads very bad.

June 12.—Broke camp at seven o'clock, and marched to within 2 miles of Otoe agency. Crossed Wolf Creek with a part of the train, the crossing being very difficult; but the Indians worked splendidly.

June 13.—After considerable time we succeeded in building a bridge over Wolf Creek out of drift-timber, and succeeded in crossing the balance of the train. Broke camp and marched 3 miles, and went into camp again near Otoe agency.

June 14.—Water-bound, and had to remain in camp all day waiting for creek to run down. The Otoe Indians came out to see the Poncas, and gave them ten ponies.

June 15.—Still water-bound, and remained in camp all day.

June 16.—Broke camp at seven o'clock, and reached Marysville, Kans., where we went into camp During the march a wagon tipped over, injuring a woman quite severely. Indians out of rations and feeling hostile.

June 17.—Purchased supplies at Marysville, and remained in camp all day. Issued rations to Indians. Several Indians quite sick.

June 18.—Broke camp at seven o'clock. Marched 9 miles, and went into camp at Elm Creek. Little Cottonwood died. Four families determined to return to Dakota. I was obliged to ride 9 miles on horseback to overtake them, to restore harmony, and settle difficulty in camp. Had coffin made for dead Indian, which was brought to camp at twelve o'clock at night from Blue Rapids. A fearful thunder-storm during the night, flooding the camp equipage.

June 19.—The storm of last night left the roads in an impassable condition, and in consequence was obliged to remain in camp all day. Buried Little Cottonwood in a cemetery about 5 miles from camp.

June 20.—Broke camp at six o'clock, and marched 10 miles. Purchased supplies at Blue Rapids, and issued rations in the evening.

June 21.—Broke camp at six o'clock, and marched 12 miles, and went into camp on Fancy Creek.

June 22.—Broke camp at seven o'clock. Marched 15 miles, and went into camp at a fine spring about 8 miles from Manhattan.

June 23.—Broke camp at six o'clock. Marched 11 miles, and went into camp 3 miles southeast from Manhattan. Purchased supplies and got general repairing done at Manhattan. Secured the services of a physician to visit camp and prescribe for the sick.

June 24.—The forenoon was exhausted in getting repairs, settling bills, and in having a physician attend to the sick. Broke camp at one o'clock p. m. Marched 6 miles and went into camp on Deep Creek.

June 25.—Broke camp at six o'clock. Marched to a point about 15 miles farther up Deep Creek. Two old women died during the day.

June 26.—The two old women who died yesterday were given Christian burial this morning. Broke camp at eleven o'clock, and marched 9 miles. Went into camp on a creek about nine miles north of Council Grove. The weather during the day was very warm and the traveling tedious.

June 27.—Broke camp at six o'clock. Marched 17 miles, and went into camp on Little John Creek, above Kaw agency.

June 28.—Broke camp at seven o'clock. Marched 18 miles, and camped on south side of Neosho River.

June 29.—Broke camp at seven o'clock. Marched 7 miles, and went into camp on Dry Creek, near Emporia. Purchased supplies at Emporia, and issued rations to the Indians.

June 30.—Broke camp at six o'clock. Passed through Hartford, and camped about 6 miles above Burlington. A child of Buffalo Chief died during the day.

July 1.—Broke camp at six o'clock. Marched 12 miles, and went into camp. Purchased a coffin at Burlington, and gave the dead child of Buffalo Chief a Christian burial at that place.

July 2.—Broke camp at six o'clock. Made a long march of 15 miles for noon camp, for reason that no water could be got nearer. An Indian became hostile, and made a desperate attempt to kill White Eagle, head chief of the tribe. For a time every male in camp was on the war-path, and for about two hours the most intense excitement prevailed, which was heightened by continued loud crying by all the women and children. I finally managed to get the camp back to near something like its usual tranquillity. As the Indian, Buffalo Track, who commenced the disturbance, had given much trouble in camp on other occasions, I ordered him to leave camp and not return without permission, giving him a pass and subsistence to reach Omaha agency, in which tribe he has relatives residing. He has two brothers, but no family or other relatives among the Poncas.

July 3.—Broke camp at six o'clock. Passed through Iola about noon and purchased supplies. Marched about 18 miles. Weather very warm.

July 4.—Broke camp at six o'clock. Marched 17 miles. Camped on a small stream with plenty of timber about 12 miles from Osage Mission.

July 5.—Broke camp at seven o'clock. Marched 15 miles and camped on Flat Rock Creek.

July 6.—Broke camp at six o'clock. Marched 15 miles and camped on Mulberry Creek. Weather excessively hot.

July 7.—Broke camp at seven o'clock. Weather excessively warm. Marched 12 miles and camped on Cherry Creek.

July 8.—Broke camp at six o'clock. Marched 12 miles and camped 3 miles south of Columbus, Kans., and about 11 miles from Baxter Springs. Weather very warm.

July 9.—Broke camp at six o'clock, passing through Baxter Springs at about one o'clock. Just after passing Baxter Springs, and between that place and the reservation, a terrible thunder-storm struck us. The wind blew a heavy gale and the rain fell in torrents, so that it was impossible to see more than four or five rods distant, thoroughly drenching every person and every article in the train; making a fitting end to a journey commenced by wading a river and thereafter encountering innumerable storms.

During the last few days of the journey the weather was exceedingly hot, and the teams terribly annoyed and bitten by "green-head" flies, which attacked them in great numbers; many of the teams were nearly exhausted, and had the distance been but little farther, they must have given out; the hot weather and flies being particularly severe on the ox-teams. The people were all nearly worn out from the fatigue of the march, and were heartily glad that the long, tedious journey was at an end, that they might take that rest so much required for the recuperation of their physical natures.

As for myself, the removal of the Pancas had been a matter of constant care and solicitude from the time of my first arrival at the agency in Dakota until the camp of the Poncas was finally established on the Quapaw reservation; and while I felt the need of that rest which exhausted nature seemed to demand, I found no time for relinquished effort for that purpose, as the situation at the new agency demanded my constant care and oversight in the supervision of affairs, in getting the Indians quietly settled and wonted to their new home, so as to make their removal the best possible success.

THE SITUATION.

On arriving at the Quapaw reservation I found the first detachment of Poncas, those that were brought through from Columbus, Nebr., by Col. E. C. Kemble, encamped on an eleva-

tion a short distance to the south of the commissary building, and I placed the delegation brought through by myself on an elevation a short distance to the north of the commissary. The Indians are all living in their tents, as no buildings have been built by the Government for their accommodation.

The only buildings on the reservation are the commissary building, situated about 2 miles from the north line of the Territory, and about 3½ miles nearly south from Baxter Springs, Kans.; the mission-buildings about 2 miles southwest from the commissary, and a few log huts occupied by the Quapaw Indians scattered here and there over the reservation, probably not more than twelve or fifteen in number.

I am of the opinion that the removal of the Poncas from the northern climate of Dakota to the southern climate of the Indian Territory, at the season of the year it was done, will prove a mistake, and that a great mortality will surely follow among the people when they shall have been here for a time and become poisoned with the malaria of the climate. Already the effects of the climate may be seen upon them in the *ennui* that seems to have settled upon each, and in the large number now sick.

It is a matter of astonishment to me that the Government should have ordered the removal of the Ponca Indians from Dakota to the Indian Territory without having first made some provision for their settlement and comfort. Before their removal was carried into effect an appropriation should have been made by Congress sufficient to have located them in their new home, by building a comfortable house for the occupancy of every family of the tribe. As the case now is, no appropriation has been made by Congress, except of a sum but little more than sufficient to remove them; no houses have been built for their use, and the result is that these people have been placed on an uncultivated reservation to live in their tents as best they may, and await further legislative action.

The rainy season, which I am informed usually commences in this country from the 1st to the 15th of September, will soon be upon them, and before any appropriation can be made by Congress for the construction of houses, winter will have set in, and they will be obliged to remain in their tents until spring, which will be but a poor protection for their families against the elements.

There is no building for the accommodation of the agent, and he, together with the employés of the agency, is obliged to live in the commissary building, which is also used for storing all agency supplies. This building is 30 by 100 feet; is of balloon frame, inclosed with three-quarter-inch lumber, battened; is not ceiled on the sides nor overhead, except a small portion of the front end, for council-room and office.

SUCCESS OF REMOVAL.

In order to make the removal of the Poncas a success, I believe it to be absolutely necessary to locate them on farms of their selection on the reservation, so far as is practicable; build them comfortable houses in which to live, and furnish them with the means to break the land and for general tillage. I think that in this way the tribe may be made to become self-sustaining in a few years.

The Poncas are a large, well-proportioned and well developed race of people, many of the men being over six feet in stature, and are said to be very good workers.

QUAPAW RESERVATION.

This reservation is a very fine section of country, being mostly rolling prairie, of a rich, fertile soil, and is well watered by fine streams and many magnificent springs. On the western part of the reservation are as fine sulphur-springs as can be found anywhere, and in the same vicinity is a spring known as "Tar Springs," which name is derived from the fact that a substance very much of the nature of tar flows out with the water and covers the surface to considerable thickness. Girting Spring River and other streams is plenty of timber for the use of the reservation for many years. There is plenty of coal found in the western portion, and I am also informed that coal has been discovered east of Spring River, near the eastern boundary of the reservation.

This reservation has many excellent advantages for stock-raising; grazing being good, water abundant, and hay may be secured in almost unlimited quantity, and of excellent quality, at small expense.

THE FARM.

There is an inclosed farm of about 360 acres in the northern part of the reservation and near Spring River, of which 300 acres were planted to corn this spring by the Government, for the benefit of the Poncas. About 60 acres were destroyed by the heavy spring rains, leaving about 240 acres which is in splendid condition, and promises an abundant harvest. There were about nine acres of wheat on the farm, which I caused to be cut and stacked. I have not yet had it thrashed; but it was light straw, and I do not anticipate much of a yield from it.

SETTLEMENT OF TITLE, ETC.

Among the first and most important things to be done, in my judgment, in order to make the removal of the Poncas a success, is for the Government to settle the title of their reservation in them; and to settle with them for their old reservation and other property which they left in Dakota. As the matter now stands, the title to this reservation remains in the Quapaws, no effort having been made as yet to even remove them from it; and the title to the old Ponca reservation in Dakota still remains in the Poncas, they having signed no papers relinquishing their title nor having violated any of the provisions of the treaty by which it was ceded to them by the Government.

These Indians claim that the Government had no right to move them from their reservation without first obtaining from them by purchase or treaty the title which they had acquired from the Government, and for which they rendered a valuable consideration. They claim that the date of the settlement of their tribe upon the land composing their old reservation is prehistoric; that they were all born there, and that their ancestors from generations back beyond their knowledge were born and lived upon its soil, and that they finally acquired a complete and perfect title from the Government by treaty made with the "great father" at Washington, which. they claimed, made it as legitimately theirs as is the home of the white man acquired by gift or purchase. They now ask that a delegation of their chiefs and headmen be allowed to visit Washington for the purpose of settling all matters of difference between them and the Government; and that they may talk to the "great father" face to face about the great wrongs which they claim have been done them.

I earnestly recommend that their request be granted.

CIVILIZATION.

I believe that the most potent agent that can be employed for the civilization of the Indians is the school-room; and I especially recommend that a boarding and day-schoo be established and maintained without vacation at this agency. From my experience and observation, I am led to the conclusion that vacations are detrimental, if not fatal, to the success and prosperity of all Indian schools. After an Indian child has been in school for a few months, and becomes somewhat accustomed to its studies and new surroundings, if then allowed to return to the lodge of its parents, it soon drifts back into its former wild habits of life, and all, or nearly all, the good accomplished in the school is lost. Therefore, I am of the opinion that Indian schools should be kept open throughout the year, and that the children should be kept in attendance as steadily as possible. All other modes for the civilization of the Indians fade into insignificance when compared with the civilizing influences obtained by that thorough discipline and instruction had in the well-conducted school-room. Educate the Indian child, and give him good moral training, and the great problem which has occupied the attention of some of our best men during the past century, of how to civilize the Indian, will solve itself by evaporation.

Many of the Ponca children are as fine types of strong physical and mental character as may be found among children anywhere, and I have been impressed with the earnestness with which they sought instruction from the manners and customs of the white people with whom they came in contact during the late removal. Schools for their training and instruction should be opened at once. They will require all the room now occupied by the Quapaw and Modoc children at the mission, and a day-school besides.

SANITARY CONDITION.

The present sanitary condition of the tribe is as good as could be expected considering the radical change in climate the people are undergoing, and the fatigue and exposure experienced during the late removal. Several are now sick, the prevailing diseases being scrofula, consumption, and bilious fevers, with a few cases of fever and ague, and dysentery.

I would recommend the building and furnishing of a hospital, where the sick may be taken and treated under the personal care of the agency physician. As they are now treated in their tents, they are subject to constant exposure, and from want of knowledge of the ways of the white people in administering medicine, do not take the remedies given them by the physician with any degree of punctuality.

DEATH-ROLL.

During the removal from Dakota to this place, nine deaths occurred on the road, all but the first of which were given Christian burial. These burials were accompanied with considerable expense, but the civilizing influences that they exerted over the tribe more than compensated for the money expended. Hitherto they have been in the habit of burying their dead in true aboriginal style, but now their great desire on the death of a friend appears to be for a respectable coffin, and that the corpse shall be buried after the fashion of white people. Since the arrival here there have been eight deaths, all of which have been given Christian burial with but small expense to the service.

BUILDINGS.

I desire to call your special attention to the urgent need of agency and employé buildings and houses for the residence of the Indian families, estimates for which have been forwarded to the Indian Office. In addition to these a barn and slaughter-house are greatly needed, and I ask that they, as well as the first mentioned, may be constructed at the earliest possible time.

INTOXICATING LIQUORS.

Being situated on the border, and close to Baxter Springs, the most dangerous evil to be dreaded is intemperance. It has been a blighting curse to other tribes in this vicinity, and unless extraordinary measures are taken, the Poncas will surely fall victims to it. They have the natural appetite of the Indian for strong drink, and notwithstanding the safeguards that I have endeavored to throw around them, several have already become intoxicated, having procured the liquor through the agency of a worthless white man at Baxter Springs. I immediately had the vendor arrested under a statutory law of Kansas prohibiting the selling, giving, or delivering of intoxicating liquors to an Indian. On the trial of the case the proof of guilt against the prisoner was made positive, but the court, (justice,) at the request of defendant's counsel, charged the jury that the law was unconstitutional, and that a conviction could not be had against the prisoner for the offense charged, and the jury returned a verdict, under the charge of the court, of not guilty.

The next case of the kind that I have, will be taken into a court where all statutory law shall be held constitutional until decided otherwise by the Supreme Court.

POLICE.

I recommend that a police force, of not less than two Indians, be maintained to guard the reservation against the introduction of intoxicating liquors, and ask that authority be given to employ the same.

EMPLOYÉS.

I have to say that all employés of this agency must be men of sterling character in all that goes to make up honorable, moral manhood, and must be competent to perform the duties assigned them in a manner acceptable, and of substantial value to the service. Profanity or any immoral conduct will be cause for immediate dismissal. All the employés that I now have, I believe to be of the required habits and ability.

CENSUS.

The Poncas now here number 681, embracing 197 heads of families. In addition to these there are 36 members of the tribe stopping with different northern tribes who have not yet reported, but who will probably arrive during the fall.

Very respectfully, your obedient servant,

E. A. HOWARD,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

QUAPAW AGENCY, INDIAN TERRITORY,
August 24, 1877.

SIR: In accordance with instructions contained in Department circular dated 10th ultimo, I submit herewith my sixth annual report of the condition of this agency for the current year.

This agency is situated in the northeast corner of the Indian Territory, and contains 212,298 acres, about one-half of which is good tillable land; the remainder can hardly be excelled for stock-raising and grazing purposes. A large portion, probably one-third of the agency, is wooded, and all is covered with a luxuriant growth of nutritious grass. It is well watered by numerous streams and rivers; prominent among these are the Neosho and Grand Rivers on the western boundary, Spring River through the center of the northern half, Cowskin River through the southern portion. In addition to these large streams, numerous creeks and branches supplied by living springs are to be found flowing through all portions of the agency; almost all of pure, clear, and cold water. The tillable land (except bottoms along the streams) is nearly all prairie with black loamy soil. The grazing and timbered is mostly high, rolling, and rocky. The timber is not as a rule very valuable, except for rails and house-logs, but little being suitable for manufacturing into lumber.

The tribes constituting the agency are the Quapaws, confederated Peorias and Miamis, Ottawas, Eastern Shawnees, Wyandotts, Senecas, and Modocs. In addition to these there

are a number of Blackbob Shawnees, and Citizen Pottawatomies, who properly belong elsewhere, but who are temporarily residing here.

The *Quapaws*, numbering about 235, occupy a tract of 56,685 acres in the northeast corner of the agency. The majority of the tribe have long desired to remove to the Osage agency, and become incorporated with that tribe; this desire, together with their dissipated habits and the proximity of their present location to the border, has materially retarded their progress. The principal chief and at least half the tribe removed to the Osages over a year ago, and have remained there since.

Early in the spring, in accordance with instructions of Hon. Superintendent Nicholson, I apprised those upon the reservation of the intention of the Government to remove the Ponca Indians to the reservation, and to allow them to carry out their wishes by joining the Osages; this arrangement was entirely satisfactory to a majority of the tribe, but has been bitterly opposed by a few, backed by some unscrupulous, intermeddling whites, who desire, for the advancement of their own interests, to thwart the wishes of the Government. I am, however, of the opinion that the best interest of the tribe will be subserved by the proposed removal. It will be remembered that in the spring of 1875 the tribe entered into an agreement to relinquish about two-thirds of the reservation whenever wanted by the Government. Should they be permitted to retain the remainder, it would be impossible to get any considerable number of them to stay on it, the greater portion having already abandoned their homes. Those that remain have not sufficient energy to keep up a tribal organization and make improvements, none having been made by them the present year, and all their old ground has not been planted; most, however, who remain on the reservation have planted more or less. All the children on the reserve of a suitable age, 25 in number, have been in school during the year, and nearly all regularly. I believe if these children can be properly educated and cared for, for a few years longer, a brighter future is in store for them.

The *Confederated Peorias and Miamis*, numbering about 202, occupy a fertile tract of 50,301 acres. The consolidation of these tribes, so far as their lands are concerned, has been effected, and all uncertainty in regard to their homes removed. The good effect of this has been seen in the energy with which they have engaged in enlarging old and making new improvements. These people are thoroughly energetic and enterprising. They have good houses and barns, and many large farms well stocked with cattle, horses, and hogs. Their children have attended school with regularity, the attendance at the two schools on their reservation aggregating 87.

The *Ottawas of Blanchard's Fork and Roche de Bœuf*, numbering about 140, have a reservation of 14,860 acres. They are energetic in farming, nearly every head of a family in the tribe having an improvement of his own, ranging in size from a few acres to 160. There has been an aggregate attendance of 36 children at the school for this tribe during the year. Their condition and progress are very encouraging.

The *Eastern Shawnees*, numbering 85, have 13,088 acres. They have some very fine improvements, and are adding to the size of their farms each year. A disposition is shown by some of their leading men which is very commendable. Thirty-one children belonging to this tribe and the Blackbob Shawnees residing among them, have been in school this year.

The *Wyandotts* number about 250, and occupy a reservation of 21,706 acres. They are, as a rule, enterprising and energetic. All are engaged in farming, some of them having fine, large farms with all the conveniences of civilized life about them. They have a considerable amount of stock, some of it of good blood, and many are much interested in improving its quality. They have had 65 of their children in school during the year.

The *Senecas* number 235, and occupy a reservation of 51,958 acres. These people are rapidly acquiring habits of industry and economy, which will soon enable them to compete favorably with the surrounding whites. They have good improvements, and are adding steadily to their size from year to year. The feeling of hostility to education and civilization, to which I have heretofore alluded as existing in this tribe, has almost entirely given way. This is evidenced by the unusual number of their children (46) in school during the past year. They have also shown unmistakable signs of a disposition to more and more adopt the ways of civilization and give up their old Indian customs. I believe this tribe has an unusually bright future before them.

The *Modocs* occupy 4,000 acres of fine farming and grazing land; they number 112. They are actively engaged in farming, and have been quiet and easily managed. All their children of suitable age (32 in number) have been in school almost continuously during the year. I have had 160 acres of new land broken for them this summer, a large portion of which will be sown to wheat this fall. They have this year 30 acres of wheat, 170 of corn, and about 8 acres of potatoes, garden vegetables, &c. Their wheat, though sown late, after the grasshoppers left last fall, has made a very good crop. The corn is excellent, promising as fine a crop as is often seen. I have purchased for them 61 cows and their calves, they already having about 30 head It is my wish to get this tribe engaged in stock raising as much as possible, as I believe their natural disposition and the nature of their reservation are both well adapted to this mode of life. They made during the past winter and spring about 15,000 new rails. There have been no cases of intemperance among them. The sickness which has been so prevalent among them since their settlement here appears to have abated to a great extent, and their health during the past summer has been compara-

tively good. They must, however, still be subject to sickness until they can be induced to take better care of themselves. It has been impossible to get them to understand the deleterious effects of exposing themselves to inclement and wet weather unnecessarily; but I think as they continue to advance they will be more careful in these respects.

The stray *Blackbobs*, *Pottawatomies*, &c., who are living here, are not, as a general rule, a very progressive class of Indians. They are, with few exceptions, intemperate, lazy, and thriftless. Three-fourths of the cases of drunkenness that occur within the limits of the agency are among this class, and many of the others are through their influence. There are, however, some honorable exceptions to this rule, a few being industrious, well-behaved men.

Taking all the tribes together, their condition is very encouraging—health has been unusually good, and the season has been more favorable than common. They have worked well during the year; have raised a very large crop of corn, and have made many additions to their improvements. The amount of wheat raised is small. This was caused by the ravages of the grasshopper last fall. There are within the agency (exclusive of the Government farm on the Quapaw reservation, cultivated this year by Government for the benefit of the Poncas,) 6,613 acres of land in cultivation, and 7,909 acres under fence. There have been during the year 763 acres of land broken; 603 by the Indians, and 160 by the Government. The Indians have made and put into fence 123,600 rails, besides about 15,000 made by the Modocs, but not yet put up. They have built 29 new houses, and have 891 horses, 1,254 cattle, 4,256 hogs.

The educational interests of the agency have never been in a more prosperous condition than during the past year; five schools have been in operation nine months each, with a total enrollment, as follows:

Senaca, Shawnee, and Wyandott mission	149
Quapaw and Modoc mission	59
Ottawa mission	36
Confederated Peoria, &c., day-school	56
Miami day-school	31
Total	331

The attendance has been more regular than ever heretofore, and the progress correspondingly better. Orthography, reading, writing, arithmetic, written and mental; geography, physical and descriptive; English grammar, physiology, and history have been taught, and the children in each school have regular daily instructions in the Holy Scriptures. In addition to this, both males and females in attendance at the missions have been regularly taught industrial arts. The boys are employed out of school in caring for stock, milking, and farm and garden work. The girls, in attending to ordinary household and kitchen work, cooking, sewing, cutting garments, &c. They all take kindly to such work, and their parents, almost without exception, are pleased to have them so employed and instructed. The large proportion of females in attendance at such schools (over one-half of the enrollment) is an encouraging feature of the work; when any people among whom the degradation of woman has been so complete as it has been among the Indians, become so far advanced as to consent to and encourage the education of their girls, thus lifting them to an equality with the males, they have taken a very material and important stride toward civilization and Christianity.

The Quapaw and Modoc, Ottawa and Seneca, Shawnee and Wyandott missions are run by contract; the contractor furnishing teachers, boarding, and caring for the children, and receiving therefor $2 per week for the time actually attended by each child.

The Seneca, Shawnee and Wyandott, and Quapaw and Modoc missions, and the Confederated Peoria, &c., day-school are now in operation, having been continued without any vacation at the close of the fiscal year. The Ottawa mission and Miami day-school had to be closed on account of changes in employés at these points. It is the expectation, however, to have them reopened September 1.

The Peorias and Miamis have school-funds sufficient to carry on their schools, but the other tribes have to depend upon the liberality of the Government. I must urge upon the Department the importance of securing ample appropriations for school purposes. There should be at least $10,000 available for the support of the Seneca, Shawnee, and Wyandott, and Ottawa missions. This may seem like a large sum for two schools, but when the number of children educated, and the great good which is thereby being accomplished is taken into consideration, I do not think the amount can be deemed unreasonable.

Religious meetings and Sabbath-schools have been kept at each of the missions and school-houses, and a Sabbath-school and occasional meeting at the agency. These have all been well attended as a general thing, and much interest evinced. A series of union-meetings has also been held at various points in the agency during the spring and summer. These have been attended by large numbers of each tribe in the agency. At the last one which was held on the Ottawa reserve, June 29, 30, and July 1, there were at least 500 persons present. At all these meetings a prominent part has been taken by many of the Indians, and the quiet, respectful attention given by almost all has shown that a deep interest has been awakened in the minds of many in their future welfare.

General temperance work has been done at every opportunity. The habits of the peopl

in this respect have much improved during the last few years. Drunkenness has now become much more rare than formerly, especially among the leading men, many of whom were formerly much addicted to drink. While this is the case, it was never easier for an Indian to obtain whisky than at present. They can at all times command sufficient money, and men are plenty who will sell it to them for the sake of the paltry gain there is in this soul-destroying traffic.

I beg leave to again call the attention of the Department to the necessity of having a law enacted making it a criminal offense to sell intoxicating liquor to an Indian when off his reservation as well as on it. This, together with one to compel any Indian found in a state of intoxication to testify against the person furnishing the liquor, would be of great benefit, both to the Indians and to the whites with whom they come in contact. Without such legislation it will be impossible for those having charge of Indians to effectually break up their intemperate habits.

I am of the opinion that the time has fully arrived when the interests of the Indians of this agency would be best subserved by the allotment of their lands in severalty, with proper restrictions to prevent alienation. By this course the attachment of allottees to their homes will be strengthened, and the inducements for them to beautify and improve them will be increased with the feeling of security in their individual ownership, which can never be had while all lands are held in common.

In conclusion, I wish to acknowledge the earnest and efficient aid which has been given to the cause of Christianity and civilization in this agency by the contractors and employés in charge of the various missions and schools, and also the valuable pecuniary assistance which has been rendered by Friends of Philadelphia and New England yearly meetings.

Very respectfully, &c.,

H. W. JONES,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

OFFICE UNITED STATES INDIAN AGENT,
SAC AND FOX AGENCY, INDIAN TERRITORY,
August 27, 1877.

In compliance with instructions of circular letter of July 10, 1877, I have the honor to submit the following report of the condition of this agency and the Indians under my charge, in which are included the Sacs and Foxes of the Mississippi, numbering 405; the Absentee Shawnees, 661; Mexican Kickapoos, 317, and the citizen Pottawatomies, numbering about 250; and, after an acquaintance with them for near two years, I can speak with assurance, and it is a source of gratification to be able to testify to their general quiet, peaceable, and friendly disposition, as the year has passed away without any act of violence or bloodshed. I believe the time is not far distant when most of them will cheerfully assume the duties of good citizens in their habits and occupations, as the necessary and inevitable result that must ere long come to them is now dawning with portentous evidences that to them are unmistakable.

The *Sacs and Foxes* have added to their last year's area of cultivated land about 100 acres, and, although a large portion of their reservation is not first quality for farming purposes, their fields are generally located in rich valleys and low nooks; and this, with the favorable season for the growth of vegetation, has enabled them to raise abundant crops for home supply. And while their moneyed annuity enables most of them to live without much care or exertion, a portion of them are improving their opportunity, and are accumulating some surplus property in cattle, hogs, and ponies. Some of them cultivated wheat for a few years, but the long distance to any place where it could be manufactured into flour, and the difficulties attending its cutting and thrashing, and their ill conveniences for preserving it, were such that it did not seem to justify a continuance.

The agency buildings are in good condition, with the exception of the saw-mill and commissary or store-room. I have had such temporary repairs done to the mill during the summer as were necessary to put it in condition for grinding what corn was needed for bread and to do a little sawing; but before it can be relied upon for regular business there will have to be extensive repairs made, as the boiler will have to be replaced by a new one, or have new flues. The machinery of the engine and saw also need considerable repairing. As suitable timber for sawing within convenient distance is scarce, it would seem hardly necessary to do this repairing, unless the mill was also provided with burrs and bolt for manufacturing flour, which will soon be a necessity, and the incentive for cultivating wheat increased.

The building used for storing supplies is insecure, both as a place of safety from theft and keeping goods from being damaged by inclement weather. It is very important that this building should be replaced by another, more substantial and secure, if the necessity for storing supplies is continued.

The Sac and Fox manual-labor school has been attended more regularly during the past summer than at any other time since I took charge of the agency, and commendable progress has been made by most of the children. The school-farm has been well cultivated, the

larger boys helping at all the farm-work. An abundant supply of sweet corn, potatoes, tomatoes, &c., for the use of the mission has been grown, beside the regular crop of corn wheat, and oats.

Sabbath-school has been kept up during the year, and is generally well attended. Three meetings for worship are held each week at the agency, one immediately following the Sabbath-school and one at evening; also one on fourth day (Wednesday) evening. These meetings are generally attended by the employés and a few Indians, beside those connected with the school. The Baptists also hold religious service twice a week at a member's house, about three miles from the agency. They have a membership of 26, and I believe have been instrumental in doing good by extending the knowledge of the love of Jesus and the story of the cross.

Quite a goodly number of the *Absentee Shawnees* are working Indians, doing all the kinds of labor required on an ordinary farm, with which most of them are provided, and the season has been so favorable that large crops of all their common products have been grown. The addition to the mission-building was completed in the latter part of June, but it was considered best not to admit other children at that time, as the warm weather was then coming on, and it seemed necessary to have a short vacation, to allow of the house being furnished and the school-room arranged by enlarging and supplying with new furniture, and the authorized help was not sufficient to admit more children at that time The school opened again on the 20th instant, after a vacation of three weeks, with a favorable prospect for it to be filled to its full capacity soon. The crop on the school-farm this season is excellent, and they have sufficient supply of all common garden-vegetables.

The Sam Warrior band, numbering more than one-third of the tribe, is still west of the Kickapoos, on the north side of North Fork, and the members refuse to avail themselves of the privilege of selecting their land, as provided for in act of Congress approved May 23, 1872.

And in this connection I would also beg leave to call the attention of the honorable Commissioner to the necessity of Congress making an appropriation to pay for losses of property belonging to the Absentee Shawnee Indians destroyed during the late rebellion because of their loyalty, and while they were serving in the Union Army. Said claims having been audited, are now on file in the Department at Washington.

The *Mexican Kickapoos* have done remarkably well, considering their restless disposition. They have increased their cultivated land about one-half the past season, and their crops are good. They now have about one hundred and fifty head of cattle, and from eighty to one hundred head of hogs. They are putting up a much larger amount of hay than ever before, and every indication is that they will comply with the requirements of Government without much hesitancy when they fully understand that *business* is meant with them. They are also abandoning the custom of living in villages, and are scattering out, quite a number having selected their locations, and have been making some improvements on them the past summer in addition to the regular work of tending the home-crop. Some have made rails, broken up and fenced their farms, put up hay, and are getting out house-logs preparatory to building this fall. No houses have been built by them this season, as they have heretofore preferred living in their village "wickeups." Their stirring habits will insure their success and make them apt students of progress, if their superstitious notions and aversion to education could be supplanted by habits of Christianity and civilization.

The thirty-mile-square tract of land upon which the *Citizen Pottawatomies* are located, lies directly south of and adjacent to the Sac and Fox and Mexican Kickapoo reserves. They have made their selections south of Little River, (the Absentee Shawnees north.) They are self-supporting, receiving no Government aid whatever. A school house was built for them two years ago, but, owing to their limited pecuniary circumstances and scattered condition, they have been unable to hire teachers or to maintain a school, and whatever may have been their former condition, they are now objects of charity, and should have some aid for school purposes, as many of them are far advanced in the scale of civilization, and are anxious to have their children educated.

The Sacs and Foxs, and also the Mexican Kickapoos, still keep up the practice of making annual visits to the tribes around with whom they are friendly, for the purpose of exchanging or "smoking" ponies, a practice demoralizing, expensive, and useless, as it inclines to stimulate their nomadic disposition and foster their indifference in regard to the value of property and goods, which are ostensibly gifts, but in reality doubly paid for. This practice, with the absolute authority conferred upon the chiefs, and their great aversion to manual labor, from an idea of its degradation, are among the chief obstacles to civilization with these Indians. But still the increase in their crops, the large amount of hay put up, compared with former years, and a desire to have more land broken, to enlarge their farms, indicate an advance in the right direction; and just in the proportion that civilization, education, and general intelligence increase the influence and absolute control of the chief decrease.

I herewith inclose statistical report.

Very respectfully,

LEVI WOODARD,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.
(Through Superintendent Nicholson.)

OFFICE OF INDIAN AFFAIRS,
UNITED STATES UNION INDIAN AGENCY,
Muskogee, Indian Territory, September 11, 1877.

SIR: I have the honor of submitting this my second annual report as to the affairs pertaining to this agency, which embraces the following-named tribes: *Cherokee, Creek, Choctaw, Chickasaw,* and *Seminole.*

It would be very improper for me to speak of this as a report of "my Indians," because of the manifest fact that during the year just closed more of the time and labor of this office have been given to the adjustment of difficulties and to other business of various kinds in which white men to much the greatest extent have been connected. There is also a large amount of Anglo-Saxon and African blood mixed with that of the Indians.

My work has not been to protect these tribes from cold and hunger by furnishing them with clothing and food—these are not supplied by the United States Government—as much as it has been to protect them in their treaty rights against the impositions and craftiness of dishonest white men. I would not intimate by this remark that there are no real good and honest white men among these tribes. There are very many, but those who are unscrupulous, selfish, unprincipled, and indolent far outnumber them. And while the good and honest white people living here are slow to speak and act against the sins of the country, the latter are bold and reckless in their deeds of corruption; in fact, they control, to a large extent, the political and financial interests of the tribes; and the crimes charged upon the Indians in too many cases may be traced either directly or indirectly to the influence or acts of corrupt, designing white men. These reflections naturally lead me, in this report, to speak of

THE NECESSITY OF GOOD AND WHOLESOME LAWS,

by which to regulate the relations and obligations of the United States citizen and Indian, one with the other. It is a settled fact that the two classes are found here mingled together in all the varied relations of life, and that the proportion of the former to the latter is immeasurably greater than most people living outside of the Territory would suppose. Indeed, they are so equally divided as to numbers, that there exists an absolute necessity for the exercise of such laws as are equally binding upon both.

The Indians in each of the five tribes of this agency have laws of their own by which to govern themselves. By these laws the innocent are protected and the guilty punished; but being made and executed by themselves exclusively, they do not attach to United States citizens. If a white man sees fit, in his depravity, to infringe upon the rights of an Indian, or to violate his pledge or contract with him, he has no redress whatever, as there is no tribunal to which he can appeal for justice. And so also, on the other hand, an Indian may trespass on the granted rights and privileges of a white man by a failure to meet his contract, by public slander, by forcible possession of his property, and in a variety of other respects, and there is no court to which he can appeal for satisfaction. The injured party, whether United States citizen or Indian, may make his complaint to this office, and after a careful investigation I may find the accused party verily guilty and so adjudge him, but here ends the matter, and the guilty party is only encouraged to go on in his evil ways and sin with a bolder hand, simply because he knows there is no law invested with power to punish him for his wrong-doing, or compel him to make compensation for the injury done to others. Such is the dilemma in which Indians and United States citizens are here placed at the present time.

This office is often called upon to know if there is any law by which an Indian can collect a debt of a United States citizen, or a United States citizen collect a debt of an Indian, either by attachment or otherwise. Having never been able to find such a law myself, I decided some months ago to make an example of one case by referring it first to the Indian authorities, and if I failed there, then to refer it to the United States court. It was a case of debt where dishonesty was supposed to be intended. Mr. S. Schable, a Cherokee by marriage, had obtained credit of Mr. John Glunz, of Fort Scott, Kansas, for eighty-one dollars and fifty-three cents' worth of goods. The account was about two years' standing, and Mr. Glunz had failed to elicit any response to the letters he had frequently written to Mr. Schable in regard to his claim. He finally made a request of me to collect his account, and, knowing as I did that Mr. Schable was a man of considerable wealth and engaged in a profitable business, I sent him the account by mail, requesting his early attention to the settlement of the same. An immediate answer by mail was received, acknowledging the justness of the claim, saying, however, "I regret exceedingly that Mr. Glunz deemed it necessary to present his bill for settlement through your office." About a month afterward Mr. Glunz called my attention to the account, and I again wrote Mr. Schable, informing him that if he did not settle the claim before a certain time I should call the attention of the Cherokee authorities to the matter. In answer to this note he said:

I claim to be a man of lawful age, neither insane nor in my dotage, and fully competent to manage my own affairs without the supervision or guardianship of any Indian agent. That I am a citizen of this Indian tribe certainly gives no official authority to interfere with or direct my private business. As to the implied threat of reference of the claim of Mr. Glunz to the proper Indian authorities for collection, I have to say that I am quite well informed as to how far such authority extends.

Having received this caustic answer, implying that the Indian laws could afford no aid in the collection of the debt, I transmitted the account, with the correspondence, to Judge I. C. Parker, of the United States court for the western district of Arkansas, with the request that he inform me if the account was collectible by any process of law; to which he answered, "I have called the attention of the district attorney to the case, and there are no steps he can take to aid in the recovery of the property."

From the foregoing it may readily be seen how needful it is that some new laws (approved alike by the United States and the several tribes of this agency) be enacted for the better regulation of the relations and obligations that exist here between citizen and non-citizen. But if such laws cannot be created and enforced without the infringement of treaty stipulations and in perfect accord with the wishes of the Indian authorities, I submit the question, as the next best solution of the difficult problem, Would not the establishment of

A UNITED STATES COURT IN THE INDIAN TERRITORY

be practicable? The benefits of such a court to the Indians, located in their midst, would be of incalculable value, in that it would secure more speedily and more certainly the arrest and punishment of the guilty, and probably lessen the expense to the United States Government of prosecuting crime in the Indian Territory. As it now is, with the United States court at Fort Smith, Arkansas, a distance of from one to three hundred miles from the places where crimes are committed, and with no facilities for public travel, and over a rough and sparsely-settled region of country, it is with the greatest reluctance that cases of crime are reported and the testimony of witnesses secured. Very many guilty ones go unpunished for no other reason than that the injured party and the witnesses to the committal of the crime are unwilling to subject themselves to the tediousness of a trip to Fort Smith, and the still more dreaded tediousness of waiting there in suspense, it may be for weeks, till their case should come before the court in its regular turn.

There was a clear case of larceny committed by a United States citizen, an old offender, presented at this office last week by an Indian, which illustrates the necessity of a court nearer at hand. The Indian and myself, after much trouble, succeeded in finding out where the thief had disposed of the stolen property. The testimony was abundant and reliable, and yet the Indian himself and the witnesses expressed an unwillingness to have the case go up to Fort Smith, because of the tediousness of the journey and the uncertainty of the time of the trial. It is, I believe, the general opinion on the part of the more intelligent Indians, as well as many others in this agency, that more effectual laws regulating the mutual relations and obligations of citizen and non-citizen, and the establishment of a United States court in the Indian Territory, are imperative necessities to the promotion of peace and safety among the 55,000 people, whites, mixed bloods, and full bloods that reside here.

The five civilized tribes in Union agency, as is well known, occupy the eastern portion of the Indian Territory, embracing an area of country about two hundred miles square, of which the climate is unsurpassed for its mildness, and possessing a soil of great fertility, adapted to the production of all the cereals of the temperate zone and many of the tropical fruits.

As I remarked in my last report, "Each tribe or nation has a constitutional government, with legislative, judicial, and executive departments, and conducted on the same plan as our State governments, the entire expenses of which are paid out of their own funds, which are derived from interest on various stocks and bonds, the invested proceeds of the sale of their lands, and held in trust by the Government of the United States, which interest is paid the treasurers of the different nations semi-annually, and by them disbursed on national warrants issued by the principal chief and secretary, and registered by the auditors." Except among the Seminoles, none of the money thus paid is used *per capita*, but is devoted exclusively to carrying on the government and the support of schools. The amounts thus received and disbursed are—Cherokees, $160,000; Creeks, $75,000; Choctaws, $60,000; and Chickasaws, $60,000.

The population of each tribe, according to the last census taken, is as follows:

Cherokees	18,672
Creeks	14,000
Choctaws	16,000
Chickasaws	5,600
Seminoles	2,443
Total	56,715

CHEROKEES

The Cherokees are well advanced in civilization, and are an intelligent, temperate, and industrious people, who live by the honest fruits of their labor, and seem ambitious to advance both as to the development of their lands and the conveniences of their homes. In their council may be found men of learning and ability; and it is doubtful if their rapid progress from a state of wild barbarism to that of civilization and enlightenment has any

parallel in the history of the world. What required 500 years for the Britons to accomplish in this direction they have accomplished in 100 years.

Schools.

They have ample provisions for the education of all their children to a degree of advancement equal to that furnished by an ordinary college in the States. They have 75 common day-schools, kept open ten months in the year, in the different settlements of the nation. Then for the higher education of their young men and women they have two commodious and well-furnished seminaries, one for each sex, and, in addition to those already mentioned, they have a manual-labor school and an orphan asylum. All these buildings used for school purposes are of the best style of architecture, and are equipped with furniture and fixtures of the latest and best manufacture. The cost of maintaining these schools the past year was, as reported by the superintendent of public instruction, $73,441.65, of which $41,475 was paid as salary to teachers and $31,666.65 for other purposes.

The estimated amount of personal property owned by them, aside from their improvements on their land, is as follows:

Public buildings.

Capital buildings	$22,000
Male seminary	75,000
Female seminary	75,000
Orphan asylum	70,000
Blind, insane, deaf and dumb asylum	7,000
Printing-house	5,000
Jail	7,000
Total	261,000

Personal property.

Horses	$12,000
Mules	2,000
Cattle	45,000
Swine	35,000
Sheep	10,000

They have 24 stores, 22 mills, and 65 smith-shops, owned and conducted by their own citizens.

Their constitution and laws are published in book-form, and from their printing-house goes forth among the people, in their own language, and also in English, the Cherokee Advocate, a weekly paper, which is edited with taste and ability by native Cherokees.

The *Delawares*, now numbering 733, are incorporated with the Cherokee Nation, and are located mostly in the northwest part of the Cherokee domain, next to the southern line of Kansas. Many of them have made valuable improvements since they came from Kansas in 1872, but are somewhat restless in their present relations with the Cherokees, and would prefer, if possible, to reorganize as a tribe and be moved to some other place where they could have a reservation of their own. They still have an invested fund which yields them as interest a *per capita* payment semi-annually of about $28 to every man, woman, and child.

CREEKS.

The Creeks, during the past year, have made commendable progress in the ways and customs of civilized life. Their farms have, in many cases, been enlarged and better cultivated, and an abundant harvest, more than enough for home consumption, awaits the hand of the husbandman. Besides the cultivated crops they derive in a seasonable year a profitable income from the pecan harvest. It is estimated that more than $30,000 were realized from this source the past year, and present prospects are equally good this year.

Schools.

They have 28 public schools, with 28 teachers, to whom they pay in the aggregate for their services $11.200, and for other purposes $1,800, inclusive of the salary of the superintendent of public instruction, making a total of $13,000 expended for school purposes. Aside from the public schools they have two manual-labor schools, the Tallahassee Mission, situated between the Arkansas and Verdigris Rivers, and about five miles from this agency, with conveniences for about 80 boarding pupils of both sexes, and the other, Asbury Mission, situated near Eufaula, with conveniences for about the same number of pupils, males exclusively. These schools are under the care of the Presbyterian and Methodist denominations.

The Muskogee Female Institute is a Baptist mission school of considerable note, with Rev. Joseph Perryman, a native Creek, as principal. Appropriations have been made by the council for two other mission schools, which will soon probably be opened. One of them is for the freedmen citizens of the nation, who share equally in all the rights and privileges of the tribe.

Provisions were made at the last council for the support of eighteen young men while obtaining an education in the States. They are now pursuing their studies at different institutions.

Political.

This people has always been divided into two political parties, but strange to say the division at present is not based upon any former antagonism of party leaders or principles. New issues seem to have arisen, so that the line is drawn between those who are the friends respectively of the first and second chiefs, both of whom were elected to office by the old anti-Chicota party. It is difficult to tell what constitutes the platform of the two parties other than what has grown out of the late act of the council in impeaching the first chief and in promoting the second chief to his place. No serious difficulty is anticipated from the change.

CHOCTAWS.

This tribe occupies a large domain just south of the Cherokees and Creeks. In point of natural resources it is wealthy. Its pine forests, coal, silver, and lead mines are inexhaustible. The people, as a whole, are making commendable progress socially, intellectually, and religiously, but they seem to have lost sight, in some degree, of the importance of keeping their most intelligent and wisest men to the front, so indispensable to their progress and enjoyment of civilized life.

Schools.

They furnish ample provisions for the education of their children, having fifty-four day-schools, one boarding and one manual-labor school, at which there are about twelve hundred pupils in attendance. These schools the past year have cost the tribe $29,022.50, of which $12,000 was paid to the teachers, while the balance was expended for other purposes. Aside from these national schools, there are several private institutions supported by the tuition of the pupils at various points in the nation, particularly along the line of the railroad.

Of the amount expended for educational purposes, $1,522.50 was derived from royalty for coal taken out of their mines at McAlester and other places.

New Hope Seminary, a female boarding-school, located near Scullyville, close to the eastern boundary of their reserve, has about 50 pupils, for whose board and other expenses the council annually appropriates $5,000, while the Methodist Board of Missions pays the salary of the teachers and such other expenses as the amount appropriated by the council fails to meet.

CHICKASAWS.

The Chickasaw tribe is located directly west of the Choctaw domain, and is separated from Texas on the south by the Red River. They speak the same language as the Choctaws, and it is supposed, with a good degree of probability, that at some time in the past, more or less remote, they constituted one and the same tribe. This tribe possesses more wealth in proportion to their numbers than any other, which may be attributed, so far as their improvements are concerned, to the fact that they have in years past employed white labor. With a soil unsurpassed in richness, adapted to the growth of cotton and all sorts of grain, large and small, they have until the present year increased their herds and permanent improvements very rapidly, but this year, owing to the heavy tax of $25 imposed upon each white laborer, so many have been forced to leave the country it is doubtful if the people will be able any more than to raise enough grain for home consumption.

Schools.

They have expended for schools the past year $43,000, which is the amount available each year, being the interest on their invested funds set apart for school purposes. Their school-buildings with their fixtures are valued at $50,000. They have of late decided, and perhaps wisely, to educate their children at home, and to this end they have organized a complete system of public instruction within the reach of all the families. In addition to their common schools scattered judiciously over the country, they have established an academy or high-school in each of the four counties of the nation, where students pursue their studies beyond the primary branches.

It would seem from article 11 of the treaty of October 20, 1832, (Laws U. S., vol. 8, p. 1162,) that the school-fund should be equally participated in by all the people, whether they

reside in the Chickasaw country or elsewhere. But I am informed that not less than 2,000 of the Chickasaws reside in Tobocksey County, Choctaw Nation, whose children have no school privileges, being deprived of their share of the school-fund of their tribes. There are likewise many of the Choctaws who live in the Chickasaw Nation, whose children are excluded from the Chickasaw schools. With the ample funds possessed by these two tribes for school purposes, it would seem that none of their children should be deprived of the privileges of an education.

The report of the superintendent of public instruction for the past year shows that they have 13 district schools, with 1,133 pupils enrolled. The four academies or high-schools are let out by contract for a term of five years, the contractors furnishing the teachers. In three of them they furnish everything to the pupils except clothing at the rate of $175 per year, while in the other clothing and all is furnished for $200 per year.

FREEDMEN.

The freedmen of the Choctaw and Chickasaw Nations are deprived of all participation in the school-funds of the Indians, and consequently have no advantages of an education except what is furnished to them by the Government of the United States. There are at present five schools sustained for their benefit, which are, however, accessible only to a small portion, comparatively, of the colored population of these two tribes. The condition of these people is somewhat peculiar, since they have none of the rights and privileges of the Indians and are without the protection of the United States laws except in criminal cases.

SEMINOLES.

The Seminoles occupy a tract of 200,000 acres lying directly west of the Creek reserve. They are making rapid progress in the accumulation of property, and their buildings and farms are being enlarged and improved each year. Being located on so small a territory, their habitations are comparatively near each other and a stimulus is thereby exerted upon each one to appear as far advanced as his neighbor, and their leaders being men of Christian character, the people follow as near as may be in the line marked out, and are consequently reaping benefits in improved farms, increase of stock, and children growing up in intelligence. They have five schools and one academy or boarding-school under the supervision of the Presbyterian board. They expend annually $2,500 for the support of their schools. The Seminoles receive an annual annuity of $25,000, which is divided among them *per capita*.

Personal property.

Horses	3,000
Mules	150
Cattle	16,000
Swine	25,000
Sheep	500

and of farm-products there have been raised the present year 400 bushels of wheat, 250,000 bushels of corn, 1,000 bushels of oats, and 2,000 bushels of potatoes. Their reserve is divided about as follows: 133,000 acres of tillable ground, 150,000 acres of wooded ground, 50,000 acres of grazing-ground, and 67,000 acres of valueless ground. They have in cultivation about 13,000 acres.

RELIGIOUS.

There are about two hundred church organizations among the Indians of this agency, representing the Baptist, Methodist, and Presbyterian denominations of Christians, with an aggregate membership of over ten thousand, the fruits of the faithful labors of white missionaries supplemented by that of the native preachers. The meeting-houses of the Indians are built usually of logs and similar in character to their neighborhood school-houses. During the past year the religious work of the different denominations has, by the grace of God, been prospered.

S. W. MARSTON,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

OFFICE WICHITA AGENCY, INDIAN TERRITORY,
Eighthmonth 20, 1877.

In accordance with Department requirement, I submit herewith my second annual report of the condition of this agency.

A recent enumeration of the different tribes shows that there are 1,295 Indians attached to this agency, divided into bands as follows:

Caddoes, including Delawares and Ionies	643
Wichitas	210
Towaconies	154
Wacoes	45
Keechies	90
Comanches	153
Total	1,295

of which there are 398 men, 479 women, 232 boys, and 186 girls.

These people are all peaceable and well disposed, and are actively engaged in agricultural pursuits, and to a limited extent in stock-raising.

The advancement made during the past year by the wilder portion of these Indians in the arts of peace has been very marked and exceedingly encouraging. While there are a few of the men who still follow the former mode of life, the great majority have taken hold of the new road in earnest, and the results are equal to the highest expectations.

The *Keechies* are probably the least advanced as a tribe, although improvement is visible. While all the other tribes have been building houses extensively, they have been unable to make permanent houses, owing more to their poverty in horses than from disinclination to build.

The *Comanches* residing on this reservation, a band of the Pennetethkas, have shown a decided advancement, having built seven houses at their own expense, and beside made a large number of fence-rails, sufficient to fence 48 acres, and have cultivated the land thus inclosed.

The *Wichitas, Wacoes*, and *Towaconies* are virtually one people, speaking the same language, the names of Wacoes and Towaconies being given to the descendants of two bands of the Wichitas, who about one hundred years ago left the main tribe on the Neosho River, in Kansas, one taking up a residence on the Arkansas River, near the present town of Wichita, and the other pushing on to Texas. These Indians have increased in number the past year, the census showing an increase of twenty-two.

These people have built 17 houses and fenced 75 acres of land, which they are cultivating, besides about 275 acres previously fenced, and their progress has been very gratifying.

The *Caddoes* show an increase in numbers of 63, due in part to absentees (principally Ionies) returning from the Shawnee and other adjacent nations, and in part to actual increase by births.

Together with the *Ionies* and *Delawares*, they cultivate 1,400 acres of land, having added 80 acres the past year. They have added 25 new houses, and but a very few families are now living in the old grass houses. One hundred and twenty-five acres of land have been broken by the Government the past year. The total amount broken is 1,950 acres, 100 acres of which, being worthless, is not cultivated on that ground, and about 50 acres more which might be cultivated to advantage has not been worked the past season. This land was assigned to a portion of the Delawares, who were unable, on account of loss of stock by horse-thieves, to cultivate as much as was intended. I estimate 1,800 acres of land in cultivation, 1,700 of which is planted in corn. The yield will probably average 20 bushels to the acre, giving as the gross result 34,000 bushels of corn. Of other produce, such as melons, beans, pumpkins, potatoes, and garden-vegetables generally, the yield has been very satisfactory, and has been of great good in supplementing an insufficient issue of rations.

A small beginning has been made at stock-raising, and great expectations can doubtless be realized. The interest displayed by all is evidence of the feasibility of the idea of making stock-raisers of these people, and their past success with horses and ponies justifies the belief that they are particularly adapted to the business.

The school continued in session ten months, closing on Sixthmonth 30. Throughout the term the interest of the Indians was manifested by frequent visits and prompt attendance of the children, and there can be no doubt of the beneficial influence it is exerting, through the scholars, over their parents, visible in many ways.

Religious meetings have been held regularly each first-day, and frequently through the week, generally well attended by whites, both employés and residents, and Indians, frequently trying the capactity of the room to its utmost extent. A great interest has been manifested by many of the Wichitas, Caddoes, and Delawares in spiritual matters, fourteen having joined one denomination of Christians, and while it is not claimed they fully comprehend the full significance of the matter, they do understand the great fundamental truths which are requisite to a profession.

During the year about 5,000 buffalo-robes have been dressed and sold to the traders. These robes, with peltries, buckskins, &c., have produced about $30,000.

Depredations by horse-thieves have been frequent and grievous. Many have lost their entire stock. A small detail of soldiers, placed here by the commanding officer of Fort Sils has had the effect to check this stealing to a great extent, and for over a month no theft have occurred. The continuance of the detail here temporarily is recommended.

While the crops will not be as large as the previous years, the season has on the whole been favorable, and the high waters of May and early June were not so damaging as last year to growing crops.

The supplies furnished the past year were, with but one or two exceptions, uniformly good, and the delivery of them by the contractor was prompt and satisfactory.

The saw-mill has rendered good service in sawing lumber and grinding corn, having sawed more than 100,000 feet of logs and ground over 2,000 bushels of corn. Lumber has been furnished for fifty-one houses erected during the year, besides the repairs to houses previously built. Other material has also been furnished, such as sash, window and door frames, nails, &c., which has kept all employés fully occupied.

Intemperance among the Indians has been very rare, not a single case of whisky-peddling having been reported to this office. This is due to the stand taken by prominent chiefs to arrest all peddlers.

The agency farm of forty acres has been planted mostly to corn, and will probably produce sufficient to forage the public animals during the coming winter.

During the past year 220 rods of board fence and 144 rods of rail fence have been made about the Government field and pastures. In addition to this, 175 rods of rail fence have been made for Indians who suffered a loss of the fences by accidental fires.

A log-way has been added to the saw-mill, with a view to having logs floated down to the mill. Experience has proven that this way has materially reduced the cost of logs to the Government, and has already fully paid for itself.

The most prominent need at present is a proper building for storage of provisions and annuity-goods. Attention was called to this matter in previous report, but no change for the better has occurred.

Much uneasiness is felt by the Indians on account of the reservation they now occupy not being assigned to them by treaty, and it is certainly desirable that this matter be soon settled definitely.

Some dissatisfaction has existed among some of the Indians, due to the inability of the Government to satisfy the desires of each individual; but it is confidently asserted that the condition of these Indians is far better than ever before.

For more minute information attention is respectfully invited to accompanying statistics, which have been made as carefully as circumstances would admit, considerable reluctance being found on the part of the Indians to give correct information in regard to their stock.

In conclusion, I desire to return my thanks to the Department for its promptness and liberality in meeting requisitions and wishes, and to the employés generally, who have in all matters exhibited a commendable spirit of energy and desire to further the objects aimed at. Nor should I forget to return thanks to that higher Ruler above, without whose favor all our efforts must have been in vain.

Respectfully submitted.

A. C. WILLIAMS,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

AGENCY OF THE SAC AND FOX INDIANS IN IOWA,
Toledo, August 21, 1877.

SIR: In accordance with the instructions received from Indian Bureau, I have the honor to submit a report of the condition of the *Sac and Fox* Indians in Iowa for the year ending August 31, 1877.

The reservation of this tribe is located in Central Iowa, on the Iowa River, in Tama County, and embraces 692 acres of land, they having purchased since last report 273 acres adjoining, from their annuity.

The lands are more adapted to grazing than to agricultural pursuits. They are held in trust for the use and benefit of the tribe. They have about 130 acres of land under plow and 60 acres of land in tame grass, the balance being wild and wooded. Nearly all of the land is under fence. They plant most of their land to corn, but raise potatoes, beans, onions, squashes, and some tobacco. They will realize a good crop of everything planted this year.

The tribe numbers 341, there being 162 males and 179 females. There have been six births during the year and six deaths; a majority of the deaths being among the old people. The progress of this tribe has been slow in many respects: their lands are not adapted to farming, and they cannot find permanent employment at home for all and have to take their chances as unskilled laborers for work; hence they raise a great many ponies, now having