be the most tempting, and it is with that practice we have had the most trouble in the church. According to my observation there is nothing more demoralizing to the Indian character excepting, perhaps, drunkenness, with which it is usually accompanied. An Indian knows nothing of horse-racing except as connected with betting or gambling, hence I respectfully recommend that that practice be forbidden on reservations, and that the infraction of the rule be included in the list of offense falling under the jurisdiction of the Indian courts.

By the way, that "court of Indian offenses" idea is exceedingly timely and wise. What you need to secure good service and satisfactory results is the payment of a reasonable salary, with the promise that the term of service shall continue as long as the incumbent proves capable. I believe in granting a premium to experience and in making term of office in all departments of State commensurate with the incumbent's efficient honorable service. Until such is law and such is practice we will not attain to anything like perfection in popular government. Beg pardon for obtruding my humble opinion on this subject.

In this connection, I wish to commend your good judgment in recommending that Indians be allowed to make homestead entries without the payment of the usual fees and commissions prescribed by law. At its last session, I believe Congress did amend the law, so that Indians can now take up homesteads without cost, the most gracious bit of legislation that has been ground out for a long time. To the poor Indian with but at few dollars at most at command, struggling against so many odds to get a start and make a living, it will prove a great boon. And then it was unjust to ask him to pay a certain amount of money to secure what he has always considered his own by the right of prior occupation.

NEZ PERCÉS IN THE INDIAN TERRITORY.

In regard to the return of the remnant of Joseph's bands now in the Indian Territory, I rejoice greatly at the success that has crowned the efforts of my brethren in the East; yet I am humiliated when I remember that their zeal was not all according to knowledge. In recommending the return of all, without distinction, to their mountain home, they refused to recognize the fact that it is difficult for men and women to forgive and to forget such hellish treatment as they were subjected to when their houses were burned, their property destroyed, their husbands and children murdered and their wives ravished. Now by a wise provision of the Department, I believe it is, those who were known to have committed such deeds are not to be allowed to return, and so all trouble will probably be avoided.

* * * * * * *

PROPOSED INDUSTRIAL SCHOOL AT KAMIAH.

As to the question of reopening and enlarging the Kamiah school under church auspices, I regard it as another case of zeal not according to knowledge. For all practical purposes the location is too isolated and the expenditure of the same amount of money in assisting a really needy people would be productive of more satisfactory results and at the same time be more in accordance with the spirit of philanthropy. It is natural, of course, that the Kamiah people should desire a school in their midst for their children, but were the matter properly presented to their minds, they would no doubt gladly consent to do without, if the funds necessary for establishing their school should be used in educating Indian children less favored than their own.

Yours, with great respect,

G. L. DEFFENBAUGH,
Missionary.

The COMMISSIONER OF INDIAN AFFAIRS.

CHEYENNE AND ARAPAHO AGENCY, INDIAN TERRITORY,
Darlington, August 9, 1884.

SIR: In compliance with instructions contained in yours of July 1, I have the honor to present this, my first annual report for this agency, but my fifth in the Indian service. I take pleasure in calling your attention to facts and statistics which have been gathered here by arduous labors, and patient and careful consideration of matters of importance since my arrival April 1. It is a far less agreeable though a more important duty to speak of defects which need to be remedied in order that the labor and exertions of the Department may be productive of the greatest possible good; and it will be my aim to give you so far as possible a clear understanding of the actual condition of affairs here, our wants, and the remedies to apply to correct the abuses.

The most serious difficulty to the advancement of these Indians lies in the lack of power to control them, and the best results will never be attained until our roving and lawless Indians are under complete control, and forced, not only to stop depredating, but compelled to keep hands off of such Indians as desire to work. It is the practice of the "dog soldiers" to compel the attendance of all Indians on their medicine making, and on refusal of any one to attend his teepee is cut up, chickens, hogs, and cattle killed, growing crops destroyed; they rule with an iron hand, and their will, right or wrong, is absolute law.

We have here 2,366 Arapahoes and 3,905 Cheyennes, making a grand total of 6,271 Indians. Outside of the United States police, a few half-breeds and the Indians employed in shops or in teaming, all wear blankets, live in teepees, and are uncivilized, have the manners, ways, customs, superstitions, &c., which have been attached to their races for generations gone by. There is not one full-blood Indian living in a house, except as above noted. They idle away their time, and those that have small patches that they call farms, consisting of from one-quarter of an acre to 10 acres, abandon their crops on the slightest invitation and go to medicine or a feast, which keeps them away ofttimes for a month when they are most needed at home. I have great faith that this state of affairs can be changed; first, as I stated, they must be controlled, and those who will work and wish to abandon their old way must be assisted, encouraged, and *protected.*

They have here over 4,000,000 acres of land, and while it is true that a very large majority of this land is only fit for grazing purposes it is also true and can very readily be seen that it is not necessary to have a great amount of good farming land for only 6,000 people, and that a large part of the 4,000,000 acres can be practically worthless, for agricultural purposes, and still have sufficient good land for all their wants. This is undoubtedly true of this country, but the small patches of rich land in the bottoms are ample and will some day support these people handsomely.

All Indians that I have ever met, I care not how ignorant, know the difference between right and wrong, and if told that the *law* is so and so, are as capable of obeying it as whites, and it is a great calamity to them as well as the Government that they should be allowed to exist and keep up their old customs and practices, &c., when a simple act of Congress would so quickly transfer them into law-abiding citizens. The lower House of Congress, at its last session, struck the key-note to the whole situation, and I am sorry that the Senate could not agree that—

> Any act which, when done by a citizen of the United States, would be a crime, shall be and is hereby declared equally a crime when done by any Indian upon or belonging to any Indian reservation, and such Indian committing such crime shall be subject to the same jurisdiction, and amenable to the same process that any citizen would be in like case.

This is not complete enough, but would have been a splendid start in the right direction. They must conform to the will of the Government or take the consequences, and it is important that this should be made intelligible and significant to them. The speedy punishment of the Indians who took part in the raid on Horton, and forcibly took possession of over 200 ponies in May last, would have gone farther to break down the power and influence of the worst class of Indians, than all the threats that an agent could make during the rest of his natural days. In these tribes, like all communities, there are particularly hard cases, who succeed better in general devilment than most of their friends, because they devote more attention to it, turning all of their energies in that direction, and bringing themselves to bear on it with an earnestness and assiduity that could not fail to render them prominent. The occurrence of many such raids will go further to break down the power and influence of the Government, if the guilty parties are left unpunished, than anything that can be done. These Indians ceased to be useful and became wholly ornamental when they quit hunting and settled down here to do literally nothing. They should have been from the start given to understand that they must *work*, and the power of the Army should have been used to see that they did. I imagine that the thousands of hard-working mechanics, artisans, farmers, and merchants, who pay a large tax and have the best interest of our whole country at heart, would be surprised if they could pause from their work and take a fair view of the 6,000 lazy Indians, who daily draw their pound of flesh, and the blood with it, hides and horns thrown in. At times I get discouraged when I look over the vast work to be done here, but so far from losing hope, I am only nerving myself to fresh exertions, and I know the best way to deal with Indians is, to neither promise nor threaten anything that cannot be carried out, and to deal with them always in strict justice, treat them as human beings, like ourselves, as they have much of human nature in their red skins, and are, as I have remarked, as capable of listening to reason, when the reason is good, as if the color was white.

Resources sustain nothing, but labor sustains everything. This is a good country for diversified crops, but the importance of agriculture among the Indians has been overlooked. I hope to organize the labor here so as to be able to produce all the wheat, corn, sugar cane, vegetables, and fruits required to support these people. I shall not increase the amount of money expended but shall try hard to get 100 cents' worth

of value for every dollar of the people's money expended. Twenty-five good farmers as industrial teachers with agricultural implements and wire for fencing farms should be allowed us, for several years, and it seems strange that $300,000 per year can be secured for the purchase of beef and flour, and that this all-important end to be accomplished is so neglected.

AGENCY.

The agency is located on the east side of the Cheyenne and Arapaho Reservation, within 2½ miles of Oklahoma, on the north side of the North Canadian River and in the first bottom which reaches back to the high land some 2 miles away. For miles from this point the banks of the stream are denuded of timber and there are only such trees growing around the agency as have been planted in the past few years. The situation is anything but good, especially when there are so many desirable spots so close at hand. During the rainy season pools of water stand all over this rich bottom land, and with the dirt about the camps, it would be a stretch of imagination to call it healthy. The climate here is mild, so much so that any one coming from the extreme north would likely call it summer the year around. The nights are always cool and comfortable. In the early spring the prairies and cañons are covered with beds of gorgeous flowers, but the varieties are not so great as are seen in the eastern part of the Territory. The surface of the country is generally rolling and in some places almost mountainous, with few streams and less timber, and dreary to look upon, in March when I first visited it, as the prairies were bare, having been burned off; but at this season of the year a drive on fine roads with beautiful and widely extended plateaus upon either side, rich in all the elements of fertility, is a pleasing contrast. The high prairies only need irrigation, or an increased rainfall, to make them yield luxuriantly, while the low bottoms can be depended upon to produce bountifully nearly every year. The reservation embraces 4,297,771 acres, and is bounded on the north by the Cimarron River and the Cherokee strip, on the west by the Pan Handle of Texas, on the south partly by the Washita and Canadian Rivers, with the ninety-eighth degree west longitude for our eastern line. The above rivers with their tributaries give ample water for stock on almost all parts of the reservation, and with the exception of the sand hills, the grass grows most luxuriantly, making ample range for large herds of horses and cattle.

The scarcity of timber is one of the greatest drawbacks, we have to contend with, and one that can only be overcome by the arrival of a railroad. Think of going 15 to 25 miles for logs for the saw-mill, or wood for fuel, for schools and agency use, and in so sparsely timbered a country. When I say that the military require for their use alone 1,600 cords per year you can readily appreciate what we are coming to, unless coal, &c., can be brought in by cheap transportation.

CHEYENNES.

The Cheyennes are said to be the smarter race of the two, but in so short a residence I am not fully prepared to give an opinion. That they are at present further from civilization I am positive, and that they are insolent, headstrong, domineering and hard to restrain cannot be questioned. They have never been whipped, and, boast that they could wipe us out at any time—a matter that should speedily call for the attention of the Government, as no considerable progress can be made so long as this feeling exists and this element rules the actions of the tribe. My hands are manacled and the dog soldiers rule supreme.

The Indian question is one of great and absorbing interest to our country, and it is to be devoutly hoped that the Army will be called upon to compel this lawless element to obey the rules of this office, and exchange their rifles and pistols for agricultural implements, and settle down to farming, instead of continually riding over the country and depredating on every one who may come within their reach. It is a disgraceful state of affairs, discreditable to our Government, and should not exist another day. Men that can fight as these have can work, and why a few score of young bucks should be allowed to interrupt public travel, levy tax on herds and freighters, intimidate, browbeat, and threaten the lives of people quietly passing through the country, compel the attendance of their own people upon the occasion of the medicine-making, whether they believe in it or not, under penalty of having their tents cut up, their dogs, horses, cattle, chickens, &c., killed, and create a disturbance at will, is more than a law-abiding citizen can understand. The relations of these Indians to the Government have never been cordial. Nor is it strange at all when we consider that they have *never* been made to respect its authority. They are proud of their own tribe and despise the Arapahoes. Part of their dislike comes no doubt from the fact that the Arapahoes have stood by the Government when they were hostile. Cheyenne women sometimes marry Arapahoes, but I am told the men never do.

They make medicine several times during the season, which occupies several months of their valueless time. At the medicine some very extraordinary scenes can be

witnessed. For the Buffalo and Sun dances a large number of the braves are selected on account of their physical strength and endurance; they strip and paint themselves to the waist; some torture themselves and dance until they drop from sheer exhaustion; not many stand it for more than a day or two without food or water. Their endurance is worthy of a better cause.

The idea of a future existence, I believe, is general among these people, but it is said if one dies by hanging they are forever lost. Their religion will change greatly as they advance in civilization, but superstitions will cling to them for generations, and it will be many years before they treat their women other than as slaves.

An Indian does not entertain the idea that girls exist merely to display fine drapery and look pretty; they have a decided notion that they were born to labor; and of the 75 acres reported as being under cultivation by full-bloods of this large tribe, hardly any of it was worked wholly by men. In addition to the above 75 acres, two half-breeds have farms of 100 acres, and the corn yield will be satisfactory.

ARAPAHOES.

The Arapahoes are generally quite tractable, good-natured, and inclined to be progressive, but like all Indians, they lack adhesion and zeal and aggressive habits, and in the tribe there are some who are as bad as the worst Cheyennes; and while I have laid little of our trouble at their door, I have done so because they are generally more inclined to the right, and if separated from the Cheyennes would, I think, do much better. Still, some of the depredations reported are traceable directly to them, and while such reports are in some cases exaggerated, allowing a reasonable margin for enlargement there is much that I know to be true that needs speedy correction. The ordinary police work of a great Government like ours ought to be sufficiently well done to render such scenes as are of weekly occurrence impossible.

Many of these people are insensible to their degradation. Their women possess no will of their own, and would not be allowed to exercise it if they did. They are sold at the age of twelve or fourteen years to the man who will give the most for them, and they at once become his slave. They suffer beatings and general abuse, do nearly all the work, and enjoy (?) the affections of their liege lord frequently with several other wives. These remarks apply equally to the Cheyennes, who hold and treat their women with the same iron law. They bear more affection for their children than anything else, seldom if ever whipping them; but I am sorry to say that the same feeling is not manifested by the children when grown, who not unfrequently chastise their old parents.

The full-bloods of this tribe farm in a small way, having planted the past spring 422 acres to corn and garden vegetables; but I am safe in saying that not more than 100 acres of this will produce *anything*, owing to the fact that it was abandoned as soon as planted for the medicine.

The half-breeds have good farms in the Oklahoma country, and will harvest bountiful crops from about 200 acres of well-tilled land. They all love to boast of their large farms, and the signs they make to convince me that they are "pushing hard" on the white man's road are truly wonderful.

The sign language is most expressive, and should be generally used by all people.

When the military abandoned cantonment, Little Raven, an Arapaho chief, was given a hospital building, which cost the Government $12,000, for a residence. He sleeps in it occasionally, but has his tepee in the front yard, where his family lives. Raven has a farm of 40 acres in the river bottom; the land is most excellent. In the early spring he plowed it and planted corn, but at once abandoned it and left to lead the medicine-making; the result is not an ear of corn, but a magnificent crop of weeds. A majority of these Indians profess a desire to farm, but most of them wish to go from 50 to 100 miles away from the agency, rather than locate close by, where I can see and assist them, and known just what they are doing at all times. It is easily understood why they wish to go so far from any seeming restraint; *i. e.*, if the corn crop fails the cattle harvest will be good.

FARMING.

The question now agitating the Indians is, shall we go to farming? My proposed innovation on their do-nothing every-day life is opposed by the extremely conservative class, who regard a change of any kind as synonymous with an attack to subvert their people, and they are unable to see anything but ruin and anarchy among the people in the following of the plow and living in houses, or, as they express it, getting on the "white man's road." But while this question is assuming so much importance, and promises to be lively and entertaining, there are quite a number who, if left to do as they please, will make good farms and homes for themselves and families, while some others cannot be induced under any circumstances to work. If they can keep body and soul together by obtaining in some shape the results of the labors of

others, as they say, they are not ready and will not be civilized, and look upon any one who wishes to advance them in agriculture as their enemy. The lack of rain during the summer seasons in the past has been a bar to agriculture, but as the country is undergoing a climatic change as the rainfall is constantly growing greater west, I am of the opinion that when the seeds are put in at the proper time we will have no trouble in raising good crops on the bottom-lands, and when the sandy soils demand rain for the growing crops it will come. It seems that the individual should be content to leave the future in the hands of God.

CATTLE.

The cattle business under favorable circumstances is a paying business, but it is questionable if it will pay the Government to enter into it on their own account, and it is extremely doubtful if these Indians will for many years to come be successful stock-raisers. They cannot wait for the natural increase, and if they are possessed of a cow, whenever they are hungry and there are no stray stock handy they at once kill their own. The idea of these wild beef-eaters raising cattle is out of the question until they have made further advancement; still, there are a few exceptions, and two or three full-bloods have small herds started. The experience of the Government the past year should satisfy most any one that it will not pay to continue the business, as out of 801 cows and 25 bulls purchased one year ago but 509 cows and no bulls could be found this spring, the balance having been killed, it is supposed, by the Indians, or died from starvation, as they are compelled to subsist entirely on the range the year round. Seven hundred and fifty of these cows cost $37.50 each and the 25 bulls cost $98 each; the 292 cows lost, $37.50 each, cost $9,950; the bulls cost $2,450; add to these amounts the actual pro rate per head of cost of herding the same for one year, *i. e.*, $740, and we have a net loss of $13,140. The results in some other cases have been nearly as disastrous, and I am safe in saying that the loss of cattlemen by depredatory Indians on the reservation was the past year not less than $100,000; add to this the annual tax received by the Indians of $75,000 for the use of a sparsely occupied range, and it can readily be seen that the cattle business has other than bright sides. So general has this practice of depredating become, that I am compelled to note that a returned Carlisle boy led a party who shot down seven oxen from a train that was freighting on the western part of the reservation.

Twenty acres are considered necessary for each animal, taking the year through, as there is such a small per cent. of winter range, and in my opinion it is only a question of time when all stock must be provided with feed during the severe winter weather. The expense attending the management of the cattle business is quite large, especially during the spring "round-ups," which might be described about as follows, viz: All cattle on a certain section of country are collected together without regard to owners, and the different cattlemen interested work extremely hard, work their horses harder, and nearly kill their cattle in their efforts to separate their various brands, as the cattle are kept constantly moving by some one riding through the herd looking for their particular brand. At one of these "round-ups" in April last I saw 100 men, and it was said there were about 6,000 cattle that had survived the severe storms of winter. This manner of wintering stock is nothing less than slow starvation, a test of stored flesh and vitality against the hard storms until grass comes again. The skeleton frames of last winter's dead dot the prairies within view of the agency with sickening frequency. Still, this is in the heart of the great grazing regions of the West, and, until we have a greater rainfall or can irrigate, the country must in the main remain a paradise to stock-raisers.

The great loss of agency cows and bulls noted above does not include the loss of beef steers received last January for issue to Indians.

The Cheyennes and Arapahoes have but 2,318 ponies and mules and but 1,694 cattle—1,000 of the latter belong to a half-breed Cheyenne—which shows these tribes to be very poor, considering the great number interested.

SANITARY.

The health of these people has been remarkably good, considering their condition and habits. Their filth and general neglect of health invite disease as a natural consequence, and if the cholera or any epidemic disease should get a start the mortality would be most fearful. Cleanliness is insisted upon as being next to godliness, but advice on this subject will be required for years to come. The romance and beauty is all taken away from an Indian village by a personal visit. The dirt, stagnant water, offal from slaughtered beef, &c., the year around, makes a mess of stench more than a white man can stand. In fact, they select most unwholesome localities for camps, and it is a wonder that the death-rate is not greater. Syphilis is common among them, most especially the Arapahoes, who have little regard for virtue. Be it said to their credit that they are generally temperate, and I have yet to hear of a full-blood who has been under the influence of liquor.

TRANSPORTATION AND LABOR.

I desire to give credit to the Indians when it is due, and it is worthy of note that they haul their supplies from Kansas, 135 miles away. It is true the Government pays them liberally for hauling the goods which are purchased wholly for their own use, but this is a step far in advance of their former life and will lead to better results in the future. They must be encouraged in this way, and those who show a desire to help themselves should be assisted in many other ways.

The young men in our shops deserve credit for their perseverance and steady habits, and they should be paid *increased wages* as they become proficient in the trades.

We only issue beef and flour to these Indians; all other supplies are purchased by them, from sales of beef hides, grazing tax funds, and the pay for their labor in transporting supplies.

The education of the mind makes the training of the hand speedy and easy, and it can be readily seen that the young men who have been in school and learned to talk make much more rapid advancement in the shops, on the farm, or in other branches of work, than those who have not had such advantages. The immediate demands of these people is a practical knowledge of how to supply their wants, and the transportation of supplies, coupled with farm work, under competent instruction, is a good school for them.

EDUCATION AND SCHOOLS.

The two Government schools from April 1 to June 30 were certainly little credit to teachers, Indians, or any one else connected with the work. They were not more than half filled, and the children came and went about as they pleased. In the latter part of June the Arapaho chiefs issued an edict that their schools must be filled up, and the dog soldiers were called upon to execute it, which they did be it said to their credit, and for a few days before the close of the term that school had a good attendance. But the Cheyennes having taken a dislike to the superintendent in charge of their school, did nothing to build it up, but rather tried to tear it down. Like all other branches of the agency work, the lack of power to compel the Indians to do as we think best is fully manifested here.

What I have said of the Government schools proper will not apply to the two schools controlled by the Mennonite Society. Their schools, although having a small number of pupils, have been quite successful; but they want more children than they can induce to attend, and the necessity for the strong arm of the Government to adopt compulsory attendance is fully understood.

At no period in our history has the education of the Indian been generally and earnestly discussed as during the past year, and the failure of schools to confer the benefits expected has dissatisfied some who are now led to question the advantages of education, holding it responsible for the sins of ignorance. But the good results from school training can only be seen where the Government continues to instruct after the pupils have left school, and I claim that the $1,000 spent on a boy at Carlisle or elsewhere is of little value, unless it is followed with an additional expenditure of, say, $250 per year for at least two years after his return in assisting him in opening and making a home.

It is desirable that every child should have the benefit of school training, and we have reached the point that fully warrants the Government in enforcing compulsory education among these people. Every means have been used to induce them to keep their children in school, without good results, and they can have no excuse other than want of appreciation. If their children were at work and their labor necessary to keep poverty from the door, the situation would be changed; but I can see no earthly excuse for their non-attendance, neither can I see why they should be abandoned when they leave school. The few good results that I have noticed are due to the personal energy and benevolence of a few of the teachers who have manifested unsurpassed fidelity under most discouraging difficulties.

The heavy drafts for children for Carlisle, Chilocco and other schools, depletes the agency schools and aside from the discouragement to teachers it is hard to fill the places of children from the camps.

The industrial branch has been neglected; but it is my intention to, so far as possible, follow the wishes of the honorable Secretary Teller, whose views on this subject I consider as pure and sound as gold.

The average attendance of children at school is as follows:

Cheyenne Indian boarding school	71
Arapaho Indian boarding school	66
Mennonite mission at agency	28
Mennonite mission at cantonment	22

Reports from superintendents of these schools herewith, except Cheyenne—the superintendent having left the service.

RETURNED CARLISLE PUPILS.

The Government seems ready and willing to educate the Indians at school; but after a boy has been at Carlisle for three years he is sent back to the filth and dirt of camp life with nothing to do or do with. If I could have my own way I would give these boys a practical education in farming. I would break and fence for them 40 acres of good land, build thereon a small house, and in other ways assist them to a start in the world. One energetic farmer as instructor could look after a dozen of them and keep them going; the cost would not be great, but the results would be lasting, and in the end, $250 that have been spent per year on each one while at school would not be lost. What I would do would cost no more than to continue them in school for two years longer, and would certainly do much more good, and render what has been done useful instead, as in most cases, a dead loss. It can hardly be expected that the Government will furnish all these young men employment when they return from school, as blacksmiths, tinners, carpenters, harness makers, &c., but they can all engage in agriculture, and should, I think, be encouraged to do so. They exercise a most potent influence with the tribe, the old signifying their approbation and seeming to acquiesce in their desire for more knowledge and better homes.

INDIAN POLICE, CRIMES, ETC.

The police force of the agency consists of 40 men, 25 Cheyennes and 15 Arapahoes. They are not drilled or disciplined, and while some are good men many are practically worthless and cannot be depended upon in any contest with their own people. They are only used to prevent the driving of unauthorized cattle over the reservation, looking for whisky peddlers, and in rounding up whites generally who are on the reservation without authority.

The pay of all Indian police is too small, and it would be better to reduce the number by half if the pay could be doubled. They should have two complete uniforms per year; their ponies should be fed, and full rations for themselves and families should be issued to them.

The court of Indian offenses has never been established here, and I doubt its practical workings at the present time.

Few crimes outside of depredations have been reported. A white man was murdered while herding cattle on the range of Robert Bent, a half-blood Cheyenne. It is supposed that he came upon an Indian while in the act of skinning a beef, and the Indian, to hide his crime, deliberately and in cold blood shot him.

AGENCY AND OTHER BUILDINGS.

Here at the agency proper are the agent's residence, a one-and-half story structure 27 by 36, with kitchen attached, 14 by 14; it is in good repair, but the ceilings are too low, and there is not enough room for a residence of this kind. Eight other residences for employés (all out of repair); a physician's office, 16 by 30; a large brick commissary, 60 by 120, with office in second story, adequate in every respect for the business of the agency; a blacksmith and carpenter shop of brick, 30 by 85, both roomy and complete; a large barn for agency work-teams, which needs repairs; a stable and carriage-house at agent's residence, 21 by 33; a saw-mill building, 28 by 96, not in good repair, but sufficient in size for all requirements; a corn-crib, 27 by 33—this building is nearly rotted down; a boarding-school building for Arapahoes, 60 by 120, much out of repair; a neat little brick laundry; a large brick school building used by the Mennonites for both Cheyenne and Arapaho children, all of which are the property of the Government. There are also three large trading stores, with residences for employés employed therein; a hotel, a livery stable, and residence, a printing office, and a neat little cottage belonging to and occupied by the agency interpreter. Two and a half miles to the southeast and across the river is our large cattle corral, 277 by 586, with scales and scale-house, all nearly rotted down and unfit for use. To the north three miles away, at the Caddo Springs, stands the large Cheyenne school, on a beautiful hill skirted on the south by a fine natural grove of blackjack timber. Sixty miles to the northwest, on the bank of the North Canadian, we have a group of old abandoned buildings formerly occupied by the military, but now used by the Mennonites for school purposes; all of these buildings are out of repair and many of them entirely worthless. Very few of the buildings of the Government and none of the fences are in proper condition, and many additions to the Mission school buildings are needed to make them convenient and comfortable, and to attain the best results.

FORT RENO.

Fort Reno is only 1½ miles southwest of the agency, on the south side of the river, situated on the summit of a gracefully sloping hill. It stands within full view. The parade ground is in the center of the inclosure and is large enough to make quite a

park. The large stone, brick, and frame structures surround it, broad graveled roads with stone walks lie between the buildings and the grassy square, and on either side healthy trees are fast growing to beautify the place. The residences of the officers, fronting as they do the drive about the parade grounds, are of brick and frame. They are large square structures built in the southern style, with entrances in the center, and appear large enough for small hotels with wide piazzas. They are beautifully furnished. West of the parade ground a broad road separates the corrals, wagon and feed lot, and runs south past the immense establishment of the "post trader." To the west of this and down the slope are the white teepees of the Indian scouts and their families. This is a splendid little post, fitted as it is with all the comforts for six companies, and as we daily hear the bugle's melodies and the boom from the field piece proclaiming the military day ended, we are reminded by their thrill that Nation with a big "N" is a reality. Only a little over 200 men are regularly stationed here, whose duties include scouting in Oklahoma, so at the *present* time there are less than 150 men at the post. Such a force to compel obedience among six thousand wild Indians amounts to a farce. One thousand men would be little enough, and I doubt if there is another place in the United States where they are needed as much.

MISSIONARIES.

The faithful missionaries among the Indians seem at last to be reaping the reward of their toils they have been undergoing for the last generation, in seeing a growing demand all over the country for schools of instruction for Indian youths. The prejudice against educating the Indian is fast leaving the minds of both white and red, and it appears that the labors of many who have devoted their lives to efforts among this race have succeeded in making a lasting impression. During my short residence here I have found the Mennonites who are engaged here most earnest and faithful people, who seem to have but one object in view, *i. e.*, the raising of the Indian to our civilization. The Presbyterian society have also had a young man here who has rendered valuable service; but the main purpose of all who accomplish any good here must be to teach the Indian how to make a living.

In conclusion, let me say that I shall carry out the policy of the Government as far as possible according to your wishes and with avoidance as far as possible of all complications with the Indians. I must, however, hope that the Government will give me support, and consideration should I be unable to fill all their expectations. I am profoundly grateful for the confidence which the Interior Department has reposed in me, and in the future as in the past, I shall do your bidding, believing that my transfer from Quapaw Agency is a compliment for faithful services rendered. I ask your forbearance, trusting it will be extended to me, and hoping that each recurring year I may be able to feel that I have done my duty and advanced the Indians under my charge,

I am your obedient servant,

D. B. DYER,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

CANTONMENT, INDIAN TERRITORY,
August 14, 1884.

D. B. DYER,
United States Indian Agent, Cheyenne and Arapaho Agency, Indian Territory:

DEAR SIR: Upon your verbal request, I herewith respectfully submit a brief report of the missionary work carried on by the Mennonite Church among the Indians in your charge.

The school is evidently one of the most effectual means in changing the savage and wild heathenish life of these Indians to a civilized, quiet, and useful Christian life. Our school at the agency has had during the past year the desired number of children, varying between 30 and 36. The school at this place was opened on the 1st of September, 1884, with 18 children. Our mission at the agency was established especially for the Arapahoes. The mission work at this place was begun with a view to extend it to both the Arapahoes and the Cheyennes. We had made arrangements last fall to accommodate not less than 60 children, but the average number during the year was only 21. The Cheyennes would not agree to send their children to the same school with the children of the Arapahoes. They were, as they said, awaiting the construction of a school building for them exclusively, having had the promise of one.

In our schools we teach above all other things the Christian religion, as with the acceptance of Christ and his religion the superstition and heathenish customs of these

people of themselves fall away, and these being overcome, it will be a matter of little consequence at all to civilize them, especially so as they are in their way a very religious people. But doing these, other means in bringing about the great change of these people are not neglected. The children in our schools are taught the common English branches, as reading, writing, arithmetic, geography. The majority of them, especially the younger ones, understand the English language well and speak it freely among themselves.

The industrial education has not been without success. If there was sufficient work, the children were kept in the school-room only till noon. During the rest of the day the boys were put to work in the field and the garden. The girls were taught to sew, to knit, to mend, and to do other housework. Education in industries is of a far greater value to these Indians now than literary knowledge. Give to the rising generation of these tribes a good school-room education only, and then let them return into camp, and they most probably will be more indolent, more barbarous and savage even than their ignorant and superstitious parents now are. To encourage them to work we have given the larger boys the privilege to plant and to cultivate with our mission teams some corn for themselves. Some have as much as 2 acres each. Their corn is very good and promises a rich return.

In connection with the mission school at the agency we have cultivated 30 acres; the mission school at Cantonment has cultivated 50 acres. Most of the work was done by the larger boys, under the directions and supervision of the industrial teachers. The value of the crops of corn, oats, potatoes, sorghum, broom-corn, and vegetables at both missions amounts to almost $3,000; and the expenses of seed and cultivating the fields do not exceed $1,400. Besides this, the children learn to work and see the benefit of patient labor. More than this even, the camp Indians will learn to see that their lands, now of almost no value to them, are inexhaustible gold mines, and they only need to learn how to get the gold out of them.

Another aim in view in our missionary work is to break up the tribal connections of these people, which will do away with their tribal obligations and customs. To this end we are making efforts to get individuals to live with their families in houses at this place, separating themselves from their bands. They oblige themselves to have no medicine dances at the station, not to take one or more wives to the one or those they already have, to send their children to school, and to make efforts to start a farm in order to provide for themselves and their families. There are now six families located in houses with us. Some are not doing well at all; others are trying to do the best they can. Several have bought and paid for cooking stoves and make use of them. One has with our aid fenced 20 acres of land, paid for the wire, and has broken 4 acres.

A great drawback to these and other Indians, who perhaps wish to abandon their old ways in order to make a good start in life, are their medicine dances. Whilst I do not believe that these dances ought to be prohibited by force, as they are dear and sacred to them, being a part of their religion, though barbarous and in some ways even cruel it may be, I do, on the other hand, think that protection should be given those who do not wish to participate in those "medicine dances" any longer, but would rather tend to their fields and cattle.

The health in our schools generally has been good. A few deaths occurred, but the children that did die were taken in because they were sick, in order to receive proper care. This has anew shown us the necessity and feasibility of a hospital for the sick children of schools as well as the sick from camp.

Although the past year has been one of many disappointments and "buried hopes," we are not discouraged, knowing that these Indians too are endowed with an intellect to be enlightened and a soul to be saved by the power of the gospel of Jesus Christ. And the day will come when they too shall see this powerful and regenerating truth, acknowledging Jesus to be their God and their Saviour.

Thanking you for your unwavering kindness and aid in respect to us and our work,

I am, very respectfully, yours,

S. S. HAURY,
Mennonite Missionary.

KIOWA, COMANCHE, AND WICHITA AGENCY,
Anadarko, Indian Territory, August 28, 1884.

SIR: I have the honor to submit herewith this my seventh annual report of the condition of affairs of this agency.

The following table represents by tribes the number of Indians attached to the agency:

Tribes.	Males.	Females.	Children of school age.	
			Males.	Females.
Kiowa	528	624	80	81
Comanches	573	809	76	87
Apaches	151	157	29	31
Wichitas	98	111	13	16
Wacoes	19	21	4	5
Towaconies	73	90	10	11
Keechies	40	39	6	7
Caddoes	271	285	29	31
Delawares	27	47	6	5
Penetethkas (Comanches)	80	85	10	13
Total	1,860	2,268	263	287

The Kiowa, Comanche, and Apache tribes are what are called "blanket Indians," and are not as far advanced as the other six tribes. The Wichitas, Wacoes, Towaconies, Caddoes, Keechies, and Delawares have been learning the ways of civilized life for many years past, and are now almost in a self-supporting condition. They cultivate the soil, live in houses, and dress in citizen's dress.

The Kiowas, Comanches, and Apaches have, I think, made good progress since they left the plains, ten years ago, and settled down on their reservation. They have given up many of their savage customs and adopted many of the ways of civilized life; some appear in citizen's dress habitually, and many others occasionally, but, as no clothing was issued last fall, the number using the dress the past year was less than the year before. Many of them cultivate the soil and have well-fenced fields varying in size from one up to fifty acres. I regret that I cannot report the building of more houses, very few having been erected during the year. There can be no doubt that these Indians are gradually learning and adopting the ways of civilized life.

The Kiowas have danced less this year than usual, and they seem to have given up their annual medicine dance, for as yet they have said nothing about it. The holding of this dance has always been a great occasion and considered one of their most important ceremonies, for they have believed it absolutely necessary to secure their health, and success in all their undertakings, either at war or in the chase. They have generally gone out on the plains from forty to sixty miles from the agency and been absent from five to six weeks. On several occasions, since the buffalo disappeared, they have suffered very much with hunger while out, and I hope we have heard the last of the dance.

AGRICULTURE.

We had a late spring, and consequently the Indians did not finish planting their crops until late in the season. An abundance of rain having fallen, the corn came up well and grew rapidly until about time to commence throwing out shoots, but at that time our usual dry weather came on and the late crops suffered so much for want of rain that the yield will be very light.

A much better report may be expected hereafter of the farming operations of these Indians, for the care and attention to be given to the work by the additional number of farmers to be appointed under a late order from your office will add materially to the result.

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PASTURE.

When the heifers and bulls purchased for the Kiowas, Comanches, and Apaches were delivered at the agency in the month of July of last year, to be held for their common benefit, there was no inclosed pasture on the reservation in which they could be placed, and I was compelled to turn them loose on the Washita River. Having received permission from your office to build a pasture, I selected the northeast corner of the Kiowa and Comanche Reservation, and, with the wire furnished, I built a fence

on three sides, taking the Washita River as a natural barrier for the fourth or north side, inclosing land enough to hold these cattle and any others that might be purchased for the Indians. The north front of the pasture following the tortuous course of the river is about fifteen miles in length, in which there are a few intervening spaces that are not a complete or sufficient barrier, and will require about five thousand pounds of wire to make them so. As soon as the fence was completed, I had thrown into this pasture all I could gather of the breeding cattle, and the four months' supply (1,669 head) of beef cattle that had been delivered to me in the month of January. Shortly afterwards fire was in some way set to the grass and it was nearly burned off. I was compelled to turn the cattle outside, which I very much regretted, for I well knew what would be the consequences, however active might be the small force of herders in my employ. It is well known that public property is more likely to be depredated upon than private, and cattle running at large with the Government I D brand upon them, and known to belong to the Indians, would be preyed upon by all classes—by the white, black, and red man indiscriminately. The result proved my fears to be well founded. Some animals were found upon which the attempt had been made to burn out the Government brand.

TROUBLE WITH CATTLE MEN.

Although the Indians have been quiet and generally friendly to the whites during the year, a few of them have given some trouble to the cattle men who have leased the grass on the southern and eastern portion of the Cheyenne and Arapaho Reservation. The Kiowas have claimed that the Cheyenne line should be farther north. This question of the division line between the two reservations should be settled as soon as possible, and if it can be done, as was suggested last winter by Agent Miles and myself, by the military running the lines, it will probably settle it for all time. The Kiowas have also made some trouble on the western cattle trail by demanding of drivers beef or money for passing over what they claim as their country.

The affiliated tribes, as is known, laid claim two years ago to that portion of the reservation assigned to the Cheyennes and Arapahoes by Executive orders in 1869, and lying between the Canadian River and the Kiowa and Comanche Reservation. During the past year the Caddoes, excited thereto by a designing white man, threatened to drive out the cattlemen, who have leased these lands from the Cheyennes for a term of years, and on one occasion a considerable party of Caddoes, influenced by him, visited the different ranches and ordered off the cattlemen, burned the grass, and destroyed some of the wire fencing.

SQUAW-MEN.

I had been nearly five years in office before I met with the common experience of a United States Indian Agent's trouble with squaw-men. Having had occasion during the year to take action against one of their number, they decided I was not such an agent as they wished to have, and immediately instituted proceedings by which they hoped to effect a change. There are some good men among this class who wield a good influence over the Indians, but there are others whose character and influence is so bad that it is futile to expect peace as long as they are permitted to remain among the Indians, and as some of these last seem to believe that the fact of their once having cohabited with a squaw secures to them not only the much-cherished right—"the right to live on an Indian reservation"—but also the right to do pretty much as they please, some decision is required defining their status; and certainly, if they are to be held amenable to law, Indian agents should be supported in all proper action taken against them.

INDIAN POLICE.

The work done by the police during the year was very satisfactory, and when provision can be made for quarters, and the proper subsistance of themselves and horses, that degree of discipline could be enforced from which greater efficiency of the force could be attained.

FREIGHTING.

The Indians hauled all the freight, and, except in cold weather, they have done it cheerfully and well. The total amount hauled was 543,071 pounds, nearly all of which was hauled from Caldwell, Kans., a distance of 150 miles, and for which the Indians received $7,851.56.

INDIAN LABOR.

I have given employment to as many of those applying for work as the funds allowed for that purpose would permit. No work has been done for some weeks past in the mill, where a number of Indians have heretofore been engaged, in consequence

of the giving away of the boiler, but employment was found for some in the work upon the new building erected for agents' quarters, a brick house which has recently been completed, and which is situated on the south side of the Washita River. This house has been much needed, for ever since the burning of the Wichita school-house, when one of the largest dwellings was destroyed, there has been a want of room for the accommodation of employés.

SCHOOLS.

The two Indian schools, the one for the children of the Kiowa, Comanche, and Apache Indians, and the other for the children of the affiliated tribes of the old Wichita Agency have been in successful operation during the year. The heavy drafts made upon these schools during the term to furnish children for the Chilocco school and others very considerably reduced the number of scholars in attendance. There was taken from the agency at one time seventy children for the Chilocco school, and most of these were drawn from the two schools then in session. The Indians having once brought in their children and filled the schools, they are slow in answering the call for a new supply to fill the places thus vacated, and as it happened that most of those furnished for this purpose the last term had not before attended school and the weather was very warm, they did not attend regularly.

I regret very much that the work in the Wichita school cannot be conducted the approaching session in a new building. For two years and a half past the work in this school has been carried on under very unfavorable circumstances. The buildings that have been used were wholly unsuited to the purpose, as it has not been possible under the circumstances to maintain a proper discipline, nor to secure the comfort of the children. Indeed the buildings were so open that during the coldest weather in winter there was actual suffering.

A crop of corn and vegetables was planted by the children of each school the past season, but like the crops generally in this part of the Territory this year, the yield will be short.

The average number of children attending the two schools during the year was 84½.

SANITARY.

The health of the Indians during the year has been good. I think the number of those who apply for and make use of the white man's medicine is steadily increasing. Certainly we have heard much less about their medicine-men the past year than heretofore. Their influence is still very great, however, and the agency physician finds it opposing him in all his practice, but especially in those cases that he is called to treat in the camps, when, as it happens, the patient is subjected to the severe treatment of the Indian doctor at the same time that the agency physician is prescribing for him. We cannot expect the Indian to have confidence in the white doctor and his medicine unless he has been reasonably successful in his practice, and how can we expect him to be successful when his patients are made to pass through the ordeal the Indian medicine-man imposes upon them, such as the beating of drums, the ringing of bells, and howling of Indians, and sometimes the internal application of some nauseous and hurtful nostrum. I know of no better way to meet this difficulty than by the building of a

HOSPITAL.

This I have recommended in a former report and I believe has been recommended by many other agents. Not only would the physician be enabled to treat his patient more successfully, but every Indian brought from the camp to the hospital would be thrown directly under civilizing and Christianizing influences.

RELIGIOUS.

The Rev. J. B. Wicks, who for three years past has been laboring as a missionary among the Indians of this and the Cheyenne Agency, made his home at this agency during the past year. A neat church building has been erected at the agency, and services held every Sabbath. The Rev. Mr. Wicks represents the Episcopalians of the Central diocese of New York, and this church was built by funds contributed by that Church.

The Indian church, called so because it was built and is entirely controlled by Indians, has continued through the year the regular weekly meetings, and I think is in a prosperous condition. Its membership and support come from the Wichitas and several of the other affiliated tribes.

Very respectfully,

P. B. HUNT,
Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

OSAGE AGENCY, INDIAN TERRITORY,
September 1, 1884.

SIR: In compliance with office circular of July 1, 1884, I have the honor to make my sixth annual report of this agency, located in the Indian Territory and occupied by the Osages, Kaws, and part of the Quapaw Indians.

The Osages numbered 1,570 in June, 1884, consisting of 1,215 full bloods and 355 mixed bloods. They are steadily decreasing in numbers, and must continue to do so until they give up their old customs of religion, pleasures, and dress, as they are at variance with all general rules of health. They are apparently strong and hearty, and with proper care of themselves there should be no reason why they should not be a healthy and prosperous nation.

The Kaws numbered 245 in December, 1883, consisting of 194 full bloods and 51 mixed bloods. The full bloods are fast passing away, with few recruits to fill their places, while the mixed bloods are steadily increasing, and in a few years, at present rate, will be in the majority. The Kaws persist in keeping up the old Indian habits of visiting, much to their disadvantage, as they are always giving and receive but little.

The Quapaws that reside here came from their reservation by permission, intending to unite with the Osages. They are semi-civilized, wear citizen's dress of the poorest quality, have built for themselves huts, and broken small patches of ground upon which they raise a little corn and vegetables. They work but little, preferring to dance and gamble, live hard, and as a result are rapidly passing away. I have not taken a correct census of them the past year, but think they will not exceed 100 alive now.

INDIAN FARMING.

Experience has not proved that the Indians of this agency will in the near future become successful farmers. They have put in their usual amount of corn and vegetables, and have taken very good care of the crops, will have more than usual, and a large number of them will have potatoes to use. They enjoy rest, however, and a few acres is as much as the women care to tend with the little help they get from the men.

A number of mixed bloods have large farms upon which they raise corn principally, for which they find a ready market at home from stockmen.

EDUCATION.

The full blood Osages and Kaws are naturally averse to educating their children, especially the girls, and if they are placed in school it is the result of a large amount of coaxing or some other incentive. Many of them who talk very nicely about the benefits of an education will remove their children from school upon the most frivolous excuses.

Believing that to educate their children was the best possible thing that could be done for them, I insisted that the Osage council should pass some compulsory law, and as a result they passed a bill that all children not in school eight months in the year should lose their annuity, placing the school age at from seven to fourteen years. As a result of this law the school at Osage filled up rapidly in March and maintained a steady attendance until the close of the school in June. A large number, however, were unwilling to believe that the law would be enforced, and about 70 children lost their annuity at the June payment. At Kaw the Indian office made an even more strict ruling which secured the attendance of nearly every child for the first half of the year. Some complaints have been made at both agencies about the instructions, but the Indians generally have taken the matter in their usual submissive manner.

I am happy at this writing to say that during the last half of the year the rulings promise to be a grand success, as Indians were notified by the police that schools would open on September 1, and asking that they bring their children in a day or two prior to that time. On September 1 we had about 150 at Osage and nearly all of school age at Kaw. Not only did the Indians bring them in themselves, but instructed them to stay, and promising to return them at once should any run away. It is undoubtedly a great step forward, and I sincerely hope that none of the advance taken will be lost.

There has been no missionary stationed here during the year. Services have been held a number of times by those passing through the agency or visiting temporarily. Regular religious service has been held on the Sabbath at the schools, attended by most of the employés and scholars, and a Sabbath school maintained part of the year on Bird Creek, 30 miles south of the agency.

The Indians are naturally very religious in their way. The Osages maintain a kind of religious organization, to support which they will sacrifice anything that they have. The issues of cattle and the large cash annuities of the past two years have

given them means to join this order, and large amounts of stock and merchandise have been spent for that purpose; even small children have taken the rite of the dove, as it is called. Many of them see that this custom is making the Indians poor. They often speak of the matter, but seem wholly under the influence of the medicine men, whose bread and butter largely depend in keeping the Indians interested in these religious rites. I trust that in the near future they may be induced to accept something better. There is much need of devoted, active missionary work, those that can enter the service and master the language, thus enabling them to teach the Indians in their own tongue, leading them from their superstitious worship of an imaginary great spirit, through prayers and songs to birds and beasts and repetitions of brave acts, to a knowledge of a real Savior.

At the Osage council, held in January, it was determined by the Indians that all shops at the agency should be closed on June 30 as free shops. I secured the authority for the employés then running the shops (all being citizens of the Nation) to continue to run them, charging the Indians for work done. They have been run in this manner for two months. They are doing a good business, and all appear satisfied.

Soon after my arrival at this agency in 1878 I was convinced that the entire system of issues, both of rations and annuity goods and the system of free shops, was a disadvantage to the Indians, cultivating in them habits of indolence, improvidence, and extravagance, and determined as fast as possible to inaugurate a system whereby each Indian would realize something of his own expenses, and thus educate him by practical experience to husband his resources, and at last have succeeded in cutting off all except the doctor's office, and for many reasons I believe it would be best to dispense with that also, though there are good reasons why it should be maintained for the present.

The Indians realizing that they were being continually imposed upon by stockmen allowing their cattle to drift over on to their reservation, and the difficulty of collecting taxes for the same, determined to make some leases along their borders of lands that were not occupied, both as a means of securing a greater income and as a protection to the balance of their reservation—the Kaws leasing the north half of their reservation, and the Osages making six leases, one on the west, three on the north, one on the east, and one on the south, in all about 350,000 acres, for the term of ten years, payable quarterly, in advance, at from 3 cents to 4 cents per acre per annum. As a result the Kaws receive annually about $2,100, whereas under the old system of charging for grazing the most they ever collected in any one year was $340, results at Osage being equally favorable. All these leases have been fenced by the parties securing them.

By authority of the Indian Office wire has been purchased and the balance of the Kaw Reservation inclosed, so that the Kaws are practically living inside a pasture of 50,000 acres, the police riding the line of fence every few days. In this pasture, agency and Indian stock are allowed to run at will. Under authority, also, wire has been purchased, and the leases on Osage Reservation connected near the lines of said reserve, except a gap of 6 miles on the east, with the intention of protecting the Indians in their stock-raising, and preventing the large herds along the borders from drifting on the reservation. We hope to finish the Osage fence this fall, which will make in all about 60 miles of fence belonging to Osages and Kaws.

The supplies for the agency have grown less year by year as the issues of annuity goods and rations have been diminished, until now they are confined to what is necessary for the boarding schools.

The transportation was all given to the Kaws during the past year, as they needed the income.

The mills have been run part of the year with Indian help, cutting lumber to keep up repairs at agencies and for Indian houses. Twenty-six houses have been built for the Indians, and many of them are purchasing pine lumber to ceil their houses, thus making them very comfortable. I think it is better to have them make some personal investment than to do the work for them, and have encouraged them to expend a part of their annuity in making their homes more attractive, in fixing up their houses, and purchasing furniture, &c. A number of them have had wells dug and a large number have had orchards planted.

During the month of June I personally visited almost every Osage camp while taking the census, getting as near as possible the amount of land each had in cultivation and the kind of crops raised, the kind and number of stock, and endeavoring to get the correct age of every member of each family, that I might justly carry out the instructions in reference to the schools. I was often made to exclaim, as I went from lodge to lodge and saw many with scrofulous sores, undressed, naked, and dirty-faced children, women broken down with carrying heavy burdens, homes without an evidence of comfort or refinement, "Rich, yet how poor!" and wondered if even the hoarded millions that these people possess in common would ever be appreciated by them, or they use it to really better their condition.

While there is much to discourage, yet the past year has noted some progress and trust the future may prove it in a more marked degree.

I acknowledge my indebtedness to the Indian Office for their cordial support, and to the employés at the agency for the harmony that has existed, and to the Indians of this agency for their manifest kindness in complying with the requirements of the office.

Very respectfully, yours,

L. J. MILES,
Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

PONCA, PAWNEE, OTOE AGENCY, INDIAN TERRITORY,
August 15, 1884.

SIR: In compliance with instructions from the Department, I have the honor to submit my first annual report of affairs on this agency, together with the accompanying statistics, as required by printed circular dated July 1, 1884.

Before proceeding to speak specifically as to the condition and prospects of the several tribes connected with the agency, I desire to present a few general observations applicable equally to all, and thus avoid the repetition of matters that may be disposed of at once. Having assumed charge of the agency on the 1st of January, 1884, I can only speak with confidence of what has transpired during the last six or seven months, and for the same reason I am not under the necessity of presenting "rose colored statements" to magnify my office, since no very remarkable change in the condition of my charge could be expected in so short a period.

I am pleased to be able to say that the Indians have been remarkably quiet and peaceable. There has been no outbreak of any kind, no grave crime, no breach of the peace, and very little intoxication has occurred among any of the tribe. On two occasions I have had notice that some of the Indians had procured liquor, and were somewhat under the influence of it. I made strenuous exertions to ascertain where and from whom the liquor was procured, but the Indians are extremely reticent on such matters and nothing could be learned from them. This is a record that cannot be equaled in any white community of corresponding numbers. I regard them as more quiet and peaceable and less disposed to be quarrelsome than any people with whom I am acquainted. If misunderstandings occur, or disputes arise in regard to the rights of property, or trespass of stock, the matter is always referred to the agent, and his decisions are accepted with apparent cheerfulness. Personal encounters or physical violence are almost unknown among them. The one detestable exception is that they sometimes mistreat their wives, and even this dastardly crime is rarer than in many white communities I could name. So far as my limited observation and experience may be trusted, they are a patient long-suffering race, easily controlled by kindness and requiring little to make them happy. While these are admirable qualities they nevertheless have some disadvantages. In many cases they amount to, or rather seem to be the result of indifference and want of energy, and thus hinder their making that degree of progress which a less apathetic race would accomplish under like circumstances.

These tribes all recognize the fact that they can no longer pursue the path of their forefathers, but must adopt the white man's way, and they accept the situation with resignation if not with cheerfulness. They have so completely abandoned the old way that the passion for the chase, either for amusement or as a means of subsistence appears to have completely died out. If they cannot hunt buffalo or elk they will not hunt turkeys or prairie chicken, both of which are abundant, and they never attempt to take fish, with which their streams abound. Few of them possess or seem to care for fire-arms; on the other hand they appear really and honestly anxious to adopt the habits and means of livelihood pursued by white men. But here a much more dificult task confronts them. It is easy enough to give up hunting buffalo when there are none to be found. It is easy enough to abandon the old road when it is completely shut up and obliterated, but the entrance to the new path is rugged and thorny. In entering upon a new course of life so much at variance with all their ideas, habits, and traditions, many and formidable obstacles stand in their way. Chief among these is their natural indolence. I think many of them really want to work, but while the spirit is willing the flesh is weak. They are easily fatigued, and easily diverted from the business in hand. They will quit the most urgent job on the slightest provocation or simply to lie in the shade. Regular and systematic work is what they need to be taught first of all. For this reason I consider it good policy, and good economy as well, to employ all the Indian labor that can be profitably used about the agencies. These men acquire habits of sustained and regulated labor, as well as a knowledge of and skill in the use of tools and implements, and when they go

out to make farms of their own experience proves that they succeed much better than others, and their example benefits those around them.

Another of the obstacles to their progress toward self-support is their inveterate habit of visiting. When the fit takes them to go off on a visit, they will drop the plow in the furrow, leave their wheat dead ripe in the field, or the mowing machine in the swath and go. I have endeavored to effect a change in this particular. Another custom very much to be deprecated is the practice of wholesale visiting. A party of fifty or two hundred and fifty from some distant reservation suddenly quarter themselves on some one of my tribes and stay there, feasting and dancing, till they have eaten their hosts out of house and home and completely exhausted the patience and resources of the agent; and they leave, taking with them a drove of ponies which their entertainers for some inscrutable reason feel bound to give them, thus leaving the tribe which has been the victim of the raid sadly depleted and impoverished.

While these are some of the principal difficulties with which the Indians and those whose business it is to assist them have to contend, there are many minor drawbacks, such as their ignorance and thoughtlessness in the care and management of horses, other than their tough little ponies, their inability as a general thing to comprehend the use and operation of machinery and implements, their improvidence in failing to provide for the subsistence of their stock in winter, whereby they lose every year nearly as much as they gain by natural increasé of their little herds, and lastly the entire inadequacy of the means at their command in the way of work, stock, and tools, mainly the fault of their own mismanagement, to carry out their farming operations as generally and successfully as they should.

These tribes are addicted to certain heathenish customs, which while they do not particularly interfere with their progress toward self-support, which is the principal object aimed at, are nevertheless barbarous and reprehensible, and must be given up before they can be considered fairly on the road to the civilization and status of the white man. The sun-dance is one of these. It is practiced only by the Poncas, and occurs but once a year. It is gradually, I think, losing its more revolting features, and I hope to be able to suppress it entirely. Plural marriage is allowed in all the tribes, but it is not practiced to any considerable extent. I do not think in all four of the tribes under my charge they exceed a dozen cases. The most deplorable of all these barbarous customs is the selling of girls in marriage; this practice, I think, is universal. A marriageable girl in a family is considered as much an article of merchandise as a horse or an ox, and is sold to the highest bidder and assumes the married state and the duties of maternity when she is a mere child, and often sorely against her will. An unmarried girl of more than fourteen or fifteen years of age is not to be found. The elevating and refining influence exerted by young ladies in white society is unknown among the Indians. The effect is bad in every way. It cuts short their education at the very point where it would begin to be of some practical advantage. A girl over fourteen or fifteen years of age is seldom found in the schools. It breaks them down physically and they become prematurely old; it degrades the woman to a condition little better than slavery; while it does not perhaps, as before remarked, interfere particularly with their material progress it does in my opinion hinder more than any other thing the elevation and civilization of the race. I have mentioned these various hinderances and draw backs. Not as matters of discouragement, or as justifying any relaxation of effort in behalf of the Indians, but t present the true state of the case, to show the nature and extent of the work to be done and to guard against unreasonable expectations of sudden and great results.

In the direction of teaching these Indians how to provide for their physical wants, and in the end to become independent of Government aid, very much has been accomplished, as the statistics of the several tribes will show. For the improvement of their social condition and to eradicate their heathenish ideas and customs some other means than those heretofore in use should be adopted. The agent fully occupied with the arduous work of looking after their physical necessities has little leisure for their moral and spiritual cultivation.

"Courts of Indian offences," composed of Indians as judges, for the trial and punishment of offenses arising among their people have been proposed; no attempt so far as I know has been heretofore made to organize such courts in connection with this agency. I have recently taken steps to form such courts in two of the tribes.

In settling the ordinary disputes and misunderstandings that occasionally arise among the Indians, I think they will be a great help and relief to the agent. As to their efficiency in preventing or punishing what are technically termed Indian offenses, such as bigamy, the sun-dance, giving away property at funerals, &c., I am by no means sanguine. I think it will be difficult to persuade Indian judges to regard and punish as crimes acts which they and their people have from time immemorial looked upon as perfectly proper and right. What is needed is a radical change of sentiment among the Indians, and this must be effected by moral means. Coercion will never accomplish it. Here is a missionary field as needy and much more promising than any that can be found in Asia or Africa, and I would gladly welcome any effort that

might be made in this direction and do what lay in my power to promote its success.

The Woman's National Indian Rights Association has during the present summer inaugurated a movement which I regard as highly important and praiseworthy, by sending out two ladies to labor among the women of these tribes in teaching them the arts and economies of domestic life. The education of the Indian woman has been heretofore entirely neglected, but I feel confident much can be done by an agency of this kind to improve their surroundings and elevate their condition. One of these ladies is at Ponca agency and the other at Pawnee. The work, of course, is thus far in its incipient stages and results are not yet tangible, but the field is wide and promising and I believe it would be a wise policy on the part of the Government to appoint, especially at Ponca, a teacher to labor in conjunction with the society, as there is room enough and ample work for both.

Having thus sketched briefly what to my limited observation seems to be the general condition of these tribes, and indicated in part what I regard as essential to their future progress, I proceed to note somewhat in detail the present condition of the several tribes and what has been done by them in the past year, or rather that portion of it during which they have been under my supervision.

THE PONCAS.

The Ponca Reservation has been fully described in the reports of my predecessors, and it is needless to repeat the description here. Lying in the valleys of the Arkansas, Salt Fork, and Chikaskia, it is abundantly watered, well timbered, and comprises a very large percentage of rich bottom land (a little too sandy for this dry, southwestern climate), but capable in ordinary seasons of producing heavy crops of all common grains and vegetables. Its natural resources are sufficient if properly developed to make these people independently rich.

The Poncas divide their attention about equally between farming and stock-raising and are making fair progress in both. If this season had been as favorable as last they would have shown a very satisfactory increase, both of acreage cultivated and production. They are also gradually acquiring small herds of cattle, which, if no misfortune befalls them, will in a few years place their owners in comfortable circumstances. The following statistics present a view of the agricultural operations of this tribe for the past year, which is as nearly correct as actual count and measurement or a very careful estimate could make it. Seventy families have been engaged in cultivating crops of corn or wheat or both, and most of these have added a variety of field and garden vegetables. They have had in cultivation 679 acres, from which they have raised 2,186 bushels of wheat, 7,725 of corn, and 1,320 of potatoes, 3,100 melons and 4,000 pumpkins, 15 bushels of onions, 10 bushels of beans, besides a considerable quantity of peas, cucumbers, radishes, cabbage, &c. The amount of wheat is ascertained by actual measurement; the average yield was a little over 12 bushels to the acre, which is rather a poor showing for this country. The Indians, however, are not discouraged and will sow again, and as experience teaches them the necessity of earlier planting and more careful cultivation of the ground they will succeed better.

The corn is still in the field, but after very careful examination I estimate the average yield at 15 bushels per acre. It should have been at least 30. The difference is owing partly to the unfavorable season; very wet in June when the corn should have been cultivated, and excessively dry in July, but more to late planting, failure to get a good stand, and want of cultivation to the extent that was practicable. The corn on the agency farm under similar conditions of soil and season will produce 40 bushels to the acre. This I think is an argument in favor of a well-managed agency farm. The Indians are not slow to observe the contrast between the heavy crop which here covers the ground and their own scanty fields, and will be stimulated to greater exertions in future.

In the matter of stock-raising they are making a very fair start. This branch of industry, I think, should be encouraged as far as possible. The country is well adapted to it. It is not to the same extent subject to the vicissitudes of wet and drought as is general farming, and offers to these people a readier means of competence and self-support than any other occupation in which they can engage. The Poncas now own 1,008 head of cattle; 246 of these are the increase of the present season. They own also 54 American horses, 203 ponies, 92 swine, and 848 domestic fowls. In regard to the stock-raising the trouble heretofore has been that the Indians made insufficient provisions for a winter supply of provender and allowed the stock to "rustle" for a living as best they could during the greater part of the winter. The result was that they lost every winter nearly as much as the increase of the summer. To remedy this I have encouraged and assisted them as far as possible to put up hay, and I estimate that they have secured about 686 tons. This is far short of an adequate supply, but the lack of rakes and mowing-machines has been a serious drawback; of these last there are quite a number in the tribe, but most of them are entirely worn out, and the rest have only been kept going by constant repairing, the whole force in the black-

smith-shop having done little else throughout the harvest. On the whole the Poncas have made a substantial and notable advance over last year, and as they acquire knowledge and experience in civilized pursuits and gradually overcome their constitutional weariness, they will advance more rapidly in future.

School.

The industrial school has been in successful operation during the year, although the number in attendance was at no time up to the full capacity of the building. The number of children of school age in the tribe is 129, and when the new school year begins I shall see whether the authority of the agent is not sufficient to compel a full attendance. The work of the school during the past year was quite satisfactory. The pupils made good, and, in many cases, surprising, progress, and both boys and girls showed an aptitude and willingness to engage in manual labor in their respective departments, which is highly gratifying and proves the wisdom of beginning with the children in teaching these people the arts of peace.

The industrial teacher, with the assistance of the boys alone, cultivated 20 acres of corn and vegetables, and will secure some 400 bushels of corn and 150 bushels of potatoes, besides an abundance of summer vegetables for the use of the school. Twenty acres of the agency farm were planted to corn by the farmer last spring; the balance was assigned to the school and sundry Indians. The crop on this 20 acres, notwithstanding the somewhat unfavorable season, is very good and will afford plenty of forage for agency stock.

Sanitary.

That the Poncas have pretty much given up the employment of their native medicine men is shown by the number of cases treated during the year by the agency physician. In fact they call upon him in all cases, and for every little ailment. From the number of cases reported it might seem that they are an unhealthy race, but such is not the fact. Serious and fatal illness is rare among them. Their sanitary condition in fact is very good. The births during the year exceeded the deaths by twenty-three, and contrary to the fact among Indian tribes, the Poncas are gradually increasing in numbers. The location is remarkably healthy, as is shown by the fact that among the forty white persons on and about the agency no case of illness worthy of mention has occurred during the present summer.

THE PAWNEES.

The following statement of the condition of this tribe furnished by Capt. Rees Pickering, who has been in immediate charge of the agency during the entire year and for several years past, is as full and complete as I could hope to make it. I therefore approve and adopt it as a part of this report:

"The Pawnees now number 1,142 souls, a slight decrease since last annual report. Hereditary and constitutional diseases are slowly but surely decimating this people. Aside from these the general health and condition of the tribe has been remarkably good. The abundant crops of last year furnished them with good and nourishing food as well as with a limited supply of cash with which their immediate wants were supplied.

"The mode of living adopted by this people has not materially changed within the past year. Many of them not being able to get breaking done on their allotments last year, they were obliged to remain by the old village farms in order to raise corn and vegetables, this difficulty is, however, removed in many cases, as breaking was done the past spring, entirely on allotments to which claimants will remove this fall when the proper arrangements can be made for their assistance.

"This is one of the best evidences of the breaking up of the village system. No new allotments were assigned the past year, though at the present time there are quite a number of parties waiting for the establishment of boundary lines to their claims. Heretofore the impracticability of getting material for house building near their claims or intended homes has been discouraging to them, but the receipt of a new portable saw-mill has inspired them with fresh hopes and renewed energy, and I can see nothing to hinder the majority of the Pawnees from being located, each family on a homestead, in the near future. Those who have settled upon their allotments have, I believe, in every instance, remained upon them and are working and planning for future improvements.

"The result of their agricultural operations will not be so encouraging as that of last year. An excessive rainfall in the early part of the season followed by exceedingly dry weather has greatly injured the crops. The corn crop will not average perhaps more than one-third of that of last year. In some instances, where planting was late on account of rain, the crop will be almost a total failure. Their stock of vegetables, squashes, &c., will not be so limited. The yield of wheat was fair in most instances.

Unusual care must be exercised over these people the coming winter in order that there may not be want among those who have been unfortunate in not raising crops.

"There is no disposition to return to the ration system. Two years' trial without the weekly ration has undoubtedly resulted in good to this tribe since it became a necessity for them to exercise at least a degree of industry and forethought in providing the necessaries of life. Agricultural pursuits engage the principal attention of these Indians, though several members of the tribe have a few head of cattle each, and one has directed his attention to mercantile pursuits with a fair prospect of success.

"There is need of more implements, particularly mowing-machines and hay-rakes for Indian use. If open market purchase of such material could be made implements more suitable for the service than those furnished under estimate could be obtained and at the time required for use.

"During the past winter the reservation was overrun with range cattle, to the inconvenience of quite a number of Indian settlers. There being so many miles of open line exposed, and so great a number of cattle it was impossible to restrain them. Where damage to Indian property was done by such stock ample compensation was in nearly all cases made. To avoid any inconvenience from this source in the future, a majority of the tribe consented to lease, and leased about 150,000 acres of the reservation to responsible parties for a period of five years from June 1, 1884, at an annual rental of 3 cents per acre payable in advance. The parties leasing have erected a good and substantial fence along the boundary line of tract so occupied so there need be no excuse for trespassing stock hereafter. The tract of land leased was entirely unoccupied excepting by two small settlements to which wire will be furnished with which to fence all cultivated land. All the Arkansas River bottom within the limits of the reservation, the Bear Creek and Camp Creek Valleys are not included within the leased tract and these afford ample room on which to locate every family belonging to the tribe on the best farming land on the reserve.

"Not much building has been done by the Indians during the past year. Now that the portable saw-mill is at hand I anticipate a great deal of work in that direction. The condition of the agency buildings (particularly the employé's cottages) is poor. Estimates were made at the beginning of the last fiscal year for a reasonable amount for the erection of a commissary building, three employé's cottages and repair of others. No action was taken in the premises. The commissary building in particular is a miserable structure, and that any party should be held responsible for supplies therein stored does not seem just.

"The industrial school has been well attended and the results have been quite encouraging. The building being of limited proportions has generally been filled to the utmost capacity conducive to the health and comfort of the students. A larger per. centage of girls were in attendance than during the previous year.

"In October last 19 children were sent to Carlisle and other schools east. Upon the opening of Chilocco school a delegation of 13 was furnished that institution. While it is evident a system of compulsory education among the Indians would be advantageous, such a course would scarcely be necessary here, by reason of limited school accommodations. It is positively essential to erect additional school buildings, if the children of school age in this tribe are to receive even a partial education.

"The Woman's National Indian Association has recently established a mission at this agency. There is an abundant field for labor in that direction. The work is not yet thoroughly systematized. It is hoped much good may result from such labor.

"The Indian police, while they have not been all that could be desired, have been reasonably effective and have discharged nearly all duties assigned them in a satisfactory manner. Their services are particularly appreciated in returning children (absentees) to school.

"The employé force at the agency has been effective and competent, and I feel that much is due them for the patience and energy displayed in carrying out instructions and their faithfulness in discharge of their duties."

THE OTOES AND MISSOURIAS.

The condition of these Indians appears to have been generally regarded as less hopeful than that of any other tribe connected with the agency. They had the reputation of being given to making fair speeches and gorgeous promises without any intention of living up to them and of being lazy and shiftless to a degree beyond that of most Indians. My experience and observations leads me to conclude that this estimate of their character is in part at least erroneous. A long course of harsh and inconsiderate treatment has doubtless rendered them morose and suspicious, and cultivated a habit of dissimulation in their intercourse with those about them. But I think they are on the whole not different from other Indians, and that when treated in a friendly and reasonable way they will respond in a similar sprit.

The principal difficulty I have encountered is in bringing them to a realizing sense of the necessity of personal exertion for their own support. They appear to

think a large amount of money is or will be due them from the sale of their lands, and that when it is paid them they will be able to live without work. Nevertheless a respectable number of them have gone to work in good earnest, and are making considerable progress, while nearly all by constant urging are doing something toward their own support.

Their reservation as an agricultural district is very much inferior to that of the Poncas adjoining them. There is, however, good land in the valleys of Red Rock and other streams sufficient to furnish farms for all that are ever likely to need them, and the rest is very superior grazing land. If the Otoes could be induced to turn their attention mainly to stock-raising they might soon become comparatively well to do. They have as yet done very little in this direction, there being but six head of cattle owned in the tribe. I am told it would be useless to attempt to assist them in getting a start, as they would simply kill and eat the stock that might be issued to them. While this might have been true years ago I have a higher opinion of their good sense than to suppose they would do so now. But I am not sufficiently acquainted with them to recommend that any such experiment be tried at present.

Their agricultural operations this year have been unfortunate. The severe drought in July was even more disastrous here than at Ponca, a few miles north. They had sown no wheat, and their corn is almost a failure. They had under cultivation 500 acres of corn, which will yield not to exceed 10 bushels to the acre, or about 5,000 bushels. Some 4 acres of potatoes were planted which did better, making an estimated yield of 250 bushels. Other vegetables were so indifferent as to be scarcely worthy of mention. They have cut and put up 296 tons of hay, which will be ample provision for the amount of stock in the tribe which is not large. They own 179 horses, mostly Indian ponies, 6 head of cattle, and a few swine, sheep, and domestic fowls. This failure of crops, while it is a thing occasionally to be expected in this locality, is just now to be regretted as it tends to discourage their efforts in this direction, and make them more remiss in future. I have endeavored to impress upon them the idea that two such seasons in succession are not to be expected, and that next year with proper effort they will no doubt raise large crops.

The agency farm of 12 acres was planted to corn, and, notwithstanding the unfavorable summer, will produce some 350 or 360 bushels. The agency herd is doing well and now numbers 157 head of cows and stock cattle and will soon furnish a large part of the beef required for the Indians.

The industrial school last year was only moderately prosperous. It has been exceedingly difficult to induce these Indians to send their children to school. Promises and threats and actual force have in turn been tried, but with far from satisfactory results. I do not despair, however, of being able during the coming year to show a marked improvement in this respect. Their children are bright and teachable, and those who attend the school regularly show decided and most encouraging progress. They also exhibit commendable aptitude for industrial pursuits. The boys under the direction of the superintendent, cultivated during the summer, two acres of ground, and raised all the sweet corn, potatoes, turnips, and other vegetables that could be consumed in the school, besides having the care of six cows which produced some butter and a bountiful supply of milk.

There has been considerable sickness in this tribe during the year, but I think with less mortality than in former years. A great majority of the cases have been trivial attacks which passed off without serious results.

NEZ PERCÉS OF JOSEPH'S BAND.

These Indians are in some respects superior to those of any other tribe connected with the agency. They are unusually bright and intelligent; nearly one-half of them are consistent members of the Presbyterian Church. They meet regularly for weekly services in the school house, and so far as dress, deportment, and propriety of conduct are concerned they could not be distinguished from an ordinary white congregation. The entire band, with perhaps one or two exceptions, are quiet, peaceable, and orderly people. They receive what is provided for them with apparent thankfulness, ask for nothing more and give no trouble whatever. They are extremely anxious to return to their own country. They regard themselves as exiles. The climate does not seem to agree with them, many of them have died, and there is a tinge of melancholy in their bearing and conversation that is truly pathetic. I think they should be sent back, as it seems clear they will never take root and prosper in this locality.

The longing to return to their old homes and the unsettled feeling it naturally produces have no doubt interfered with their progress in farming and improving their lands. Nevertheless many of them have made very creditable progress, and have provided themselves with cozy and comfortable homes, and all seem inclined to work more or less. They are naturally, I think, more industrious than most Indians. The women, especially, are bright and active and exceedingly ingenious in way of needle work, embroidery, &c. They manufacture a number of useful articles in a beautiful

and tasteful manner, from the sale of which they realize a considerable income during the year.

Their farming operations during the year have been like those of their neighbors, rather unfortunate. Like all the others, their corn, till the end of June, promised fairly, but the drought of July almost ruined the crop, and the yield will be very small. No doubt in this, as in all the other cases, early planting and thorough cultivation would have done much to counteract the effect of the unfortunate weather, but it was not possible to induce the Indians to give their fields anything more than the slipshod cultivation to which they have always been accustomed. They had under cultivation 135 acres of corn, from which they will probably harvest 675 or 680 bushels. They have also raised 60 or 70 bushels of potatoes, and have one or two good patches of melons. They own 189 horses, 10 mules, and 193 head of cattle. They were unwilling to undertake the labor of putting up hay under the impression that they might leave the place and lose the benefit of it. By making an arrangement with the cattle men in the vicinity to buy their hay in case they had it to sell, I have induced them to go to work and they are getting up a good supply.

The day school was successfully conducted during the year. The Nez Percés seem anxious to give their children the advantages of education and the children equally anxious to learn. The school was well attended even in the severest weather of winter, although some of the pupils had to come every day 2 or 3 miles. The building used for school purposes was originally built for a shop. It is a mere shell of native lumber and extremely uncomfortable in cold weather. If these people are to remain here permanently I would strongly recommend the erection of a suitable building for the school, and also that it be changed into a boarding-school at least so far as to allow the children a midday meal.

The sanitary condition of the tribe, I think, is better than formerly. The mortality during the year was less than in years past, and this improvement would probably continue as they become acclimated, and only the more healthy and robust were left.

All the tribes connected with this agency have within the last six or seven months leased their unoccupied lands for grazing purposes, and the lands so leased have been inclosed with substantial wire fence. The income derived from these leases of lands, otherwise entirely unproductive, represents a substantial item in the support of the Indians. The Poncas receive $1,700 a year; the Pawnees, about $3,700; the Otoes, $2,100; and the Nez Percés, $1,000.

In all the tribes the Indians have done all the freighting of supplies required for their several agencies, and have transacted the business in a very careful and satisfactory manner, no case of loss or damage to goods through their neglect or inattention ving yet come to my knowledge.

The members of the police force on the different reservations have been, as a general rule, quiet and exemplary in their conduct, and have promptly and efficiently discharged the duties required of them.

Upon the whole, these Indians are making substantial if not rapid progress toward civilization and self-support, and they will advance in an accelerated ratio as their stock of knowledge and experience accumulates from year to year, each point gained enabling them to make a still further advance till, within a shorter period of time than now seems possible, they will become independent and self-sustaining communities.

Very respectfully,

JOHN W. SCOTT,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

QUAPAW AGENCY, INDIAN TERRITORY,
August 31, 1884.

SIR: I took charge of this agency June 7, 1884, since which time I have been engaged most of the time in special work away from the agency, and I cannot, therefore, make as full a report of the matters here as I would be glad to do.

I have tried to familiarize myself with the needs of the people. Without mentioning the eight tribes under my charge, specifically and separately, I can say that they are very much in the same condition. They are all well advanced in civilization. There are no "blanket" Indians here. All dress in citizen dress.

GOVERNMENT.

I think the first great need of the tribes here is law. They generally understand that there is no law to punish one Indian for an offense against another Indian in the Territory, and this exemption from the penalties of law has a demoralizing influence.

The tribes are so small that they make scarcely any attempt at making and enforcing rules of their own, either civil or criminal; hence if an Indian commits murder, or assault, he feels perfectly unconcerned about all punishment by law, except the old law of *vengeance*. For any of these small tribes, ranging in numbers from fifty to three hundred and fifty, to make and enforce a rule inflicting the death penalty, would be much like a family of ten executing the death penalty on one of their number for an infraction of the family rule. If a trespass is committed against personal property, the same troubles arise. There is no means of enforcing compensation except perhaps by an arbitrary rule of the agent, and his means of enforcing such a rule are quite unsatisfactory.

These people are for the most part intelligent, well-behaved people, desiring to improve and have their children grow up better than they themselves have been. In illustration, one of the chiefs complained to me of a squaw man in his tribe (one of the smaller tribes), alleging that he was a quarrelsome fellow and sometimes got drunk, and that he was wanting to fight with the Indians, &c.; that on one occasion the squaw man had attempted to pound this chief with his fists and that the chief had given him a good pummeling. "Now," he says, "we are not cowards and are strong enough to combat with him, but we don't want to do it. We don't want to raise our children that way."

My opinion is that these lands should, with proper restrictions, be allotted and the laws extended over the country embraced within the jurisdiction of this agency.

MORALS.

The morals of the people are generally good. The great bane of civilization among the Indians is whisky. If all intoxicants could be kept entirely away there would be greater progress. It is a curious fact that the great majority of Indians who drink liquor will suffer almost any punishment rather than reveal where they procured it. Considering the absence of all law, it is surprising that there is so little crime. The women are chaste as a rule.

SCHOOLS.

There are three day schools and two industrial boarding schools. I have seen but little of the working of these, as they have been in vacation for the past two months, but I think they are fairly prosperous from what I know personally, and from the statistics accompanying this report. The day schools are the Modoc, the Peoria, and the Miami; the industrial are the Quapaw and the Seneca, &c.

The Quapaw has not been as fruitful in results as I wish it had. I fear the management has not been in good hands. I esteem most of the employés who were there during the past year, but something is wrong. I have called the attention of Major Ridpath, who will now succeed me, to this fact, and I make no doubt, from what I have seen and known of him, that he will be able to bring order out of chaos in this particular case, and I think he so much desires to serve the Indians as well as the Government he will give his special attention to this matter.

FARMING.

Many of the Indians have good farms, and most of them engage in farming and stock-raising to some extent. I think they are steadily gaining in this respect. Their houses are mostly well kept and clean.

INCREASE.

The total number under this agency is about 1,100. There is but little increase. The Modocs especially complain that they can raise no babies here.

EMPLOYÉS.

I have found the employés and the people generally so kind and pleasant and the deportment so generous and courteous toward me while I have been here that I have not been anxious to be relieved. If my successor shall find it as pleasant, I shall be happy indeed.

I submit herewith the statistics as provided in circular of July 1, 1884.

I have the honor to remain, your most obedient servant,

W. H. ROBB,
Special Agent in Charge.

The COMMISSIONER OF INDIAN AFFAIRS.

SAC AND FOX AGENCY, INDIAN TERRITORY,
August 11, 1884.

SIR: In obedience to instructions dated July 1, 1884, I have the honor to herewith transmit my first annual report of the condition of affairs at this agency. I assumed the duties of this office on the 1st day of April last, relieving J. V. Carter, esq. My predecessor having left no data of the events and changes which have occurred since his last annual report, mine will be almost entirely from observation and experience of three months.

I have had very little opportunity for maturing it, for the condition of affairs were such that my entire time has been taken up in the work of the office and looking after the property interests of this agency. It was full seed time when I arrived here; scarcely a furrow plowed on either of the four farms under this charge; 5,200 new fence rails on the ground; all the fences needing repairs; a large amount of lumber to be used in the erection of an addition to the Absentee Shawnee school building to be freighted from Red Fork, Ind. T., to Shawneetown, Ind. T.; a car-load of flour at Muskogee, Ind. T., to be freighted to this point, each a distance of 100 miles, over roads almost impassable, and at a season of the year when the procuring of teams was next to an impossibility; the Government cattle scattered over an area of 60 by 100 miles; horses and mules in desperate poor flesh, none of them fit for the service of gathering cattle, or in condition to do a good day's plowing; a large annuity payment to be made to the Sacs and Foxes of the Mississippi; monthly issues to be made to the Mexican Kickapoos, as well as to the Sac and Fox and Absentee Shawnee manual-labor schools; the employés of my predecessor's last quarter to be paid off, some of whom, on account of change of agents, were restless, and, anticipating a discharge, resigned their positions. The above, with other matters incident to all agencies, and my short time in office, prevents me from making such a report as this agency deserves.

The Sac and Fox Agency consists of four reservations, upon which are settled legally five different tribes of Indians (with a great many Indians of other tribes mixed among them), viz, the Sacs and Foxes of the Mississippi, the Iowas, the Mexican Kickapoos, the Absentee Shawnees, and the citizen Pottawatomies.

The population of the different tribes is about as follows:

Sacs and Foxes, as shown by last enrollment	445
Iowas, as shown by last enrollment	88
Mexican Kickapoos, as shown by last enrollment	326
Absentee Shawnees, about	720
Citizen Pottawatomies, about	500
Other Indians (Otoes, 240; Black Bobs, 200; other tribes, 140)	580
Total	2,659

The agency and Sac and Fox manual-labor school buildings are located within 2½ miles of the east line of the reservation, and a few miles south of the center north and south. The lands upon which they are located, and contiguous thereto, are almost wholly worthless for agricultural purposes, being very sandy and underlaid with sand stone, which being very near the surface, a drought of short duration spoils the crops. With annual fertilizing early gardening will succeed fairly well; also small grains that mature early would do moderately well for a few crops. From what information I can gather, the efforts of the Government at this point to prove that agricultural pursuits were profitable have been a signal failure, caused by injudicious selection of location. The failure of crops has been as often almost as the planting season.

The Sac and Fox Indians are settled around the agency, on the same class of land, and consequently their efforts at farming have been similar to those of the Government, and as a result they are making less efforts each and every year in that direction.

The buildings of this agency are in exceedingly poor repair. The needs of a carpenter and blacksmith shop and a dwelling-house for both the carpenter and clerk are extremely urgent. The mill building is almost rotted down. The machinery has not made a revolution for near two years, it being next to impossible to ever put it in good running shape without a comparatively large expenditure of money, for the foundation timbers upon which the machinery is bedded are out of level and out of plumb, the machinery badly rusted, and the boiler not safe. If the mill was in good repair, the toll from the grain tributary to it would not pay for the fuel that would be necessary to do the grinding, not taking into account the other necessary expenses in connection therewith.

Now, while I have urged upon these people the importance of moving on to the good productive bottom lands on the North Fork Canadian River, which are about the only good agricultural lands they have on the reservation, where cropping of all kinds will prove successful, and while some are now looking for locations, I have but little hope of getting many to settle there, on account of its remoteness from the

agency; but if they would consent to have the mill removed and placed at a suitable point on the North Fork Canadian River, looking to the accommodation of their own people, the Mexican Kickapoos, Absentee Shawnees, Pottawatomies, Seminoles, and Creeks, the mill could be made self-sustaining, and prove a nucleus for great good to them. The mill would be in the center of the good agricultural lands of this agency, and, with a cotton-gin added, it would encourage the raising of cotton, a lucrative crop on the bottom lands. As it is now the bread supplies for all are almost entirely shipped in from the States and sold at high prices, while with a mill properly located I feel most sure that the people of this agency would produce corn and wheat sufficient to support them, and cotton sufficient to buy their groceries and other necessaries.

The reservation of the Sacs and Foxes of the Mississippi embraces about 750 square miles. The amount of agricultural lands is very small, in my judgment not exceeding 10 per cent. The remaining 90 per cent. is rolling, with a considerable quantity of scrubby timber, mostly jack and post oak, a very large majority of which is fit for nothing but fire-wood. This land is fairly watered and affords good summer grazing. The winter grasses are limited, hardly sufficient to support the stock of the native residents; consequently the death rate of their ponies and cattle last winter was exceedingly large, amounting to 35 or 40 per cent. The influx of foreign stock consumed the winter range, and the result was that all parties lost heavily, which has discouraged the live-stock interests very much.

I find the Sacs and Foxes to be a people of good native intellect generally, but, with a few exceptions, very much wedded to their old traditions. They are an extremely cautious and suspicious people; therefore it takes great patience to accomplish desired work, and the faithful fulfilling of all promises to keep their confidence. They are very peacefully disposed. They draw large annuities, with good economy almost sufficient to support them. With the poor quality of land they are endeavoring to cultivate, which gives such poor results, the large annuities they draw semi-annually, with the privilege of using their credit with the traders for six months ahead on the strength of their next annuity payment, who wonders that they are not becoming a more agricultural people? These conditions would drown the energies of a majority of the whites. There is nothing that will civilize any one as rapidly as necessity, and the practice of licensed traders carrying the non-laboring classes on long accounts is very detrimental, for it encourages them to be idle, it encourages them to be dishonest, in short it encourages them in all the evils that are bred by idleness. It discourages those who are honest and trying to help themselves, for they see their neighbors enjoying themselves continuously without labor, and they are neither naked nor hungry; they feel confident that a per cent. is added to the goods they purchase to support this idle enjoyment. The Indians who are making efforts to gain their living by the sweat of their brow, as a rule, are looked upon with a great deal of suspicion by many of their tribe, and I think this mainly arises from the influence of ill-designing whites who appeal to their prejudices, thereby getting them to watch their brother Indians while they are accomplishing their own evil ends.

On the 27th day of June last I paid to these people, as annuity, $25,231.50, being the sum of $56.70 per capita; to the chiefs, as chief money, $1,000, or $250 per capita. This large payment was anticipated by all the neighboring tribes, and they were here in force for a general carousing time. The day before payment I called a council of the chiefs and headmen; asked their help in having an orderly time during payment, and to their credit be it said that they all, without an exception, took hold with a will, and as a result the old residents say it was the most orderly time they ever witnessed at one of their payments.

I have been making it a point to encourage the chiefs and headmen of this tribe to interest themselves more in the detail of their tribal business matters. I try to be ready at all times to give them information in regard thereto. They have been studying the nature and origin of their various funds, how they are disbursed, and what profits as a people they are deriving from their uses. This course seems to have awakened a new life in them, and the chiefs and headmen are more in harmony now than they have been for years. I think by treating them as men, and not as wards, making them feel and carry the responsibility of their own business as far as practicable, will result in much good.

These people are well supplied with a good class of ponies, and a few are engaged in raising cattle, Chief Keokuk possessing the largest herd of any of the Sacs and Foxes.

Most of the families have small gardens, the principal products being potatoes of both varieties (sweet and Irish), beans, and onions. Their early gardens have done quite well. The dry weather has damaged all late gardening, as well as the corn crop. From the best information I can gather, the Sacs and Foxes have planted about 400 acres in corn, no wheat, one piece of oats of about 80 acres, which will probably yield 20 bushels per acre. The corn crop, which is on the rolling land, is almost a total failure from drought. The part on the bottom lands is promising quite well; with a

few seasonable rains will produce 15 bushels per acre. I don't think it safe to average the present crop at over 5 bushels per acre, which will make the corn production of this reservation about 2,000 bushels.

IOWAS.

By executive order dated August 15, 1883, the following lands were set apart for occupancy by the Iowa and other Indians, bounded as follows, to wit: By the Sac and Fox lands on the east, the Cimarron River on the north, the Indian meridian on the west, and the Deep Fork Canadian on the south, containing about 320 square miles.

These people left their reservation in Nebraska and Kansas some five years ago, and have undergone many privations and hardships since that time. Not being assured as to their possessions until the issue of the order above referred to, they made very little effort to do anything in the way of agricultural pursuits, but since that time their efforts are commendable. They have planted this year from 2 to 8 acres of corn to each family, in all probably 80 acres, which will yield about 15 bushels per acre, making 1,200 bushels. Besides, they all have gardens of potatoes, beans, and onions. They own neither cattle, hogs, nor poultry, but possess from 3 to 5 head of ponies per family. They are scantily supplied with agricultural implements.

They are very desirous that their lands in Nebraska and Kansas be sold and the proceeds of the sale thereof be placed in charge of the United States Treasury on interest, the interest to be paid to them as annuity yearly, except so much as would be necessary to build them a school-house, fit it out for school purposes, and maintain a school; also enough to build them a blacksmith and carpenter shop and maintain the same. They are bitterly opposed to allotting any of their lands in Nebraska to their half-breeds. In support of such opposition they cite the fact that these half-breeds once received lands by allotment and squandered them, and were taken back into the tribe, and another allotment, they claim, will be a repetition of the above. They are very anxious to have all their people settle with them.

There are about 240 Otoes settled among the Iowas, and they seem determined to stay. There are also some Black Bobs and Absentee Shawnees settled among them, who have some very good improvements, and are making their entire support by farming, stock-raising, and freighting.

Sometime previous to my taking charge of this agency the Iowas entered into a contract of lease for cattle-grazing with Messrs. C. C. Pickett, a licensed-trader at this point, and E. B. Townsend, late United States special Indian agent, a copy of which lease is on file in this office.

MEXICAN KICKAPOOS.

The Mexican Kickapoos now on their reservation number 326 souls, and are located on a reservation set apart for them by executive order dated August 15, 1883, which is bounded as follows: By the Deep Fork Canadian River on the north, the Sac and Fox lands on the east, the North Fork Canadian River on the south, and by the Indian meridian on the west, containing about 290 square miles.

The Mexican Kickapoo tribe of Indians is composed of the Kickapoos and Pottawatomies who left their reservation in Kansas during the late civil war and went to Mexico, from which fact their name. Their experiences have been varied. They are the most crafty Indians in this agency, and are very shrewd traders. These Indians are receiving a limited issue of rations, consisting of the following articles for the fiscal year ending June 30, 1885: Beef, gross, 30,000 pounds; coffee, 2,000 pounds; flour, 25,000 pounds; sugar, 3,500 pounds; and soap, 1,500 pounds.

They have given considerable time this year to their gardens and corn crop. Their early garden, consisting of potatoes, beans, and onions, was good. Their corn is mostly on bottom land, and promises a yield of about 10 bushels per acre. They have in cultivation about 500 acres, and will probably realize 5,000 bushels. Some of these Indians are in favor of receiving agricultural implements from the Government in lieu of rations, but a majority seem to be opposed to such a change. Could it be successfully made it would prove beneficial for them. Among these people are also settled some of the Absentee Shawnees and Black Bob Shawnees. The Mexican Kickapoos are well supplied with ponies and partially supplied with agricultural implements.

At Kickapoo Station there is a flimsy-built frame school-house, an old dilapidated log blacksmith shop, and two old log cabins that are used by the blacksmith and farmer. Last spring these Indians had the misfortune to lose some of their fencing by fire, and it was so late in the season that they did not have time to rebuild them. They seemed desirous to plant corn, so we rented to them the land, about 40 acres, that the Government farmer had been cultivating heretofore.

They are very strenuously opposed to school. Some of them say they are willing to adopt the white man's ways as far as work is concerned, "but school no good."

If the present system of issuing rations to them could be modified so as to issue ra-

tions to the old women who are heads of families, for themselves and members of their families who are too small to labor, and to the aged men in the tribe, and issue implements to those who are able to labor, I doubt not but it would be of material help in advancing them greatly in bettering their present condition, and such a course, I think, would be cheerfully approved by all of them except the drones, and such a course would force the indolent ones to become self-sustaining.

ABSENTEE SHAWNEES.

The Absentee Shawnees are living on the same reservation with the Pottawatomies, with the exception of those who left some years ago and settled on the reservations now occupied by the Iowas and Mexican Kickapoos, where they have opened up small farms and are doing moderately well. There are about 720 Absentee Shawnees under the charge of this agency, who are entitled to homes on the 30-mile-square tract of land, as described, upon which the Pottawatomies are now living. They take their name from the fact of having separated from the Shawnee tribe of Indians long years ago, and never rejoining them. It is a strong desire with them to live alone; consequently the opposition to allotting on the same reservation with the Pottawatomies, urging that they had settled on these lands long before the Pottawatomies, and that the land by right is theirs. The entertaining of the idea by some of the Government officials with whom they have had business relations that a dividing line could be had, by an order from the Indian Department, separating them and the Pottawatomies, has had deleterious effects, not only as to allotments but in agricultural pursuits.

The act of May 23, 1872, which makes provisions for homes for them by allotment requires pure or mixed Absentee Shawnee blood before they can acquire the benefits of said act, and from this fact arises largely the opposition to allotment, for among them are Indians of various tribes who cannot receive allotted homes, whereas if the land is held in common they pass for Absentee Shawnees, with all their rights and privileges. This foreign element contains some of the best talent among them, and it is used in keeping up dissatisfaction, cultivating continuously the old Indian ways. Some of the Absentee Shawnees will take their allotments so soon as they have an opportunity.

These people are engaged in raising hogs, ponies, and cattle, and are the most extensive agriculturists in this agency. Besides their gardening they will average about 8 acres of corn to the family, which will yield near 9,000 bushels.

POTTAWATOMIES.

The Pottawatomie Citizen band and Absentee Shawnee Indians of this agency are largely settled on a 30-mile-square tract of land lying next west of the Seminole Reservation, Indian Territory, and between the North and South Canadian Rivers. The agricultural lands of this reservation are on the above-named rivers, also on Little River, which crosses said reservation in an east and west course near its center; probably 10 per cent. of good, productive land, the remainder being good for summer grazing. The Pottawatomies number about 500 souls. They receive no assistance from the Government whatever in the way of annuities or rations. They are engaged in farming and stock-raising on a small scale. From the best information I can gather, they have planted, on an average, about 5 acres of corn to the family, which will probably yield about 10 bushels per acre, making a total yield of about 5,000 bushels. They have small gardens, which have done moderately well.

They are not making the progress that is naturally expected of them for the past advantages they have had, but I think this is owing largely to the land troubles which have been and are existing between them and the Absentee Shawnees, both parties claiming priority of rights. The wrong impression given by some Government officials relative to a dividing line between the Pottawatomies and Absentee Shawnees, more particularly referred to in the remarks concerning the latter Indians, has also had a detrimental effect upon these people. The Pottawatomies are, to a certain extent, nursing the idea that if they can succeed in securing certain moneys which they claim are due from the Government they can purchase the entire tract, and thereby rid themselves of the Absentee Shawnees. However, some of them seem anxious to take their allotments, in compliance with the law of May 23, 1872, "An act to provide homes for the Pottawatomies and Absentee Shawnee Indians in the Indian Territory;" still, there is a speculative element among them who do not seem to desire the allotting of lands consummated.

There is at this writing no school among them, and no provisions for one in the future, that I know of; but when the addition to the Absentee Shawnee school building is completed, lumber for which is now on the ground, I think there will be room to accommodate some of them, and the arrangements should be made to that end.

SCHOOLS AND SCHOOL BUILDINGS.

There are three school-houses in this agency, built, I suppose, by the Government. The school-house, a frame building at Kickapoo Station—and a very flimsy affair it is—is not now being used for any other purpose than a general storage room and the place from which monthly issues of rations are made. The Mexican Kickapoos are very adverse to schools.

The school at Shawneetown, under the charge of Thomas W. Alford, an Absentee Shawnee, is doing as well as could be expected considering the unsettled state of affairs existing among its patrons. The present school building presents the appearance of having been built mainly with a view to profit. The lumber to be used in erecting an addition to this building, 36 by 100 feet, two stories, is now on the ground. When erected, with the necessary repairs on the present building, it will be a commodious structure, and of capacity sufficient to meet each and every want for some time.

The school-house and the building used for boarding and sleeping apartments, known as the Sac and Fox manual labor school, accommodates about 40 pupils reasonably well. These buildings are built of brick. The boarding house has some frame additions to it, which seem to be on their last legs, being only a question of a few years when they will fall from decay. These additions are irreparable and almost uninhabitable. A very beneficial outlay of money could be made in connection with this property. The school has been successfully conducted during the past year.

AGENCY HORSES AND MULES.

The horses and mules in use here for agency farming and other general work are almost useless, none of them being under ten and some of them from twenty to twenty-five years old. The mules were used in moving these people from Kansas to this point, and I am informed were about nine years old at that time. The only horse stock that can perform a good day's service are two ponies I purchased for cattle purposes.

AGENCY CATTLE.

We have under our care three herd of cattle. The total number receipted for by me was 261 head, of which 90 head belong to the Sac and Fox manual labor school, 81 head to the Absentee Shawnee manual labor school, and 90 head to the Mexican Kickapoos. This interest is a material one, but has been sadly neglected on account of insufficiency of help. If half the expenditure had have been had in guarding the cattle interest that has been had on the farms, which have been largely without reward, the result would be astonishing.

While on this point I have the honor to call your attention to certain practices in connection with the cattle interests here, which are very discouraging to the Indians, and which cause a financial loss to the Government. Cattlemen gather in here in the spring and summer months, generally coming in numbers ranging from 25 to 100, for the purpose of gathering their stock. They round-up all the cattle in a certain boundary at a certain time and place. The residents are requested to cut out their branded stock. All unbranded and unmarked stock is then driven off, and if there should be any branded or marked stock the owner of which is not present or represented by some neighbor or friend, it, too, is driven away, thereby causing great trouble and expense in finding them, if ever found. They come at will, go at will, and do as they please, there being no law to intimidate them, no force for local protection. Armed generally with two 45-caliber revolvers and a Winchester, they are "monarchs of all they survey," and a dispute is studiously avoided by the natives. I have gathered cattle that belong to this agency at a distance of 75 miles, which there can be no doubt were driven off from round-ups had on or near this range. I have, with my meager help and the assistance rendered by the native cattlemen, gathered 20 head of cattle which were lost and haven't appeared upon the property roll for sometime past, and if I had sufficient help I feel almost sure I could return from 20 to 30 head more to the roll. These losses occur by cattle being driven off from round-ups, the agent not having a sufficient force of men or horses to attend the various cattle gatherings or to go after the cattle when once driven away, and they as well as their increase are lost to the Government. Another source of loss: large herds of cattle are driven through this agency, and any cattle that fall in with them unnoticed are driven out. Some good practical and stringent regulations on this point would prove highly satisfactory to these people as well as profitable to the Government. We have found some cattle with the marks and brands changed which had passed through several hands.

The cattle losses here by death were very heavy last winter, but more especially from the Kickapoo herd, which doubtless occurred from an addition to that herd late in the season, they not having time to become familiar with the range before the win-

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ter season set in; for this reason the earlier beef or stock cattle which are purchased for the schools or the Indians can be delivered in the grass season the better.

INDIAN POLICE.

We have no Indian police force. Irregularities that most need correcting are the acts of a class of men who are a terror to Indians. Minor offenses, such as a police would tackle, can be managed without their assistance.

FREIGHTING.

During the last year there has been freighted to this agency by the Indians for the Government 359,286 pounds, all of which has been transported 100 miles, at the rate of $1 per hundred per 100 miles. It is an extremely difficult matter to get our freighting done, for in the first place there is only one man in the Sac and Fox tribes who will freight; in the second place those who will freight are the Absentee Shawnees and Pottawatomies, and it is from 35 to 50 miles from their homes to this point, making a drive of from 70 to 100 miles for which they receive no compensation, but are out the time it takes to drive that distance, besides the expense of their own board and forage; and in the third place, private parties pay higher rates for freighting than the Government.

The water-courses which cross this agency from west to east have been a source of great delays, some of which have been unfordable for several months at a time, and in that condition several times during the year, especially the North Fork Canadian, which I can safely say has not been fordable four months altogether during the past year.

GAMBLING

has grown to a mania among the Indians of this agency, the women at times "taking a hand." About the time annuity payments are to be made, you see the gamblers commence gathering from the neighboring tribes, and some come from the States. Some white men who are married to Indian women are leaders in this vice. They seem to fully understand that an agent is powerless to stop them from gambling, consequently any and all official notices to prevent gambling and other vices are ridiculed by them.

The disreputable class of white men who are allowed to reside in this country on account of having married among the Indians, and the associates whom they keep around them, do more real harm against civilization and Christianity in one year than all the Christian ministers in America can counteract in ten years. Still this class of men goes and comes at will, while the law-abiding white man, whose example would be profitable, is kept out entirely because of his respect for the laws of his country. A good scouring with United States soldiers would be very beneficial.

COURT OF INDIAN OFFENSES.

There has been no Indian court of any kind established here, and they all seem adverse to any and all moves of that character. An act of Congress fixing fines and penalties for various crimes and offenses committed by one Indian upon the person or property of another, triable in the United States Federal court, would settle a great amount of crime, also the addition of penalties to the law prohibiting white citizens from residing in this Territory, would greatly assist in getting the Indians on a better footing every way.

MISSIONARY WORK.

Under this head, as my report, I submit the reports of Revs. Hurr and Elliott, to wit:

SAC AND FOX AGENCY, INDIAN TERRITORY,
August 6, 1884.

SIR: In reviewing our missionary work among these Indians for the past three years, in spite of the obstacles to be contended with, and almost every description of immorality, I am not at all discouraged, but will continue in this work if the Lord permits, cherishing the hope that at last the gospel of Christ may conquer the hearts of our Indians in this agency, and change their lives and customs. This change is their only hope of ever bettering their condition either in this life or the one beyond.

There has been a great change since last year among the chiefs, or since Agent Taylor took charge of this agency. They are more united than I ever knew them to be before. When I first came here, three years ago, the chiefs were greatly divided in their political affairs. We give great credit to our agent in bringing these Indians together.

Chief Keokuk is the only chief who has adopted fully Christianity and civilization. He has been a great help to Christian work and in advancing his people in civilization. He deserves sympathy and a great credit and much encouragement, and I am glad to say that the Indians are more free to express themselves to each other for their future welfare. The expression of their sentiment in regard to their progress is still better than what it was last year. I do strongly believe that it will not be long till these Indians will fully adopt civilization and their school be filled with Sac and Fox children.

I remain, yours,

WILLIAM HURR,
Indian Missionary for the Sac and Fox Indians.

I. A. TAYLOR,
United States Indian Agent.

SHAWNEETOWN, INDIAN TERRITORY,
August 1, 1884.

Maj. I. A. TAYLOR,
United States Indian Agent,
Sac and Fox Agency, Indian Territory:

SIR: I gladly comply with your request to forward you a report of our missionary work the past year.

Our efforts have been given to the Shawnees, Pottawatomies, and Kickapoos. My personal labors have been with the two former, and the work with the latter tribe has been done by a missionary helper. I held religious services at Wagoza twice a month until last April when the permanent settlers had left their homes to transient ones or to none at all, and the Government school was discontinued. At this place services have been held in the Government school building, until this summer they have been held in the grove, and conducted in my absence by a colored Baptist exhorter, or by some member of our church.

The Pottawatomies hear the gospel very readily; the Shawnees are very backward, but few attending meetings for religious services, and the Kickapoos, though bitterly opposed to civilization and Christianity, offer less opposition than formerly, and I think that well-directed and energetic work promises as favorable results among them as any tribe for whom no more has been done.

Preaching services are usually well attended. Two Shawnees, two Pottawatomies, two colored, three Ottawas, and three whites were added to the church, making in all twelve new members. We now have a regular church organization, and are ready to build a meeting-house at this place as soon as we can have a title to land for missionary purposes.

The results for the year have not been as good as we should like, but it is impossible to make much progress where the Indians are as unsettled as ours have been for more than a year past. I think prospects are growing better, but we cannot hope to bring these people up to a high state of civilization or of Christianity while they are held on reservations and treated as a distinct people. They would progress much further and more rapidly if they were given all that belongs to them, required to take their lands in severalty, and then left to their own resources. This course would arouse their dormant faculties and make them strong by exercising them.

Respectfully,

FRANKLIN ELLIOTT.

CONCLUSION.

To better the condition of these Indians is a question of considerable time, requiring unbounded patience, intelligent management, the faithful keeping of all promises, and in all strifes of every description, positive and unequivocal action by the Government, never making an assertion or giving an instruction, that is not fully and promptly executed.

The insufficiency of the salaries connected with the Indian service in many instances, must work great injury to the service, for the talent obtainable at times is inferior to that of the people whom they are expected to advance, but I am pleased to say that the present corps of employés at this agency are efficient in their various positions and working with a will.

My Indian employés are doing remarkably well. Too much credit cannot be given the Rev. William Hurr, missionary and United States interpreter, for his zealous labors in trying to advance his race to a higher standing; the same can be truthfully said of Thomas W. Alford, principal teacher at Shawneetown.

Very respectfully,

ISAAC A. TAYLOR,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

UNION AGENCY, INDIAN TERRITORY.
Muskogee, August 29, 1884.

SIR: In compliance with instructions received, I have the honor to submit, herewith, my annual report of the condition of affairs at this agency, for the year ending August 31, 1884.

The Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, composing this agency, it is estimated number about 65,000, including white and colored adopted citizens. The number of full-blood Indians is decreasing, while the increased number of mixed-bloods, and the adopted white and colored citizens make the population about the same from year to year.

The number of whites is increasing. The cause of this increase is, that the work done in the country is by whites and not by Indians. The mixed-bloods will work some, but the full-bloods hardly ever. Under the laws of the country a citizen is entitled to all the land he may have improved. An arrangement is easily made with a white man who will make a farm for an Indian and give him a portion of the crop for the use of his name, and after a few years give him possession of the farm. Thus it is that more farms mean more white men. The number of whites within this agency who are laborers for Indians, employés of railroad companies, licensed traders, pleasure seekers, travelers and intruders, must be about 35,000, or half the number of Indians.

INTRUDERS.

The number of intruders is increasing rapidly, and there being practically no law to punish for intrusion, it is only a question of time when they will control the country. The removal of intruders by the troops is a farce of the first water. When complaint is made by the Indian authorities of the presence of intruders, the military is called upon at once to remove the intruders beyond the limits of this agency. The troops go to the locality, and if the intruder has not stepped into the woods and out of sight for a day or two, they arrest and escort him to the State line, and turn him loose. The intruder takes one or two breaths of State air, and returns to the Territory and the place from whence the troops took him.

PAYNE.

E. L. Payne, and his followers, to the number of about 800, made their regular semi-annual settlement on the lands not occupied by the tribes, known as Oklahoma, and the Cherokee "Strip," in the northwestern part of the Territory. I called on the military to remove them. The town of Rock Falls consisted of a few rough plank houses and some tents; it was destroyed, and the boomers removed across the State line of Kansas. Payne and a few of the leaders who had been removed several times before, were taken to Fort Smith, Ark., to be turned over to the United States authorities for trial. Here again the question of jurisdicton comes up, and at this writing it is not determined whether he should be tried at Fort Smith, Ark., Fort Scott, Kans., Wichita, Kans., or Graham, Tex. It makes little difference where they are tried, the result will be they will be fined $1,000 each, and will inform the court that they are dead broke. The court can only turn them loose as it had done before. Payne and his crowd will be intruding again on the same land within six months. Until a law shall be enacted to punish by imprisonment for return to the reservation, after having been removed, it will be a physical impossibility to comply with the treaties to "remove and keep out all intruders" from an agency half as large as the State of New York, with a population of 100,000.

CRIMES.

Congress having failed to enact laws making it a crime to steal coal and timber from the reservation of the five civilized tribes, large quantities are removed by citizens of adjoining States, for which they pay nothing. This creates ill feeling among the Indians toward the whites, resulting in some shooting affairs. Whisky is the cause of three-fourths of the murders in the Territory, and as the number of intruders and bad characters increase from year to year, the supply of bad whisky is more plentiful. It comes into the Territory from all directions, by wagons, pack-horses, railroads, and express, and in all shapes and quantities. The profit in the traffic is so enormous that parties will take all chances. The Indian police and marshals do all that can be done, and arrest hundreds, who are sent to the penitentiary, but the country is so large and so much of it unoccupied that the whisky peddlers have ample opportunity to escape. Matters will not improve until the number of marshals is increased, and appropriation made to pay a large police force of good men to be on duty all the time.

CREEK MATTER.

In the contested election case in the Creek Nation, the decision by the Department that Perryman was elected chief, seems to have settled the disturbance, and is acquiesced in by all parties. The state of affairs is such, and those in power in the nation so utterly helpless, that a few designing men can inaugurate a rebellion on short notice.

INDIAN POLICE.

There is at this agency an Indian police force of forty men and three officers. This force is no longer an experiment, and is approved by the best men of the several nations, and is regarded as a great contribution to the expense of maintaining order in the country, where about one-third of the people are citizens of the United States, over whom the courts of the nations can exercise no jurisdiction.

CITIZENSHIP.

The question of citizenship in these nations that has for a long time been before the Department, as to whether the Indian nations or the Department, shall determine who are entitled to citizenship in these nations, is one of great importance. A decision cannot be made too soon, and the unsettled condition of this matter is a source of annoyance both to the nations and the claimants.

STOCK AND CROPS.

It is estimated that during the last winter, which was severe, not less than 15 per cent. of the stock died from exposure. No feed is provided, nor care taken of cattle. The crops of corn, wheat, oats, cotton, and pecans promise an abundant yield.

SCHOOLS.

Each of these nations has a public-school system similar to those of the States, and holds teachers' institutes at its capital annually. The settlements are so far apart that schools can be established only at neighborhoods where ten or more scholars can be got together. The neighborhood builds the house, and the nation furnishes teachers and books. Most of the teachers are educated Indians who teach the English only, in their schools. In addition to the neighborhood schools each nation has academies and seminaries, boarding schools for their children only. The Cherokees have two fine seminaries that have been in successful operation for many years. They are managed and operated by Cherokees. The Choctaws have three large academies, one under the management of the Methodist Church South, and the other two by the Presbyterian Missionary Board. The Chickasaws have four academies conducted by contractors who are citizens of the Chickasaw Nation. The Seminoles have two, one under the management of the Methodist Church South, the other by the Presbyterian Missionary Board, the nation paying the managers about $80 per annum for each pupil boarded, clothed, and educated. The Creeks have four seminaries under the management of the following religious societies: The Methodist Church South, Southern Baptist, Presbyterian, and Baptist Home Missionary Societies, the latter for Creek freedmen.

In addition to the above there are subscription schools. These are schools established by private enterprise and students paying tuition, except in cases where individuals or societies in the State pay tuition for certain students. These schools receive no support from the nations. Worcester Academy, at Vinita, under the supervision of the Congregational Society, erected two years ago by funds subscribed by citizens of the Cherokee Nation, is one of the best in the Territory, and has an average of about 100 students. Harrell Institute, at Muskogee, managed by the Methodist Church South, has about 140 students, and has in progress of erection a fine academy building. Indian University, at Tahlequah, managed by the Baptist Home Missionary Society, is a flourishing school. It will be removed to Muskogee as soon as buildings now in course of erection are completed. The schools managed by religious societies, either as pay schools or under contract with the nations, are generally the most successful.

RECOMMENDATIONS.

I respectfully recommend that proper steps be taken to secure passage of laws providing for imprisonment of intruders who return after being removed; for punishment for stealing coal and timber from the reservations; for establishing a United States court within the Territory, as the treaty provides; for increasing the pay of the police, and for payment of the principal to the Indians who receive per capita payments.

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

JNO. Q. TUFTS,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

SAC AND FOX AGENCY,
Tama County, Iowa, August 29, 1884.

SIR: I have the honor to submit my sixth annual report of the condition and progress of the Indians under my charge.

The Fox or Musquakie tribe of Indians, according to the census just made, number in all 365 persons, and are located in Tama County, Iowa, where they own 1,340 acres of land held in trust for them by the governor of the State of Iowa. Individual Indians also own 85 acres in their own right. This tract of land is about one-third timber, and the balance good grazing and farming land, though subject to overflow in time of high water.

It is also fenced with wire and boards, and about 235 acres are under cultivation this year. The estimated yield of the crops will be, of corn, 5,000 bushels; potatoes, 1,000 bushels; beans, 800 bushels; turnips, 100 bushels; also of pumpkins, squash, melons, and other vegetables about 100 wagon-loads. This will furnish the tribe all the food