reservation, made a proper enrollment of the tribe, and on August 23, 1889, they were paid the sum of $6,362.32, the amount due them. They were much pleased on receiving their money and went to work with the commission well satisfied. It was the intention of the commission in treating with the Indians to include as little farming land in the treaty as possible, and in this they were successful, for out of the 240,000 acres treated for but a small area of farming land was included. The treaty was made to the satisfaction of the Indians, and they are now anxiously awaiting the ratification of the same by Congress.

The Cœur d'Alêne Indians are further advanced in civilization and are in far better shape financially than any other tribe over which I have jurisdiction. There is but a small amount of whisky used by these Indians, and their mode of punishment is very severe. When one of their number is discovered under the influence of whisky, chief Saltise orders him tied and he is given a number of lashes across his back with a whip or blacksnake. The Government furnishes them a farmer and a physician.

Since the late treaty with these Indians for the cession of a portion of their reservation a number of white trespassers concluded that they had a right to go on the reservation and stake off claims or prospect for mineral, and in consequence thereof the farmer has been kept exceedingly busy of late removing them therefrom. It would not surprise me when that part of the reservation is throw open to settlement to see another Oklahoma rush, on a smaller scale however.

The Cœur d'Alêne Reservation is located about 100 miles from the agency at the nearest point, but to where the farmer and physician reside it is about 150 miles.

The *Lower Spokane* tribe of Indians are getting along fairly well in the absence of a farmer to visit and instruct them how to work. The most that I can do is to instruct and encourage them by all the means at my command while making my visits to their settlements or when they visit the agency. The reservation upon which they reside contains 153,600 acres, and there is but a small portion of this land which is agricultural land. It is principally timber land, and many acres covered with great bluffs of rocks. These Indians are poor in wealth and will never become self-supporting if they depend on farming for a living. I am endeavoring to get them to devote more time to stock-raising, principally cattle, as the reservation is better adapted to stock-raising than agricultural products.

These Indians should, by all means, have a boarding-school erected for them. There would be no trouble in regard to filling the school. It is to be hoped that the much desired boarding-school which these Indians are ever talking about will soon materialize and not end in talk.

These Indians live near the agency and could, if they had a sufficient amount of farming land, supply forage for the Government stock, but as it is it keeps them busy in supplying a sufficient amount for their own stock.

The tribe of *Lake* Indians are located from 75 to 115 miles from the agency. The majority of these Indians have good farms and they will raise an abundance of grain this season. They are grasping the white man's idea very rapidly and, but for the intemperance of a few, are getting along first class.

The *Colville* tribe reside from 40 to 60 miles from the agency; they have good farms lying along the Columbia River bottom; they raise large crops of small grain and have excellent gardens. These Indians should be furnished with a sufficient amount of fruit trees, and it would be but a short time until they would raise an abundance of fruit for their own consumption and have a large surplus for sale, as the land upon which they live is well adapted to fruit-growing. The Colville Indians are making rapid strides towards civilization.

The *Okanagan* tribe of Indians devote more time to stock-raising than to farming and many of them have large bands of horses and cattle. These Indians are living from 100 to 150 miles from the agency.

Through a mistake my report of last year was made to read the Government had built a mill and school-house for the use of these Indians during the last year, when in reality the school building and mill were erected in the year 1886. I have talked with a number of these Indians relative to the opening of the Tonaskit boarding school, and nearly all of them appear to be well pleased. I do not anticipate any serious opposition by the Indians in the opening of the school.

Moses' band of Columbias are located in Nespilem Valley. These Indians do considerable farming and they raise a great deal of stock, principally horses. Moses keeps very good order among his Indians. The only fault I have to find with Moses is that he is particularly fond of whisky, and when off the reservation has a happy faculty of getting whisky in a town or village or wherever it is for sale.

Joseph's band of Nez Percés are more or less unsettled and of a restless character; they appear to be greatly dissatisfied at times with their location. In my opinion the causes of their dissatisfaction are just. Owing to many of their friends and relatives living on the Nez Percé reservation in the State of Idaho, an effort should be made to remove them from their present location at Nespilem to the Nez Percé Agency,

Idaho, where they claim land would be allotted to them, as is being done with their friends and relatives of that reservation. I have taken particular notice of the fact that when they receive letters from their relatives living on the Nez Percé reservation or a visit from their friends from that reservation they appear to have the "blues" and at once express a strong desire to return to their old home. I am thoroughly satisfied they will never be content to remain on this reservation, no matter how well they may be treated by the Government. They do not appear to think they should put forth an effort and thereby became self-supporting and independent of the help of the Government. My idea is, the more the Government will give them the more they will expect. They claim, if they were permitted to go on the Nez Percé reservation, their old home, and receive their allotments, they would be willing to try to do something.

The *San Puell* tribe of Indians are the poorest tribe of Indians under my charge residing on the reservation. They will not accept any help from the Government whatever. They do but very little farming and have but few implements to do it with. Since Sko-las-kin, their chief, was sent out of the country last fall they have been very peaceably inclined, but they still cling to some of their ancient customs, and it is a most difficult matter to convince them that they are wrong. I did everything possible to get their census, but they would not listen to anything of the kind; they number about 300. They catch a great number of salmon from their fishery located on the San Puell River and near where it flows in the Columbia River, which is a very great means of support to them.

The *Upper band of Spokane* Indians have been anxiously awaiting the ratification by Congress of the agreement made between them and the commission on behalf of the Government, March 26, 1887. These Indians are leading lives of shame and degradation in and around the city of Spokane Falls; but could any better results be expected of Indians treated as they have been? They were promised, when the commission were making the treaty, that they would be placed on the Cœur d' Alêne Reservation, and that the sum of $95,000 would be expended in civilizing and educating them and establishing comfortable homes for their use. I am satisfied if a like number of white people had been treated as these Indians have been that many of them would take to excessive drinking. Three years and a half is a long time to live on promises. Something should be done for these unfortunate Indians and the sooner the better. I have been importuned on many occasions by these Indians to be informed when Washington would tell them to go on the Cœur d'Alêne Reservation. They are very anxious to settle down and get in shape, so they will not be ordered here and there by the whites who own the land upon which they have their tepees.

The *Calispel* Indians are farming in a small way in the Calispel Valley, but the country is becoming settled very rapidly by the white people, and the Indians will soon be compelled to move on. They are not as degraded a class of Indians as the Upper Spokanes, owing to the fact that they are farther from civilization and are not surrounded by the bad element, by which the Upper Spokanes are. They ought by all means to be placed on a reservation where they could be cared for properly.

MISSIONARY WORK.

The Presbyterian Board of Home Missions have two churches on the Spokane Reservation under the auspices of Rev. A. B. Lawyer and Silas Whitman, two Indian ministers of the Nez Percé Reservation, Idaho. They are both hard workers and have certainly done much good for these Indians; both churches are well attended every Sunday.

The majority of the Cœur d' Alêne tribe, also Colvilles, Lakes, and Okonagans are members of the Catholic faith and the fathers visit them frequently and hold religious services for their benefit.

EDUCATION.

There are four boarding-schools in operation under the Colville Agency under contract with the honorable Commissioner of Indian Affairs and the Bureau of Catholic Indian Missions. Two of these schools are located at De Smet Mission on the Cœur d'Alêne reservation and two at the Colville Mission. These schools have been well attended during the past year, and the fathers and sisters have done everything in their power for the elevation of the Indian children under their supervision.

The day school at Nespilem was operated from April 15, 1890, until June 30, 1890, with Miss Sabina Page as teacher. The Indians are located from 1 to 8 miles from the school building, and it is almost an impossibility to get Indian children poorly clad to walk that distance and remain in and around the school-room all day with nothing to eat. I am fully convinced that a day school will not be a success without changing it to a partial boarding-school. Chief Moses says when the treaty was made with the Columbias and Colvilles, July 7, 1883, the honorable Secretary of the Interior promised him and his people a boarding-school, and not a day school. I vis-

ited the school during the month of June, and Moses had much to say regarding the inconveniences of the day school. I told him if he would put forth a strong effort and send his children to the day school, thereby showing the Department that they were willing and anxious for the education of their children, I thought the Department would see the necessity of having a boarding-school erected for them.

Chief Moses and some of his people moved near the school building and put up their tepees, in order to be handy to the school; but this would soon work a hardship on those Indians, as they would be compelled to neglect their work on their places for the purpose of allowing their children the privilege of attending the day school. Many of the Indians left the reservation during the month of May for the purpose of digging camas. Some of them were willing to leave their children during their absence, but no provision could be made for the proper care of them, as the day-school building is not in shape to offer any accommodation whatever. So the children were taken to the camas fields. The highest number attending school at any one time was 9. If a boarding-school building was erected for these people I am satisfied there would be no trouble in getting the children to attend school. Mr. Campbell, the farmer at Nespilem, informs me that about 90 children of school age reside on that part of the reservation.

The Tonasket boarding school will be furnished and in operation, I trust, by October 1, 1890.

IMPROVEMENTS.

Twelve new buildings were erected at Nespilem during the year, viz: Three cottages, 24 by 24, 12 feet high, with four rooms, and kitchen attached 12 by 16, 9 feet high, at a cost of $590 each. These buildings are painted inside and outside, lined and papered, and are very convenient and comfortable houses in every respect. One warehouse has also been erected, 30 by 50 feet, at a cost of $301, for the storage of annuity goods for Joseph's band of Nez Percés and as a repository for the drugs to be used for the benefit of the Indians at that point. Eight Indian houses were erected for members of Joseph's band at a cost of $62.20 per house. The three cottages are for the occupancy of the sawyer and miller, farmer, and physician.

On taking charge of this agency a litle over a year ago I found the agency buildings in very poor shape, having never been underpinned or painted. I inquired of my predecessor why this state of affairs existed and he informed me that the Department would not allow a sufficient amount to be expended to complete the buildings. This I found in part to be a mistaken idea, for I was granted authority to have the buildings properly underpinned before winter came on, and in accordance with the authority I had all of the work done and the buildings walled up with rock and cement. This was the first case I ever saw where a foundation to a building was built after the building was erected. The buildings have not as yet been painted, but I have great hopes that authority will be granted soon and the work completed as soon as possible. The painting of these buildings will add very materially to the looks of this agency.

By the aid of agency employés over one hundred shade trees have been planted in the agency yard and a magnificent garden is growing, all of which has taken the place of the very dense mass of weeds which had been allowed to grow unmolested ever since the establishment of the agency until last spring, when a strong effort was made to rid the yard of the weeds and plant something which would tend to beautify the agency and be of instruction to the Indians.

I was told by the outgoing agent that it would be impossible to raise anything here, and how he knew, when he had never put forth an effort to find out from practical experience, is more than I can tell. He would certainly have cause to change his mind were he to visit the agency at this time.

ALLOTMENTS.

No allotments have as yet been made on this reservation, but the Indians are fencing a larger acreage each year. Some of the Indians have much larger places than others, but this will be settled when they take their land in severalty. I have talked with a number of the Indians regarding the taking of land in severalty. Some few are favorable to it, while the majority do not appear to be disposed to avail themselves of its privileges.

SQUAW MEN.

White men who come on the reservation to live and who have Indian women for wives are, as a rule, of the lower class. Nine out of every ten are addicted to whisky-drinking or else they have some other pernicious habit and their presence on the reservation does the Indians harm instead of good. I would recommend that steps be taken by the Department prohibiting any more white men, or squaw men, as they are commonly known, to settle on this reservation and those who are on the reservation should be supplanted at once.

PURCHASE OF SEED.

Under authority from the Department I purchased and distributed among the following tribes, Lower Spokanes, Colvilles, Lakes, Okonagans, Moses' band of Columbias, and Joseph's band of Nez Percés, last spring, 250 bushels wheat and 250 bushels oats, besides quite a variety of garden seeds, which they fully appreciated. While the seed was not sufficient to seed what ground they desired to sow, nevertheless, it was certainly a very great help to them, as they had fed out nearly everything to their stock during the late winter, which was the most severe since the hard winter of 1861 and 1862.

The prospects for good crops on this reservation are at this time very bright indeed, with the exception of a number of Moses' band and Joseph's band of Indians at Nespilem, distance from agency 75 miles. They have suffered in no small degree from the ravages of crickets, and their crops will necessarily be very short, and some will have no crops at all, as the crickets made a clean sweep in many places, not leaving a vestige of grain, and the ground looked after the crickets had passed over it as if it had been plowed and harrowed, but never seeded.

WHISKY AND CRIME.

In this connection I desire to call your attention to the growing tendency of these Indians to drink whisky. Those Indians living near the outskirts of the reservation come in daily contact with a class of the very worst white element in the country. Every possible facility is afforded the Indian to deal with the low white man for this vile and deadly poison. The half-breeds have all the bad elements of the white man and Indian combined, and they too are able to get whisky where a full-blood Indian can not. The Indians near the agency have been very well behaved and only a few cases of drunkenness have occurred. The Lake tribe of Indians obtain whisky at Marcus, a place which is at present the terminus of the Spokane Falls and Northern Railway Company, and located on the opposite bank of the Columbia River from the reservation. Two deaths have occurred at this point from the use of whisky, one losing his life while trying to cross the Columbia River in a drunken condition and another was murdered by a half-breed, who is serving a two-year sentence in State's prison at Walla Walla, this State.

Some of the Okonagan tribe of Indians, who live near the Okonagan River, obtain whisky from a class of whites who live adjoining the reservation and follow dealing out whisky to the Indians for a livelihood. The Indians will, when they are short of money, exchange a horse or saddle for one bottle of whisky, so strong are their appetites for it. There has been five or six Indians murdered on this part of the reservation during the past year, all on account of whisky. I have labored diligently to catch these worthless white curs, but it is a most difficult task for one man to do much towards capturing them. When I visit that part of the reservation which is infested by these whisky peddlers everything is quiet, as the Indians circulate the news of my presence apparently with the rapidity of the telegraph.

The Indian scouts at Fort Spokane have been able to procure whisky with little difficulty. I had Indian Sam, one of the scouts, of whom other Indians had complained that he was in the habit of getting whisky whenever he desired and in quantities to suit himself, brought to the agency and I informed him I would put him in jail if he did not tell me who was selling him whisky; he finally said he would tell, and that other scouts had purchased whisky from the same place. I took Sam and three other scouts and they took me to a saloon and pointed out the bar-tender, who after a short conversation admitted his guilt. I arrested him and took him to Spokane Falls, where he was bound over to await the convening of the United States district court in September.

The services of suitable persons should be employed by the Government to ferret out the parties who are engaged in this traffic and bring them to justice.

SANITARY.

The health of the Indians is good at the present time, but there was quite a good deal of sickness among them last winter. The Lake tribe of Indians had the la grippe, and about twenty succumbed to the disease. They would take a sweat-bath and then plunge in cold water, and after this performance they would soon die. The prevailing diseases among these Indians are consumption and scrofula. The Indian medicine man is becoming a thing of the past and the confidence reposed in him once is fast passing away.

INDIAN POLICE.

The police force of this agency consists of two officers and eleven privates. The force, with but one or two exceptions, have been energetic and efficient in the discharge of their duties. The compensation allowed this class of employés is not sufficient for the services which they are called on to perform.

COURT OF INDIAN OFFENSES.

The court is composed of two full-blood Indians; they are honest and capable and have great influence among the Indians. The judges have so far served without any compensation; they should be paid a small salary for their services, as they can not afford to neglect their duties on the farm to try the cases coming before the court.

FREIGHTING.

The freighting done by the Indians for the Government the past year amounted to $526.72.

MILITARY.

My relations with the military authorities have at all times been of the most pleasant character, and to Maj. J. Ford Kent, commanding officer at Fort Spokane, I am indebted for valuable assistance rendered me in the management of affairs at this agency during the past year.

INSPECTION.

United States Indian Inspector James H. Cisney visited this agency during January of this year and made an inspection of the affairs of the agency. To him I am indebted for many valuable suggestions.

RECOMMENDATIONS.

I would respectfully recommend that the Lower Spokane Indians be furnished a portable saw-mill, by which they would be enabled to build better houses to live in and suitable barns for the storage of their crops and shelter for their stock. After they have been supplied with a sufficient amount of lumber, the mill could be moved to where the Colville tribe live, and after furnishing them lumber it might be moved to where the Lake tribe reside. I know of nothing which would benefit the Indians more than to have lumber furnished them.

It is to be hoped the Department will allow the employment of a carpenter to go amongst the Indians and teach them how to erect suitable houses and barns.

Indians living in the vicinity of Chewelah, Wash., and Lake Chelan, Wash., have been having considerable trouble in regard to land matters. Some Indians have lived on land for many years, but have never filed on the same and the whites are causing them more or less trouble by settling on the same. I would recommend that a special agent be sent out here to settle the land difficulties between the Indians and the whites as it is impossible for me to leave my duties on the reservation and attend to settling the land disputes without seriously neglecting my work, which has to be performed on the reservation.

MILLS.

The saw-mill at Nespilem has cut 128,000 feet of lumber, and the grist-mill has ground 130,000 pounds of grain for the Indians during the past year.

The saw and grist-mill at Okonagan has not been in active operation, owing to the fact that it was allowed to remain idle for a long time and it became badly impaired. It is in very good order now, and as soon as I can purchase four yoke of oxen, for which I have authority, the sawing of lumber will commence in earnest, when I intend to erect three buildings at that place for the use of the sawyer and miller, farmer and physician.

EMPLOYÉS.

The service rendered by the employés, with but one or two exceptions, has been highly satisfactory.

CONCLUSION.

In looking over my work for the past year, I am pleased to report the noticeable evidence of progress and advancement made on the part of these Indians both in stock-raising and farming, also a strong desire for better habitations. I have acted honorably with the Indians in every respect and have thereby gained their confidence. These Indians were onto the fact that there were some irregularities existing during the late administration, and it necessarily took some time to right former mistakes and to convince them that I intended to deal fairly with them. I have traveled

among the Indians a great deal during the past year, and when not traveling I could at all times be found at the agency, and not at Spokane Falls, as was the case with my predecessor, much to the disgust of the Indians.

I desire to express my thanks to the honorable Commissioner and all other officers of the Department for the courtesy extended to me in my official transactions.

Very respectfully, your obedient servant,

HAL J. COLE,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF NEAH BAY AGENCY.

NEAH BAY AGENCY, WASH., *August* 14, 1890.

SIR: In compliance with Department circular of July 1, 1890, I have the honor to submit my first annual report of this agency.

Relieving my predecessor October 1, and assuming new duties and responsibilities, the past winter was the most trying and discouraging that I ever experienced. The rainy season (it is no Oregon mist) set in the 1st of November, and it either snowed or rained incessantly till the middle of April. At times the storms from the ocean were dreadful, and would shake the buildings to their foundation. The roofs of the store-houses were rotten and leaky, and those of the employés were in the same condition.

Dr. Williams, who reported for duty on November 1, was taken sick shortly afterwards and died on December 21 from typhoid fever.

In January the influenza made its appearance at the agency and the majority of the Indians were afflicted with it. Out of fifty children attending the Industrial Boarding School, forty-eight were attacked by this disease. The employés, both white and Indian, shared the same fate. With the exception of Miss Balch (seamstress) and Mr. Huck (Industrial teacher), they were all taken ill. Mr. Sebastian rallied in a few days, and in justice to him and the others I must say, that for two weeks, until the epidemic had abated, they were untiring in their attention to the children intrusted to them.

Not having a physician, I was obliged to send to Port Townsend, 90 miles distant, for one. Dr. Henrick responded and remained three days with us. During this time he treated sixty-three Indians and six whites, and won golden opinions from us all for being a skillful physician and a pleasant, kind gentleman.

The next, and not by any means the least, thing to disturb my rest and harass my mind was the report of the starving condition of the cattle, both the Government and Indian. My predecessor turned over to me 40 tons of poor hay, to feed 168 head of cattle and 4 horses, during one of the severest winters that I have experienced in eighteen years on this coast. It is not difficult to surmise the result. I lost 80 head out of the band, and at one time thought I would not be able to save a single hoof. The Indians were equally heavy losers proportionate to the number they had. Thirty of their ponies died from starvation and exposure. Trying to save these cattle, I exposed the employés and horses for many days to weather that was not fit for a dog to be out in; but what could they or any one do, without food or shelter, for the starving cattle?

During those heavy storms the fencing at the farm and agency was demolished and the buildings were considerably damaged. I had no lumber or shingles, and to make a coffin for Dr. Williams I had to take boards from off the sides of the carpenter's shop. I am pleased to remark that these things are better now.

The Makahs have a small reservation, containing 23,000 acres, located at the extreme northwestern point of the State of Washington, with the Pacific Ocean washing its rocky and precipitous shores on the western side, and the waters of the Straits of San Juan de Fuca its northern side. This reservation is mountainous, and densely wooded with spruce and hemlock, and an undergrowth of salal and salmon bushes so dense that the sun can not penetrate the mass of vegetation and reach the earth. The soil, where susceptible of cultivation, is thin and sandy and requires to be fertilized every year to produce a crop.

The reservation farm (so called) is situated on the sea-coast, south of Cape Flattery, and 5 miles west of the agency. It contains within its inclosure about 40 acres of land, a moderately good farm-house, and an old dilapidated barn. The soil is sandy and almost worthless, consequently its productions are limited. The meadow land averaged about one ton of poor hay to the acre. The garden, of about two acres, was highly fertilized and will produce several tons of vegetables.

The prairie lands, embracing the valley of Tsuez River and the Wa-atch Creek, are subject to overflow by the ocean tides. In the summer they afford excellent pastur-

age for the stock, but in winter and early spring the land is covered with water, and has many swamps and quagmires, where the weak and half-starved cattle seeking food perish. The land, if diked and ditched, could be made to produce oats, hay, potatoes, and roots of all kinds in abundance. I have cut about 25 tons of wild hay on these tide-lands this summer, but, owing to the humidity of the climate, found great difficulty in saving it. I think strongly of reclaiming about 50 acres in the Wa-atch Creek bottom, but would be obliged to have some assistance from the Indian Department to carry my plans out. With 50 acres of this rich bottom-land brought into cultivation I could insure abundance of hay for the cattle, and enough potatoes and roots to supply the boarding-school each year.

The produce raised for the support of the boarding-school, and cultivated by the school boys, under the supervision of Mr. Govan, our energetic industrial teacher, whilst it does not reach my expectations, yet, I think, is away beyond the average for many years. We will have fully 600 bushels of fine potatoes, 2,500 head of cabbage, and several tons of turnips, carrots, beets, etc. The 5 acres of oats I was obliged to cut for hay, as we had no means of thrashing it.

The Quillayute Indians are located about 35 miles south of Cape Flattery. I visited them last fall, and again in May. To go to Quillayute either by the trail over Pyscht Mountain for 40 miles or by the Pacific Ocean in a canoe is not a pleasure trip by any means. I have tried both routes, and am undecided which is the roughest. When I was on the back of an Indian pony, climbing the mountains and holding on for dear life, I regretted I had not taken the route by the sea. On the ocean, in a frail canoe, every motion felt, sometimes on the crest of a mighty wave, and then diving down in the trough of the sea until the land was lost to our view, I was then quite positive that the mountain trail was the smoothest.

On February 19, 1889, President Cleveland, by an Executive order, set apart a little over 800 acres of land as a reservation for the Quillayute Indians, "Provided that this withdrawal shall not affect any existing valid rights of any party." The proviso leaves the Indians precisely as it found them, as most of the land withdrawn had been taken up previously by whites under the homestead and preemption laws. Not an acre that is worth anything to them is left. Their village, their homes, and what has been the homes of their fathers for generations, as the immense shell mounds prove, has been homesteaded by a white man, who has erected his dwelling-house in the center of this village.

Shortly after the Quillayute Indians left their village last September, on their annual pilgrimage to the hop-fields of the Puyallup Valley, twenty-six of their houses were destroyed by fire, with all they contained, consisting of whale and fur-sealing outfits, canoes, oil, etc. After the fire Mr. Pullen, the settler, sowed grass-seed on the site of the burned homes, inclosed it with a barbed-wire fence, and not satisfied with doing this, fenced them off from every other available location by five strands of barbed wire. With the $1,000 appropriated by the Indian Department to assist them in repairing their loss I purchased 55,100 feet of lumber, together with doors, windows, nails, etc. Being fenced off from the hill, they were compelled to erect their new houses on the beach, where they are very much exposed to the fury of the ocean and their houses in danger of being destroyed by the high winter tides. At the present writing they have fourteen houses completed and twelve nearly so. They are all very comfortable buildings.

I do not care to enter into the rights or wrongs in this case, but I do claim that it would be heartless and cruel to evict those inoffensive Indians from their homes, the resting place of their forefathers, and the dearest place on earth to them. If Mr. Pullen has legal rights, which I presume he has, in justice to these poor, defenseless Indians, this right should be condemned by the Government, and Mr. Pullen paid a fair valuation for it. It is to be hoped that some decision may be arrived at in the near future, and that this vexed question be settled for all time.

All these coast Indians are as superstitious as the natives of Central Africa. The influence that the native doctor has over them is astonishing; even the young men and women who have had several years' training in school are not free from it. Most of them firmly believe that the medicine men have power to blast their lives or kill them by the power of their magic. You may reason with them, laugh and scoff at their fears, but all is if no avail, their superstition still remains.

The adult Indian knows comparatively nothing regarding religion or morality. Marriage to them is not the sacred bond when two loving hearts are united "so long as both shall live," but a business transaction, to be dissolved at the pleasure of either party, without even the formality of a divorce court. I have married thirteen couples in the past year, but have declined to separate any. I have been very strict with them in this matter, and have punished several for infidelity towards each other.

The Episcopal Church I understand established a mission here some years ago, but for some cause abandoned the field. I think there has been a great mistake made. Civilization and Christianity should go hand in hand for either to be effective among a barbarous people. No doubt the children instructed in Christian doctrine and mor-

ality, as they are instructed here, both in the day and boarding school, has a beneficial influence on the adult Indians, but on the other hand we must take into consideration the baneful effect on the minds of the children when their relatives and friends laugh to scorn the doctrines of Christian morality as taught by the Saviour. I consider Neah Bay and Quillayute good fields for missionary labor.

All heathenish and barbarous practices I have endeavored to stop, and where possible prohibit altogether, such as the "Cloqually dance." This dance, from what I have heard of it, must be a cross between the devil's dance and the can-can. Potlaching (giving away) of all kinds, whether, a bone potlach, a pil potlach (blood), a cultus potlach, or a hyas potlach, has been carried on here without stay or hindrance, and I have had a great deal of trouble in carrying out the instructions of the Indian Department in this matter. I have been successful in a measure, so much so, that it is practically stopped on the reservation, though they now give potlaches on an island near Cape Flattery, in the Pacific Ocean.

Old and poor are synonymous terms amongst these Indians. It has been and still is their custom, if they have accumulated money or property during youth and middle age, to give it away, and save nothing or make any provision for decrepit old age.

The Makah Indians are not dependent on agriculture for subsistence. The waters of the ocean and Straits of Fuca, upon whose shores they live, are their harvest fields, and from these waters they take great numbers of many varieties of fish. Whale, fur-seal, halibut, salmon, and dogfish catching are the main features of their industries, and as they find a ready market at Victoria, British Columbia, and at the towns, mill ports, and logging camps of the sound, considerable sums are annually realized by them. With a climate whose moisture is proverbial, where it rains nine months of the year and the remaining three months being enveloped in dense fogs, and all the soil that is fit for cultivation being thin and barren, can we blame them very much if they do not take kindly to agricultural pursuits; or if in the past, as I presume some of them must have tried to wrest a scanty living from the niggardly soil, need we be much surprised that they became discouraged and put aside the plow, the hoe, and spade to take up again the harpoon and seal spear?

SCHOOLS.

With some little experience in educational work, having been school director of the public schools for nine years of the eleven that I resided in La Conner, I must say that I am very well pleased with the management of both the industrial boarding-school at this agency and the day school at Quillayute. Mr. Sebastian, the superintendent, is kind, though firm, and is ever watchful for the care and comfort of his pupils. The children have not only an instructor, but a friend in their principal teacher. I have had four changes of assistant teachers, and can say but little as yet whether the last one will give entire satisfaction or not.

Mr. A. W. Smith, the teacher at Quillayute, has had several years' experience as an Indian teacher, and his place would be very hard to fill. He is assisted by Miss A. W. Bright, who has had some experience as a teacher of Indian children.

I am pleased to state that all my white employés co-operate heartily with me in my endeavors to introduce some little reforms at this agency, and are in social harmony with each other, and that we are free from those petty strifes and bickerings that unfortunately for the good of the service are too common in such isolated stations.

I consider the industrial school a better school for girls than boys, leaving the question of the school-room aside, as there both sexes have equal advantages. The industrial feature is quite different. The girls on leaving school are fortified with a knowledge that they can bring into practice in every-day life a knowledge of not only how to make and mend their own clothing, but that of their husbands as well. They have been drilled in housekeeping, cooking, and bread-making, so that when they leave school they know a little more than the mere rudiments of an English education.

With respect to the boys, we have no carpenter, blacksmith, or farmer to instruct them, and what they learn in these trades is acquired from Indians whose knowledge is very limited. Neither have we any shoemaker. The industrial teacher is supposed to combine a knowledge of all these trades and work for $60 a month in a country where a good ox-driver gets from $80 to $120 per month and board.

I have an excellent industrial teacher, and to use a Western phrase, one who has "no flies on him;" in fact a "rustler," a man who does all that one man can do, but he can not fill all the positions of these respective trades with satisfaction or give anything like a sufficient instruction in any of them with the exception of farming, to be of any practical benefit to them through life.

The practice of dismissing the school children on Friday morning, so that they might go to the village and remain until Saturday evening; also of permitting the parents of school girls on reaching womanhood to take them out of school for five days, so that they might give a *pil potlach* (blood potlach), has been put a stop to. I

considered that two days spent among the adult Indians in each week was neither conducive to good morals nor to the advancement of the children in civilization. The heathenish blood potlach was too disgusting in its details to be tolerated for a moment. My interference in this time-honored and sacred privilege was not well received. There was a howl raised, but they found this only increased my determination, so they finally accepted the situation.

In the boarding-school the Episcopal service is read every Sunday and Sunday school is conducted by the superintendent, with the assistance of the employés. The Methodist service is observed at the Quillayute school.

I have fitted up a room as a reading-room for the industrial boarding-school. Some kind friends East sent to the superintendent 100 Sunday-school books for the children's use. For amusements the girls have swings, merry-go-rounds, rope skipping, and the use of the matron's croquet set whenever they feel disposed to play. The boys have swings, merry-go-rounds, horizontal bar, base-ball games, tops, and marbles—in fact about all the games that white boys engage in—besides which they derive amusement and health from surf-bathing. The average attendance at both of the schools is about 50 at each, nearly equally divided between girls and boys.

POLICE.

The force as now organized is obedient, and they are strong factors in the promotion of good order. There are 8 members of the force, one lieutenant and 7 privates.

LAND IN SEVERALTY.

For some cause the Makah Indians are not in favor of allotting their lands in severalty. The reservation has never been surveyed, and with a proper presentation I think they may be made to change their minds.

INSPECTION.

James A. Cisney visited this agency the 1st of November, 1889, and made a thorough inspection of Neah Bay and Quillayute.

In conclusion, I would say that the Indians at this agency are not difficult to manage; that they are self-supporting, with the exception of the very old, decrepit, and sick; that they could in a few years, with their natural advantages, be the richest Indians on the coast, provided that the almost universal custom of all the sound and coast Indians of potlaching was prohibited.

The census taken this year shows the number at this agency to be 697. Makahs 454, divided as follows: Males; 213; females, 241; number of males above eighteen years of age, 141; females above sixteen years, 177; number of males between six and sixteen is 36; number of females between six and sixteen is 33; number of children of school age is 69. Quillayutes, 242, divided as follows: Males above eighteen years of age, 72; females above fourteen years of age, 85; males between six and sixteen is 25; females between six and sixteen is 29; number of children of school age is 54.

Annual statistics are inclosed herewith.

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

JOHN P. MCGLINN,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF PHYSICIAN, NEAH BAY AGENCY.

NEAH BAY AGENCY, WASH., *August* 14, 1890.

DEAR SIR: In compliance with your request, I have the honor to submit the following sanitary report of the condition of the Indians on this reservation for the year ending June 30, 1890:

Since my appointment in April last I have made it a point to thoroughly examine the school buildings at Neah Bay and at Quillayute, and also to become personally acquainted with the Indians and their complaints, and feel now in a position to pass an opinion on each respectively.

The school building at Neah Bay as well as the houses in which the employés live, are old and rotten, and from a sanitary standpoint, should be replaced by new ones. The school buildings at Neah Bay should be removed from their present position, which is on the banks of the small stream which empties into the Straits of San Juan de Fuca at this point, and which stream is always full of decaying vegetation, the gases arising therefrom being very productive of disease; and from the close proximity of the buildings to the sea, which washes under them at high tides, the ground under and around them is always in a wet and soggy condition. The school buildings at Quillayute are no better.

The water supply at Neah Bay is very defective. The reservoir is a pit dug in the ground. This should be cemented and covered over to prevent its being filled with leaves and other vegetation; the pipes are rotten and are constantly bursting, and the water, when it appears at the taps, is rusty in

appearance, has a disagreeable old taste, and holds in suspension the larvæ of frogs and other kinds of pond life. These pipes must be replaced by new ones, and branch pipes should be carried to the houses of the employés, who now have to fetch their water from a considerable distance—from the stream already mentioned.

The health of the children is and has been very good during my residence at the agency. Some few of them suffer from strumous ulcerations of the cornea and the majority from carious teeth. Enlargement of the tonsils and the cervical and submaxillary glands is common. I have only noticed one case of congenital syphilis; in fact the adult Indians are peculiarly free from this disease. Phthisis pulmonalis appears to be on the increase, and claims many victims every year. I do not think that the school confinement itself is injurious to the children, but that the change of diet from the tough, partially-cooked food, requiring considerable muscular power on the part of the jaws and its muscles to masticate it, with a consequent large supply of blood to such muscles, bones and teeth to soft-cooked food, requiring next to no muscular power on the part of the jaws and its muscles and a consequent small blood supplies; the muscles necessarily become smaller, the jaw-bones more fragile, the cavity of the mouth becomes contracted, and the teeth jamb on each other, and caries makes an early appearance. The old Indians have good teeth, and apparently never suffer from them.

The same cause for this marked effect upon their teeth may account for the many other changes in their constitution, which is causing such a rapid lessening in their numbers. Another cause for their decreasing and for the increase of phthisis amongst them, in my opinion, is the substitution of the close built and badly ventilated houses for their old "rancheros." These latter buildings were copiously ventilated at the top, thus allowing a free exit to expired air, and the stench arising from the decaying fish ever found on the floors, which is what they call the "Boston house," is retained to be breathed over and over again. It is almost impossible to impress them with the necessity for cleanliness, and it is the fact that the phthisical patient lives, coughs, and expectorates in the same small space with many others, that this disease is so frequent.

They are a long way from being civilized yet, and although they come to the surgery, and send for me when sick, I do not flatter myself that they have a high opinion of any knowledge I may have. I had hoped to be able to report that I had operated on the several cases of senile cataract which I mentioned in a previous report, but as yet I can not get them to consent, so fearful are the medicine men of my being able to display any superiority over their skill, and their influence still has great weight amongst the others.

H. B. RUNNALLS,
Agency Physician.

JOHN P. MCGLINN,
Agent.

REPORT OF PUYALLUP AGENCY.

PUYALLUP AGENCY (Consolidated),
Tacoma, Wash., September 2, 1890.

SIR: In accordance with general regulations, I have the honor to submit herewith my twentieth annual report, giving a resume of matters concerning the seven reservations belonging to this agency.

In general the Indians under my care are all self-supporting, are civilized, most of them are citizens and voters, and many own land which has accidently become of immense value. They are fairly intelligent and industrious, and the younger ones are educated. They are quiet, peaceable, and inoffensive, and know as little of the barbarities of savage life as the white people by whom they are surrounded.

They are, however, slowly but surely decreasing in numbers. This is due principally to their low state of vitality, brought on by disease either inherited or contracted from the practice of vicious habits and immoral associations with the lowest class of whites. Intemperance, too, casts its withering blight over the lives of many of them, and works their ruin.

THE PUYALLUP TRIBE

is much the largest and most important, and is located on land adjoining the city of Tacoma, which has doubled its population within the last two years, and now numbers about 40,000 people. Their reservation, which includes a little over 18,000 acres, is owned in severalty by them, is inalienable now, but the restrictions can be removed at any time by act of Congress. The pressure is very strong to have it done, and steps have already been taken in that direction.

Several railroads are anxious to cross it, and a law has been passed authorizing the appointment of a commission to investigate all the circumstances and make such recommendations as shall seem best. They only occupy about one-fourth of their land, and the other three-fourths can not be of much use to them, while it would be very valuable if it could be utilized for city purposes. They cultivate a very considerable proportion of the part that they occupy, and it would be very unfortunate if they should be allowed to sell any of that, for if they should they would very soon be crowded out and in a short time be obliterated as a tribe altogether. They are not capable of taking care of as much money as some of their surplus land would bring, and many of the titles which descend to their heirs are so badly mixed that it will be a very difficult matter to so arrange that the Indians will not be swindled, the money wasted, and a good title given to the purchaser.

The moral effect of prosperity on these Indians has been bad. There has been more drinking and trouble resulting therefrom during the past year than any previous one since I have had charge of them. Special temptations to drink have been thrown in their way by those who are trying to influence them to dispose of their lands, and the feeling has been cultivated among them that as citizens and voters they are, or should be, free from the control of the Indian Department. There may be other causes, but the fact is painfully apparent that they have retrograded very much in morals during the past twelve months.

THE CHEHALIS TRIBE

is much the same as last year. Railroads have been built near them, offering inducements for labor at good wages, and they have been brought into contact with a more stirring type of civilization than heretofore, but as yet it is not apparent that any special bad effects have resulted. What is there called a reservation, is merely a collection of Indian homestead settlers grouped together on contiguous places. They about hold their own as to numbers, and their scale of civilization and intelligence rises and widens a little every year.

THE S'KOKOMISH TRIBE

is also very much the same as it was a year ago. Here, too, railroads are approaching, but as yet hardly near enough to sensibly effect them. However, the strong emigration into that vicinity has quickened their sensibilities to some extent and enlivened their sluggish motions. Immediate contact with the higher type of civilization has an effect which nothing else accomplishes in brightening them up and developing their capacities.

THE NISQUALLY AND SQUAKSON TRIBES

are both similarly situated. Both live on small reservations, on which there are no white employés. Both hold their land in severalty and are surrounded by white settlements. Both send their children to boarding schools on other reservations, and both hold courts of their own in which they adjust their differences and punish the refractory. They scarcely hold their own in numbers, but are quiet and contented.

All of the aforementioned Indians hold their lands in severalty, and are citizens and voters. All have adopted the customs and habits of civilized life, and it would almost seem as though they were at that point where they might be left to care for themselves. But they seem to lack stability of character necessary to hold them up and brace against the downward tendencies of every kind by which they are surrounded. How this quality can be ingrafted into their nature is a problem I have been unable to solve.

THE QUINAIELT TRIBE

is small and more remote from civilization than either of the others. Their land has not been allotted and they are not citizens. Their natural industries are mostly fishing and hunting. The salmon here are the best known, elk are abundant in the mountains, and the sea-otter furnishes them with fur which sells for high prices. During the year a large number of white settlers have taken up claims bordering on three sides of the reservation, and they have been brought into contact with the white man as never before. This has stimulated them very considerably. There is a development of ideas and energy which is very pleasing to note. Their morals so far have not suffered to any apparent extent by this contact.

It is important that the boundary lines of this reservation should be run, so as to prevent incursion of white settlers. Some of the Indians have taken up claims on the reservation and defined their boundaries by inaccurate lines and natural divisions. If without too much expense a part of it could be subdivided, so that they could know their claims definitely, I think it would encourage them to do better work on their places. Sickness has decimated their numbers considerably, but there are still enough left to do something for, perhaps.

THE GEORGETOWN OR SHOAL-WATER BAY TRIBE

live mostly by gathering oysters. But few now make their homes on the reservation, as it is not contiguous to their place of business. Quite a number of them have bought small pieces of land at Bay Center, a small town, where they live and seem to be doing well. Railroads are being built into this section of country, making all near there very valuable. For this reason some of them wish to return to the reservation and secure titles to their shares of land there. But with many of them it is

because they think the land will sell for a good figure soon, and they will get the money rather than that they wish to make homes on it. There is but very little of it that is available for agricultural purposes. It might be best to give it to them and let them make the best use of it they can; but really there is not much of it that would do them much good.

THE SCHOOLS.

There have been four boarding and two day schools conducted during the year among the Indians belonging to this agency. As a whole they have been fairly prosperous and successful. Rather more children have been in attendance than any previous year, and their grade of scholarship has been higher. The Puyallup school has been moved into the new buildings, which are commodious and convenient. That school has much improved in consequence.

During the last summer and fall there was a great deal of serious sickness in the Chehalis school, and circumstances beyond our control have operated against the S'Kokomish school, so that it has been hard to keep them up to the standard in numbers we have set for ourselves. The Chehalis school has, however, got up to forty scholars again and I hope will keep so.

The day schools have done better than I had expected. Many of these Indians are now so far along in civilization that such schools are more practicable and efficient than formerly.

COURTS OF INDIAN OFFENSES.

These have been very useful, and in fact almost indispensable, on the reservations where there are boarding schools, and they have the moral support of the superintendent of the school, who acts as local agent. The judges are rather keen and shrewd and their influence is very good on the other Indians. The courts which are held on reservations where there are no white employés are not so useful and effective for good. The expense, however, is comparatively small and there is a compensation in the assistance which they render in influencing the parents to send their children to the schools.

Their procedure is similar to that of justices of the peace as far as they can be. There is, however, neither lawyers nor jury. The board of judges sits as a court of inquiry and then retires to decide the case and determine the penalty where a conviction occurs. It would be very advantageous if the money received for fines could be used for witness fees, for in many instances cases are lost for want of evidence because the witnesses refuse to testify, or deny that they know anything about the case from the desire to avoid being dragged into court where they lose their time and get abused for telling the truth. The uncertainty concerning the jurisdiction which these courts have over Indians that are American citizens, with all the rights, privileges, and immunities of citizens, is also a hindrance to their efficiency. Notwithstanding their defects, however, I consider them as very useful and important, and their general results are very satisfactory.

Reports from four out of seven of my courts give, whole number of cases 88, of which 6 were civil and 82 criminal. Of these 12 were acquitted, leaving 70 convicted, as follows: For drinking, 48; unlawful intercourse, 13; resisting officers and breaking jail, 7; gambling, 2. The penalties imposed varied from a fine of $5 to $60 and imprisonment from one day to one year.

Records have been kept by clerks of their own in four of the courts, by the superintendent in one, and not at all in two of them. On the whole I consider them very important and very satisfactory.

MISSIONARY WORK

has been carried on by two denominations, the Congregationalists and the Presbyterians, each supporting a missionary for the benefit of the Indians assigned them. The labors of earnest and faithful missionaries is a very efficient adjunct in the advancement and civilization of the Indians. They are naturally religious, and need to be guided and instructed rather than pushed forward in these matters; and their religious belief does much to restrain them from crime and immoral tendencies which would tend to deplete their numbers.

Physicians have looked after their physical condition, and there have been no unusual epidemics or contagious diseases that have affected them during the past year.

With gratitude to the All-wise Ruler for His abundant mercies during the past year, and trusting for his favor in the future as in the past, we nerve ourselves up to the duties of another year.

Respectfully submitted.

EDWIN EELLS,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF TULALIP AGENCY.

TULALIP AGENCY, WASH., *August* 10, 1890.

SIR: In compliance with instructions, I hereby submit my fourth annual report, together with statistics for the fiscal year ending June 30, 1890.

This agency comprises five reservations: Tulalip, Lummi, Swinomish, Port Madison, and Muckleshoot. The Tulalip Reservation, located on the main-land, about 35 miles north of Seattle, comprises an area of 22,500 acres and a population of 443. The Swinomish, located about 30 miles north of Tulalip, has a population of 227 and an area of 7,200 acres. The Lummi Reservation, located in Whatcom County, about 10 miles north of Whatcom, contains an area of 12,300 acres and a population of 295. The Madison Reservation, located in Kitsap County, and about 3 miles east of Fort Madison, contains an area of 7,000 acres and has a population of 144. The Muckleshoot Reservation, located 20 miles south of Seattle, has a population of 103, and an area of 3,350 acres.

From the census of the five reservations, just completed, I find there has been a slight decrease each year since 1885. The following is the census taken June 30, 1890:

	Tulalip.	Lummi.	Swinomish.	Madison.	Muckleshoot.	Total.
Families	144	79	65	43	29	360
Males over eighteen years	148	87	74	46	29	384
Males under eighteen years	66	61	39	22	24	212
Females over fourteen years	170	89	80	61	29	429
Females under fourteen years	59	58	34	15	21	187
Total of all ages	443	295	227	144	103	1,212
Males and females between six and sixteen years	84	71	42	29	27	253

As stated in all former reports, the farming lands of these Indians are confined principally to the Swinomish, Lummi, and Muckleshoot Reservations, and they alone can be considered farmers. The lands of the Tulalip and Madison Indians are composed mostly of timber, and a very considerable portion of each reservation would not be fit for agricultural purposes even were the timber removed.

Although the Tulalip Indians own very little good agricultural land they manage to raise considerable produce to sell, and their families are better provided for than either the Swinomish or Lummi tribes. It is safe to say there are no idle Indians on the Tulalip Reservation. Every man finds something to occupy his time, and their families are all well provided for both winter and summer. The raising of poultry, and especially for these markets, yields splendid returns, and a few of the most enterprising of these Indians are talking of engaging in the business quite extensively. It is a business which will bear extensive development and good results, and in which there is not a shadow of risk of making a failure. The cultivation of fruit and small berries is also receiving some attention, and it can not be doubted that they have the location and also the climate necessary to insure success.

They have cut and sold during the year 5,000 cords of wood at $2.50 per cord, and earned nearly as much more working in logging camps and saw-mills adjoining the reservation. Their potato crop also promises a handsome profit. They have built several comfortable and substantial frame dwellings, cleared and cultivated as much land as could be expected in a heavily timbered forest, and are carving out for their children homes that many white men would feel proud of.

There is no better farming land in the State than that owned by the Lummis and Muckleshoot Indians, but they do not cultivate the land as they should, and there has been little improvement, if any, on the Lummi Reservation. The Muckleshoots have done better; however, the past year and there has been some improvement. I estimate their crops at several hundred dollars more than last year.

The improvement would be noticeable by visiting the Madison tribe. They have cleared very little land and do not depend upon their severalties for a support, but work in logging camps and saw-mills. The Madison Indians will never make farmers and that portion of the reservation logged off is in a rough state and unfit for agricultural purposes. The land, if cleared and ready for the plow, could not be classed even as third-class farming land.

The prospects are for a good crop of grain on the Swinomish Reservation and their other crops will yield about the usual amount. W. T. Salmons, employed by the Government to instruct these Indians in farming, is a practical man, and the Indians

have every confidence in him. They now raise more produce in one year than they did in five previous to Salmon's going among them. The Indians find a ready market for all produce at fair prices, and they are making money.

The following is an estimate of crops for the five reservations:

Wheat	bushels..	490
Oats	do..	28,360
Barley and rye	do..	300
Potatoes	do..	5,900
Turnips	do..	665
Onions	do..	885
Beans	do..	75
Other vegetables	do..	2,150
Number of pumpkins	number..	1,100
Hay	tons..	785
Hops	do..	7

Titles by descent of Indian lands are getting mixed and the laws should be changed to counteract this. Some Indians claim by inheritance two or more farms and there should be some law governing the sale of such land, and to avoid dissatisfaction they should at least be allowed to sell to each other if not to the whites. I can see no reason why the Indian holding a patent should not be made a full-fledged citizen and compelled to pay taxes on his land. I believe it would benefit him in many ways, and certainly the whites would respect him more.

The Indians of this agency have the best educational facilities, and school accommodations are provided for all who wish to attend. The religious training received by the children at the Tulalip boarding school I consider a great blessing, and under the efficient care of the Catholic sisters they have good reasons to feel assured of every comfort. The Tulalip school has a capacity of 150 and has had an average attendance of 130 during the year.

I have not been able, as yet, to secure a suitable teacher for the Lummi day school, but hope to meet with better success before school reopens again in the fall. The salary, $600 per annum, allowed for teacher at the Lummi school I consider inadequate and I have requested an increase of $200. In the matter of education Commissioner Morgan is right in advising that the work be commenced at once and on a liberal scale, and teachers employed be paid for their services.

Our annual vacation is from August 15 to October 15, the hop picking season, and it is impossible to collect the children for school until they return home in the fall. Girls from twelve to fifteen years of age will earn $2 per day, and parents will not consent to have them enter school while there are any hops to pick.

In April last an Indian named Sam Charles, belonging to the Swinomish reservation, was shot and killed by a white man near the town of La Connor, just across the slough from the reservation. The case was tried by the district court of Skagit County, in July last, and to my surprise the jury acquitted the murderer. The Indians are very much dissatisfied with the verdict and told the friends of the murderer that they intended to have revenge. I have every reason to believe the prosecuting attorney did his duty, but as the man murdered was an Indian the jury seems to have considered it of little consequence.

The Indian court has greatly assisted me in maintaining order on the reservation and I have recommended that they be paid a small compensation for their services.

The great nuisance, whisky, continues to give trouble and our police are often kept busy looking after such cases. Several persons have been prosecuted during the year for selling whisky to Indians, but this does not put a stop to the nefarious traffic.

The sanitary condition of the agency has been very good, but the water facilities at the Tulalip boarding school could be greatly improved at a very small cost to the Government, and it is my purpose to submit an estimate of the work necessary to insure an abundance of pure spring water. There should be a tank of sufficient size constructed on the creek that supplies the agency buildings and the water conveyed by pipes to the school buildings. The sanitary condition of their homes and the general habits of the Indians have greatly improved.

The Government buildings, excepting those built during the past four years, are all old but in fair repair, and with one or two exceptions can be considered comfortable. The school buildings need some little repairs which can be done without extra cost to the Government, and should be made during the summer vacation. Lumber for that purpose is now being manufactured in the agency mill.

Several substantial buildings have been erected by the Indians, while many others are incompleted or being constructed. Logs are brought to the saw-mill at Tulalip by the Tulalip Indians and manufactured into lumber. The Government employs a millwright and sawyer to run the mill, but the Indians of the other reservations gen-

erally purchase elsewhere in preference to towing logs long distances. They all manage, however, to obtain the necessary material to construct their buildings.

It is apparent to any one visiting the Sound who takes the least interest in Indian affairs to see that he is rapidly advancing, and it is nothing unusual to hear the remark that they make better citizens than many of their white neighbors.

Allow me to state in conclusion that during the four years that I have been agent here I have reasons to feel there has been some improvement made in the condition of the Indians, and while the Catholics have been largely instrumental in civilizing these people, they are more industrious and capable of providing for themselves now than when I assumed control of them.

Thanking the Department for the many courtesies received,

I am, sir, very respectfully,

W. H. TALBOTT,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF YAKIMA AGENCY.

FORT SIMCOE, YAKIMA AGENCY, WASHINGTON,
September 18, 1890.

SIR: I herewith submit my first annual report, as follows:

The charge of this agency devolved upon me on the 13th day of May, 1890. My predecessor, Thomas Priestly, after several weeks time consumed in the invoicing of property, on that date retired, unhappily in failing health, and within a few weeks died of cancer of the stomach at his old home, Mineral Point, Wis.

Unacquainted with the routine of duties, I was necessarily slow in becoming accustomed to their requirements, but I set about learning the wants of the Indians committed to my charge, a task rendered comparatively easy by the enlightenment and civilization of a majority of the people under the wise government of Rev. James H. Wilbur, for eighteen years the "father" of the Yakimas. The Indians I found much attached to the administration of the Indian Office and grateful for the honest and just care extended over them.

As a body they were almost unanimous in their opposition to the apportionment of their lands in severalty. Many of the leading Indians, whose logic and eloquence in council was wont to control and guide the judgment of the many in times past, urged that an allotment of their lands meant a severance of the paternal ties which bound them to the Government, and that they would be thrown upon their own resources at a time when they were unprepared to become self-sustaining citizens. Others, more crafty and selfish, having control of large bodies of rich pasturage under fence, and besides having few or no children to be benefited by the Dawes bill, protested against the idea, and so scarcely an Indian could be discovered in favor of the scheme. Now, I believe a large portion of the more intelligent are in favor of the beneficent plan prepared by the Government, and if the question were skillfully agitated the entire tribe would be found ready for the change.

The Indian farms, I was pleased to note, were in good condition; new fences and other signs of care and industry were everywhere apparent, and many of the ranches would compare favorably with the wealthier white farmer in other parts of the country.

The Government farm, or the several ranches connected with the agency, however, did not show that thrifty condition one would expect. No crops had been planted, the fences were old and tumbled down affairs, while the sidewalks and buildings of the agency proper seemed sadly in need of repair.

On my arrival Agent Priestly was occupied in counting the returns of an election just held throughout the reservation for county, or rather reservation, commissioners, with duties in relation to the supervision of roads, etc., similar to those of our county commissioners. There were also elected, besides these commissioners, five justices of the peace, with jurisdiction not unlike the white justices of the peace of the county, though on a more limited scale. A contest was started between a defeated justice and one who had been counted in, resulting in a new election being called; and the elected justice refusing to serve, I appointed Thomas Simpson, at the request of influential Indians. The policy of electing justices of the peace initiated by some of my predecessors has proven to be a sound one and the people very generally abide, without discontent, their judgments, which generally are as just as those of their white brothers. The agent is thus relieved of a very troublesome burden and it is only rarely that he is called upon to act as referee on an appeal from the justice's court.

The court of Indian offenses was organized when General Milroy was agent, but the pay of the three judges thereof was not established until July 1, 1889, and this

expired by limitation February 28, 1890, by order of the honorable Secretary of the Interior. Since that time Stick Joe, chief-justice, aged sixty-five, who has been continuously on the bench since its organization; Peal, aged fifty-five, and Louie Simpson, aged thirty-five, have served for the honor of the thing and the very precarious costs in which the occasional litigants have been mulcted by the judgments of the court.

Stick Joe and Louie Simpson speak English a little better than Peal, who uses the language sparingly. They wear citizen's dress, conform to the white man's ways, wearing while on the bench white shirts and standing collars, and otherwise conducting themselves with becoming gravity. The lands in severalty question is at present not much in favor with the judges, but as becomes the shrewd politicians that they are a change for the better will occur when the masses of the people move in that direction. They favor the education of children and other progress in civilization.

The method of procedure is in the regular forms of the appellate courts, with a regularly appointed clerk, who keeps the records, prosecuting attorney and policeman performing the functions of bailiff and sheriff. The general influence of the court is good, the people generally obeying the decrees and judgments pronounced. I have no suggestions to make for the improvement of the court, except, perhaps, to recommend that the appropriation, if sufficient, be diverted to their use in the way of a limited salary.

The records of the court prior to the 1st of last January were kept in such a muddled state by the various clerks that it is impossible to give even an approximate estimate of the number of persons tried by the court. Since that date the following describes accurately the work done by the court:

Reservation cases from January 1, 1890.

Case.	Cause.	Action.
George Washington, plaintiff, *vs.* Johnnie Bullhead, defendant.	Adultery with wife of George Washington.	Defendant fined $1 and taxed $10 cost.
Mrs. Snowyer *vs.* Jane Sewel.	Land dispute	Dismissed.
Reservation *vs.* Mrs. Philix and Shloom.	Dispute about rails	Judgment that Shloom pay 5,000 rails to Mrs. Philix.
Reservation *vs.* William Cree and Mrs. Slose.	Adultery	Cree put in jail till next court.
April term, 1890.		
James Martin *vs.* Little Tom.	Civil case	Continued.
Slose *vs.* Slose	Divorce	Continued.
Cayuse Jack *vs.* Sam Ashue.	Civil case	Continued.
Rev. S. Gascoigne *vs.* Heenan Koomish.	Suit to recover horse	Dismissed.
George Washington, plaintiff, *vs.* Mrs. John Poll, defendant.	Suit to recover four horses	Judgment against defendant.
Bob Whalla, plaintiff, *vs.* Louis Quatsell, defendant.	Assumpsit	$15 cost against defendant.
Reservation *vs.* Charlie Scummit and Daughter.	Incest	Dismissed; no proof.
John Klickitat *vs.* Mrs. John Klickitat.	Trouble between him and his wife.	The court ordered that plaintiff pay $10 costs, stop drinking, and live in peace with his wife.
Mrs. Smith *vs.* Dr. Clicatine.	Debt	Both sides $2.50 each, costs.
Reservation *vs.* Flanatikish	Grand larceny	Judgment to return stolen horse and pay fine of $10 and $15 costs.
Roscoe Miller *vs.* John Nehemiah.	Dispute over some horses	Judgment that defendant keep 7 head of horses and return the rest to plaintiff, and defendant to pay $15 costs within twelve days.
Kas-sah-mis *vs.* George Menanock.	Dispute over property of deceased person.	Continued until June 23, 1890.
Reservation *vs.* George Sahwe-ya-lick and Martha Alexis.	Adultery	Defendant pleads guilty; prosecuting witness ordered to live with his former wife and pay $15 in seven days.
Reservation *vs.* Calvin Hale, ex-justice of the peace.	Unlawfully holding fine money.	Ordered to return the money to the court and taxed $15 costs.
Reservation *vs.* Sam Puyatt and Mrs. L. Cree.	Adultery	Plea of guilty. Puyatt fined $40 and $20 costs, Mrs. Cree $10 and $10 costs.
William Cree *vs.* Mrs. L. Cree.	Divorce for adultery	Divorce denied. No costs.
William Frank *vs.* Stick Joe (chief-justice).	Debt	Judgment. Stick Joe required to pay two-year-old horse, and taxed $5 costs.
Reservation *vs.* Wakkasset.	Polygamy	Judgment. Divorce from one wife and child, with alimony of 5 head of horses. Costs, $50.

Reservation cases from January 1, 1890—Continued.

Case.	Cause.	Action.
April term, 1890—Continued.		
Tappenish Slose *vs.* Mrs. Slose.	Divorce for adultery.....	Judgment. Court ordered him to go back to his wife, be good to her, and act like a man, and pay costs of court, $15, to be paid in two weeks.
Reservation *vs.* Shomatuse, defendant.	Adultery with Washatol....	Both guilty. Defendant fined $10, and Washatol $5.
Reservation *vs.* Tappenish Bull.	Adultery with same woman as above.	Each $5 fine.
Reservation *vs.* Jim Tonewasha and Julia Abraham.	Adultery.....	Court ordered them to get married, which was done by the chief-justice, Stick Joe. No costs.
Heenan Koomish *vs.* Jim Slonta, defendant.	Damages.....	Plaintiff taxed costs.
Reservation *vs.* Tarkill.....	Larceny of a horse	Dismissed.
Nancy Cosai *vs.* Cosai	Divorce for adultery	Remarried, costs.
Reservation *vs.* Frank Meachan and wife.	Adultery	Married. No costs.
Bill Wenanwit, plaintiff, *vs.* George Menanock, defendant.	Dispute over horses, etc	Court decided for plaintiff to take 3 head of horses and a child, and leave 2 head of horses to defendant for his trouble, and defendant taxed $20 costs. Appeal taken to agent. Adjourned.

In the last case above mentioned, I reversed the judgment of the court and decided that the horses and child be restored to defendant, George Menanock. The mother before dying gave the child to her cousin George Menanock and the horses in trust for the orphan girl.

As to marriage among the Indians of my charge the universal custom is to follow the example of the whites in this regard. The judges of the court of Indian offenses, justices of the peace, and ministers of the Gospel perform the rites of matrimony upon the certificate of marriage license issued by the clerk of the court of Indian offenses. The marital vows are kept as sacred as is usual among whites, with here and there a man or woman of loose principles in relation thereto.

The census of the reservation having been ordered in advance of this annual report, a very careful, painstaking, and conscientious canvass from house to house, and tepee, too, was made by my assistants. The work, though necessarily imperfect from the haste with which it was done, elicited the following commendation from the Census Bureau, to which department a full report was made:

I want to thank you for your excellent work.

THOMAS DONALDSON,
Special Agent in charge, etc.

Surveyor Swartz, of the serveyor-general's office of this State, is now in the field surveying the boundary of this reservation, a work very much needed on account of the constant disputes arising between stockmen of Klickitat County and my Indians, as to the boundary lines, a portion of which has never been surveyed, and many of the land-marks of the surveyed part have been obliterated.

The main employment of my police, owing in part to the peace and good order generally prevailing among the Indians of the Yakima Reservation, has been to prevent illegal pasturage by stockmen, who use fair means and sometimes foul to herd their cattle, horses, sheep, etc., on the rich pasture lands on some portions of the reserve.

During the recent visit of Col. Robert S. Gardiner, Indian inspector, I called his attention to the fact of a stockman, Pleas Bounds, of North Yakima, making some sort of a trade with a half-caste Indian, Tom McKay, whereby he, Bounds, was pasturing 1,500 or 2,000 head of cattle on the reserve. These cattle, of course, are branded with McKay's brand, and, ostensibly, Bounds holds McKay's notes for the cattle, and as fast as Bounds and a partner need the cattle for their butchering business at Roslyn and Tacoma, they are gathered up by McKay and shipped to them. The scheme is such that Bounds avoids paying taxes on the cattle to the county authorities of Yakima, and the Indians are likewise deprived of a large revenue under the "grazing tax." Colonel Gardiner instructed me to report the facts to the Indian Office and await action thereon.

The squaw-men, whites who marry half-caste or full-blood Indian women, are a constant menace to the welfare of the Indians, with a few honorable exceptions. As fast as the presence of one of these men is known by me to be detrimental to the Indians I have ordered the offender to leave the reserve forthwith. One Artoine, a mu-

latto, was ordered to leave by the honorable Secretary of the Interior on my recommendation, and since that time, with the intervals he has not been in jail in North Yakima, he has been doing all he can there to further demoralize the Yakamas of his acquaintance by persuading them to leave, despite my orders, for the sound to pick hops.

Early in the season I put a decided veto on the Indians leaving the reserve for the purpose of going to the sound to engage in hop-picking, because of the inevitable drunkenness and debauchery which overtake our Indians there; meanwhile their farms are laid waste by neglect at home, where a superabundance of work at hop-picking at equally remunerative wages await them in sight of their reservation in this county.

I have also ordered from the reserve one Dr. Wooley, a white man, not related by blood or marriage to the Indians, who has been practicing medicine in opposition to the regular agency physician.

Shortly after taking charge I was informed that a large number of strange Indians had congregated in the mountains, about 55 miles from the fort, and that a squaw-man, Tom Staten, had a wheel of fortune there, which gambling apparatus was liberally supported by my Indians and their visitors. Taking a posse of police I went there, but Staten could not be found. Staten has, with his half-caste wife, been keeping a sort of trading post near Toppenish station on this reserve for some years and his presence has been a source of irritation to well-disposed neighbors. A short time since an Indian, Homer Watson, brought two horses to this office, stating that he had taken them from Staten, whose note he held for an old debt. I directed the Indian to take them back home. The interpreter, however, Wilbur Spencer, misunderstood me and told the man to take the horses to his own home. Staten had him indicted in North Yakimas and on his trial last Monday my evidence and that of the interpreter acquitted him before a jury. I have ordered Staten, under section 2147 United States Revised Statutes, to leave the reservation forthwith—a consummation devoutly wished by the Yakomas.

The school statistics which ordinarily accompany the annual report were some time since forwarded to the Indian Office, as was also the census above referred to, while the other usual statistics accompany this report.

Thanking the Indian Office for the uniform courtesies extended, and the kindly overlooking of faults inseparable from a new acquaintance with arduous duties,

I remain, very respectfully,

WEBSTER L. STABLER,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORTS OF AGENTS IN WISCONSIN.

REPORT OF GREEN BAY AGENCY.

GREEN BAY AGENCY,
Keshena, Wis., August 23, 1890.

SIR: I have the honor to present this my first annual report, with accompanying statistics, agreeably to instructions.

This agency is located 8 miles north of Shawano, near the Wolf River, and its jurisdiction extends over three reservations—the Menomonee, Stockbridge, and Oneida. The Menomonee Reservation, said to contain 231,680 acres, with the Stockbridge, consisting of eighteen sections, adjoining on the southwest, are situated in Shawano County. The Oneida Reservation, an area of 65,540 acres, recently allotted in severalty to 1,713 Oneidas, under the supervision of Special Agent Dana C. Lamb, is situated about 45 miles in a southeasterly direction between the counties of Brown and Outagamie. A proposition to annex a part of this reservation to each of said counties has been refused by vote of the board of supervisors of each, respectively, as I am informed; so that said territory remains outside of any county jurisdiction.

Total population of Menomonees on the reservation is 1,311, all of whom wear citizen's clothing, and 800 of them can use English sufficient for ordinary intercourse. Sixteen hundred and fifty acres are reported to be under cultivation, from which it is estimated there will be grown 5,600 bushels of wheat, 20,550 bushels oats, 1,250 bushels barley and rye, 9,250 bushels corn, 13,300 bushels potatoes, 4,500 bushels turnips, 150 bushels onions, 1,600 bushels beans, 5,000 melons, 15,000 pumpkins, 1,190 tons of hay, and a production of 5,000 pounds of butter.

During the past year 21 log-houses have been erected by Indians, making a total of 295 dwelling-houses occupied by them. There are 409 horses, 6 mules, 289 head of